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EPIGRAPHIA CARNATICA

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Unblished for Government

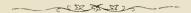
ಕೋಲಾರ ಬಿಸ್ಟಿಕ್ಷಿನ ಅ್ಲರುವ' ಶಾಸನಗಳು

BY

B. LEWIS RICE, C.I.E., M.R.A.S.,

Late Director of Public Instruction in Mysore and Coorg: Fellow of the University of Madras,

Director of Archæological Researches in Mysore.



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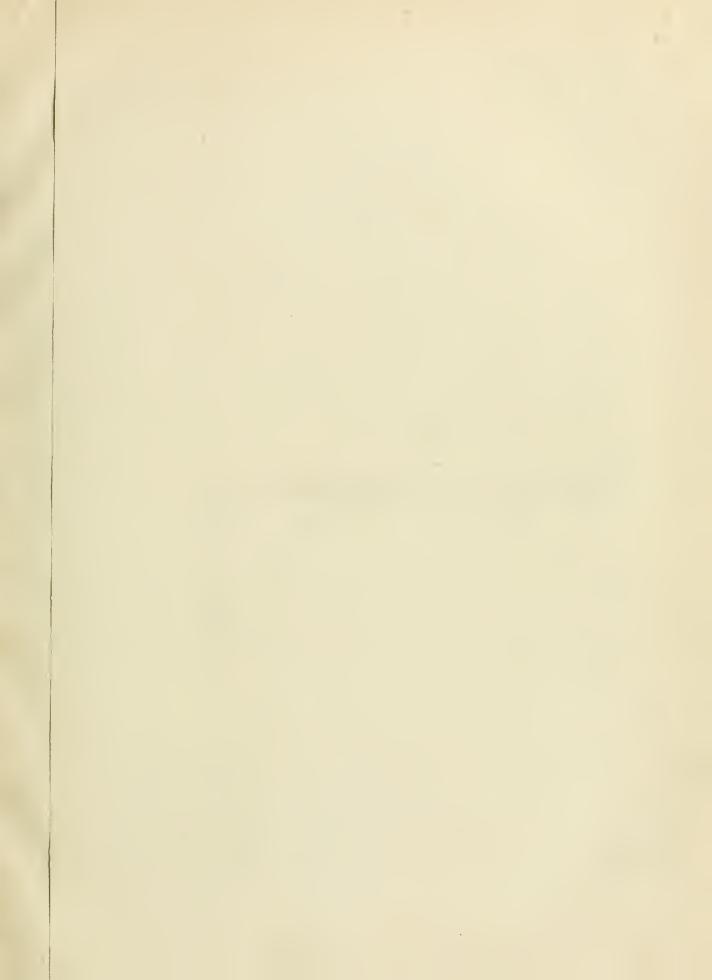
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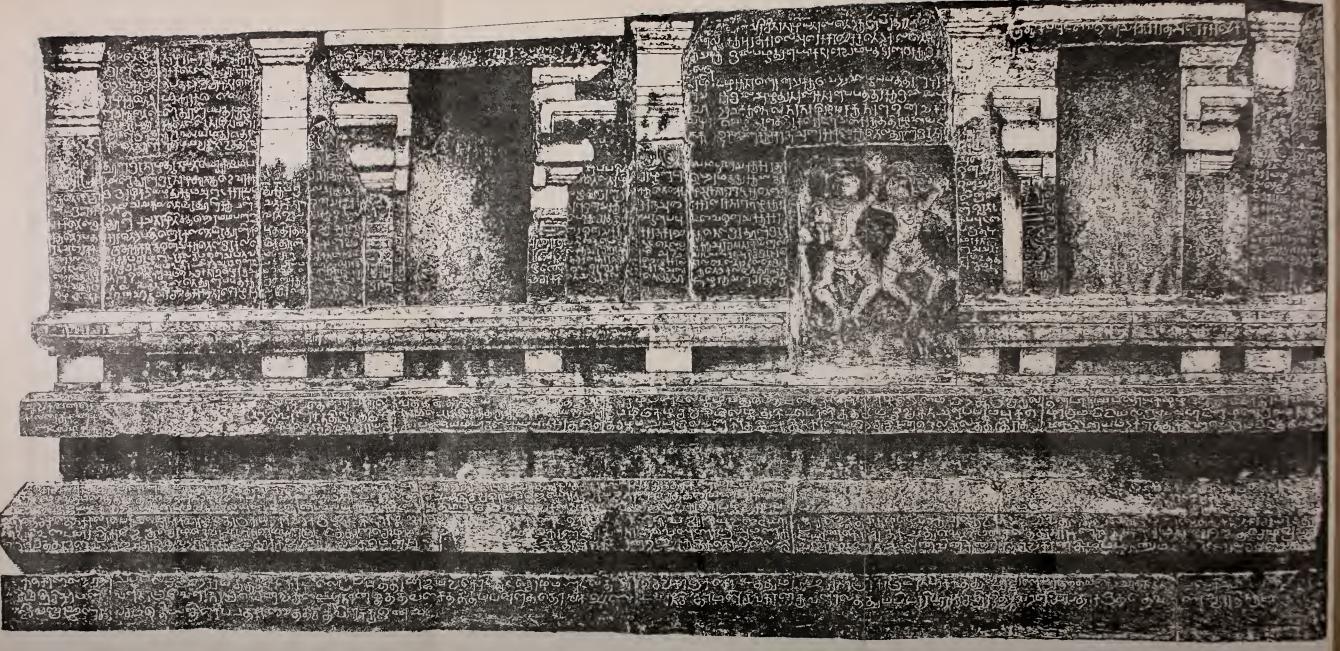
VOL. X.

Comprising the following Jaluqs:

Kôlâr	.N.l.	•				No. of	lnsc	riptions	256
Mulbâgal .	N.C		٠			81	,,	71	266
Bowringpet	Bh				•	161	,,	1 4	89
Mâlûr	Mr					136	,,	1	101
Sidlaghatta	Sd					9	"	14	113
Chik-Ballâpur	CB	•				201	" "	198	65
Gôribidnûr	.gd	•				255	"	211	89
Bâgepalli .	Ba	•			•	253	,,	2 31	85
Chintâmaṇi	et.					305	,,	311	168
Srînivâspur						202	. 11	272	115







INSCRIPTIONS ON KOLĀRAMMA TEPMPLE (KL 112,109)

CONTENTS.

Preface.	Page
List of Illustrations.	
Introduction	I—XL
Mahâvaļis, 11; Gaṅgas, VIII; Chalukyas, XIV; Pallavas, XVII;	
Kâḍuveṭṭi, xx; Kadambas, xxı; Gaṅga Pallavas, xxı;	
Vaidumbas, xxII; Âvani, xxII; Râshṭrakûṭa, xXIII;	
Chôlas, xxIII; Hoysalas, xxXI; Nṛipatuṅga-kula, xxXIII;	
Vijayanagar, xxxIII; Âvati, xxxvII; Sugaṭûr, xxxvII;	
Râyadurga, xxxvii; Gummanâyakanpâlya, xxxvii; Mahrattas,	
хххvіі; Bijâpur, хххvііі; Mughals, хххvііі; Tâḍigoḷ, хххіх;	
Kottapâļya, xxxıx; Râlapâḍi, xxxıx; Iṭikedurga, xxxıx;	
Halakûr, xxxix; Mysore, xxxix. — Architecture, xxxix.	
Classified List of the Inscriptions, arranged in chronological order	XLI—LI
Text of the Inscriptions in Roman characters, arranged to	
show the composition	1-357
Translations of the Inscriptions	1-285
Addenda et Corrigenda	1 2
Alphabetical List of Towns and Villages where the Inscriptions were	
found	3— 9
Index to Introduction	11— 18
Separately bound.	
Text of the Inscriptions, arranged as in the original,	
in Kannada characters	1-370
in Tamil characters	1-150



PREFACE.

The many changes that have passed over this District—now so widely known for its gold mines—are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr. R. Narasimhachar, M. A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannada and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâna kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gangas in the Nonamangala, Hosûr and Narsâpura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalêri plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Nolambas is well illustrated, and the prominence of Vîra-Mahêndra, who was the son of a Ganga princess, and had for his queen a Kadamba princess.

The Ganga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôla inscriptions are varied and numerous. They show the great regard which the Chôlas paid to the local goddess Pidâriyâr, now called Kôlâramma. The extensive conquests of the Chôlas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysalas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâr.

The Nripatunga-kula is new, and testifies to the intimacy that existed between the Râshṭrakuṭas under Amôghavarsha and the Gangas. The prominent position which Mulbagal held as the seat of the viceroys of Vijayanagar is

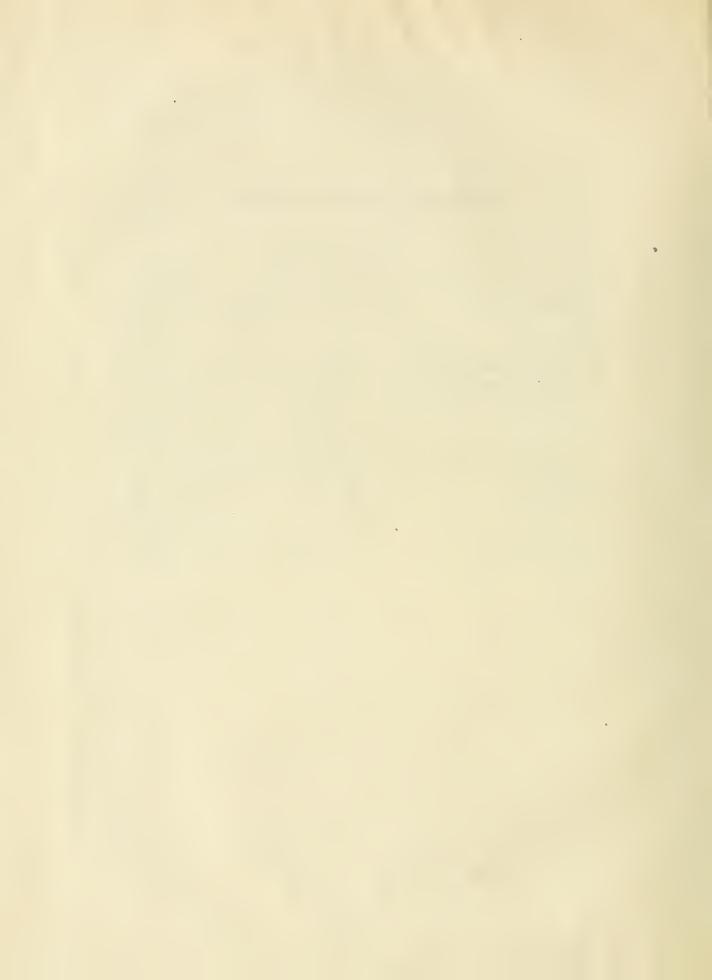
brought ont by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Šivâji and other members of his family, Kôlâr being part of the $j\hat{a}g\hat{i}r$ of his father Shâhji.

Information going back to an early period is obtained regarding the Bêtmangala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamangala, so named after the Mahâvali or Bâna king who probably constructed it. From Bp 4 we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Nolamba king. Bp 9 shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysala kings. The tank breached again recently, in 1903. More than one inscription shows that the water-suply was a matter of concern to former rulers. An interesting case is that recorded in Gd 6 (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonda in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a channel was made from Kallûdi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

Bangalore, Xmas, 1904.

LIST OF ILLUSTRATIONS.

1.	Inscriptions on Kôlâramma temple	(Kl 112 and 10	(9) Fro	ntis	spiece
2. 3. 4.	Šivārpaṭṇa stones	(Kl 6, 7 and 9)	Roman text,	р.	2
5.	Šivâra stone	(Mr 96)	33	49	2
6.	Bairakûr Vatteluttu stone	(Mb 211) }	"	71	149
7 . 8.	Bangavadi ancient Tamil stone Nonamangala plates	(Mb 227) ∫ (Mr 72)	77	77	207
9.	77)	(Mr 73)	" "	77	208
10.	Hosûr Ganga "	(Gd 47)	77	27	271
11.	Vokkalêri "	(Kl 63)	Translations,	1)	15
2.	Narsâpura "	(Kl 90)	27	27	25
3.	Muḍiyanûr "	(Mb 157)	77	77	112
4.	Hosûr Chalukya plates .	(Gd 48)	37	22	222
5.) 6.1	Gûlgânpode stones	(Sp 5 and 6)	17	57	272



INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannada, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannada. This was the original language. Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows:—

	Mahâvaļis	26	A. D.	338	to	961
	Gaigas	70		360	11	1336
	Kadambas	4		390	27	890
	Chalukyas	2	11	640	17	757
	Pallavas Notice	77	14	733	11	1049
	Kâdu vețți	11	, 1,	780	99	1297
	Ganga Pallavas	2	111	880	99	900
	Vaidumbas	6	11	900	11	1100
	Âvani	6	26	920	17	1007
	Râshţrakûţas	1		950		
	Chôlas	143		900	27	1408
	Hoysalas	85		1135	11	1343
	Nripatunga-kula	3		1270	33	1378
	Vijayanagar	204		1336	27	1665
	Âvati	11		1428	77	1792
	Sugațûr	29		1451	"	1669
	Râyadurga	1		1527		
	Gummanâyakanpâlya	17		1573	"	1769
	Mahrattas	15		1637	22	1775
	Ballâpur	1		1646		
	Bijâpur	2		1703	27	1712
1	Mughals	2		1730	"	1736
	Tâḍigoļ	15		1704	17	1767
	Kottapâļya	4		1735	17	1775
	Râlapâḍi	1		1765		
	Ițikedurga	1		1770		
	Halakûr	2		1793	77	1798
	Mysore	2		1786	n	1798

Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs: -Kl = Kôlâr; Mb = Mulbâgal; Bp = Bowringpet; Mr = Mâlâr; Sd = Sidlaghaṭṭa; CB = Chik-Ballâpur; Gd = Gôribidnâr; Bp = Bâgepalli; Ct = Chintâmaṇi; Sp = Srînivâspur.

Mahâvalis.

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (Ind. Ant. XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and Mb 157 describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-maṇḍala. It seems to have been known as the Vadugavali 12000 (So. Ind. Ins. Vol. III. Part I. 90)¹⁾. They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâṇa, whence they are also called Bâṇas. They may have been connected with Mahâbalipur, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (Mb 126).

Bali was a Daitya or Dânava king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Vishņu for help, he assumed the Vâmana or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla or the lower regions, which on account of certain virtues were left in his possession s).

Bâṇa was Bali's eldest son, a giant with a thousand arms. He propitiated Šiva, who agreed to live in his capital 4), and Bâṇa appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it 5). Bâṇa's daughter

¹⁾ Vadugavali is translated by Dr. Hultzsch-the Telugu road'-te correspond with the Sanskrit Ândrâl pathah of the Udayêndîram plates (Ep. Ind. 111, 76).

²⁾ The sage Nârada (says the Vishnu Parana, Bk. II. ch. v.), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

s) For the whole story see Muir's Original Sanskrit Texts, Vol. IV, p. 130 ff. The germ of the legend is found in the Rig-véda, where Vishņu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

⁴⁾ According to the Vishnu Purana (Bk. V, ch. xxxiii), this was Sonitapura, said to be Dêvikôta, near the mouth of the Coleroon, on the Madras coast.

⁵⁾ The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahûvali-kula, made doorkeepers by Paramêsvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr. Hultzsch

Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishṇa's grandson Aniruddha. To allay her passion her female friend Chitralêkhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâṇa, and a war ensued. Kṛishṇa came in person to besiege the capital. Šiva guarded the gates and fought for Bâṇa, who worshipped him with his thousand hands. But Kṛishṇa found means to overthrow Šiva, and having taken the city, cut off Bâṇa's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gülgânpode inscriptions (**Sp 5** and **6**), originally published by me in 1881 (*Ind. Ant.* X, 36). They are engraved on large and massive stones, in deepcut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayêndiram plates, published in 1884 by the Rev. T. Foulkes (Ind. Ant. XIII, 6)²⁾. In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bâṇa, in his line (it says) was born Bâṇâdhirâja. After he and many other Bâṇa kings had passed away, there was born in the family Jaya-Nandivarmmâ, whose son was Vijayâditya, whose son was Malla-Dêva surnamed Jagadêkamalla, whose son was Bâṇa-Vidyâdhara, whose son was Prabhumêru-Dêva, whose son was Vikramâditya, whose son was Vijayâditya, also named Pugalvippavar-gaṇḍa, whose son was Vijayabâhu Vikramâditya, the friend of Kṛishṇa Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Rashtrakûţa king who ruled from about 884 to 913. Going back eight generations, this would

has done the same (So. Ind. Ins. Vol. III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr. R. Narasimhachar, M. A., is quite the other way, and that Paraméšvara or Šiva was made his doorkeeper by Bâṇa, the son of Mahâbali. The original authority for this has not been found, but is said to be in the Skânda-Purâṇa. The Matsya-Purâṇa and the Harivainsa state that Šiva was pleased with Bâṇa's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's Môhana-tarangini (16th century), where Bâṇa says—

vilasitavâgi kang-esedirpa ramyâchala-vâsava tiraskarisi | alasade bandu piriyadall enna bâgila kâd îru kêļu Dêva || Also in a song in a MS. collection lu my possession, composed about 150 years ago, --

Also in a song in a MS. collection lu my possession, composed about 150 years ago, -puliya charmavan uṭṭa Puraharage |

olidu Bâṇana bâgiIa kâydage ||

No. dow Krishna III LL.14.1.

¹⁾ In the fac-similes there published, the upper border of one of the stones has been embellished with a small linga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

²⁾ Published again by Dr. Kielborn in 1894 (Ep. Ind. III, 74).

place Jaya-Nandivarmmâ in the 7th century. But there are allusions to the Banas in other inscriptions which refer to a much earlier period. Thus, in the Mallohalli plates, published by me in 1876 (Ind. Ant. V, 136), Konganivarmmâ, the progenitor of the Ganga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bana; and the plates of Hastimalla (Salem Manual, Vol. II, App. 369) state that the Gaiga king Kongani was consecrated to conquer the Bâna-mandala. In the Tâlgunda inscription (Vol. VII, Sk 176), Mayûrašarmmâ, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Šrîparvata, to have levied tribute from the great Bâna and other kings. In the Haidarâbâd plates, obtained by Sir Walter Elliot 1), the Chalukya king Vikramâditya (655 - 680) is said to have conquered Râjamalla of the Mahâmalla-kula, that is, the kings of Mâmallaipura, the common name for Mahâbalipura,—in other words, the Mahavalis. In the Devarhalli plates of 776 (Vol. IV, Ng 85)2) the Nirggunda Yuvarâja Dundu is said to have confounded the Bâna-kula.

Among the Mahâvali inscriptions in the present volume the earliest is the Mudiyanûr plates of 338 (Mb 157), first published by me in 1886 (Ind. Ant. XV, 172). It is all in Sanskrit, and begins with praise of Šiva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidroog, considered as a personification of Nandi, the bull of Šiva. An object of the mercy of Šiva was Mahâbali, lord of the Dânavas, the munificence of whose gifts was the sole cause of Vishnu starting to take the three strides and manifesting desire with his hands and feet extended. A promoter of Mahâbali's race, Nandivarmma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayâditya-Dêva. Then followed his son, who is said to have roused up the Bâna-vainša, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhisattva, - a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladêva-Nandiyarmma. Being in the town of Âvanya (Âvani) in the Šaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Mudiyanûr village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarmmâchâryya, by order of Vadhûvallabha-Malla; and the king himself repeats at the end in the first

¹⁾ Published by Dr. Fleet in *Ind. Ant.* V1, 75. But his translation disguises the reference as indicated by Sir Walter (see Seven Pagodas, 127).

²⁾ Originally published by me in 1873 (Ind. Ant. II, 156).

person, naming himself Vadhûvallabha, that he grants the Chûda-grâma (Sanskrit for Mudiyanûr) in perpetuity. The decree was carried out by the sarvapradhâna Vaivasvata-daṇḍâdhipa. At the end are apparently the words vyâdhan Mullegam; what they indicate is not clear.

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified, one of them, Kaṇṭakadvâra, being a Sanskrit translation of Mulubâgil (thorn gate). Of the Brahman donees that are named, three are described as of the samânya-charaṇa. Of this I am unable to obtain an explanation. But there is a sect of Drâvida Brahmans called Bṛihachcharaṇa. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pâṇḍya king, who sent invitations to Brahmans in distant places to attend. Those who came early were called bṛihat-charaṇa or fast walkers. Those who came late may therefore have been called sâmânya-charaṇa or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (Ind. Ant. XXIV, 10), who says it is irregular (Ep. Ind. VII, App. 112), and by Dr. Fleet (Ind. Ant. XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (ibid. XXXII, 223), - a conclusion at which I had myself arrived long ago, - that "neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic." Turning to the plates now under review for any other indication of their period, - it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Ganga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivarmmâ. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 2662. The Bana inscription here is not therefore discredited by the date of Harivarmmâ. And at Âvani, where this grant was made, is the only place in which a Ganga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (Mb 263), and is on the basement of one of the group of Râma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Vishnugôpa's

¹⁾ If we may read Vyadhanam ullegam, they might possibly mean Vyadhana's writing.

²⁾ Ind. Ant. VIII, 212; Ep. Carn. Vol. III, Nanjangud 122.

son. This we know was Tadangala Madhava, and there is a grant of his giving the date 357. Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Ganga grant on the first plate.

So far there seems nothing to be said against the plates on the score of the date. The kings mentioned in it are Nandivarmmâ, his son Vijayâditya, and his son Vadhûvallabha-Malladêva-Nandivarmmâ, the donor of the grant. These names correspond pretty nearly with the first three in the Udayêndiram plates. But Nandivarmmâ is there called Jaya-Nandivarmmâ, and as regards Malladêva there is nothing common to the two except their name. He is there said to be surnamed Jagadêkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other. There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayêndiram plates, which expressly state that many Bâṇa kings had passed away before the appearance of Jaya-Nandivarmmâ.

The remaining Mahavali or Bana inscriptions here are not dated, except two at the end of the list in the 10th century. But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries. In Mb 261, when Mahavali Banarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died. Prithuvipati was the Ganga king who preceded Šrîpurusha. The date of this inscription would therefore be about 715. In Bp 13 we have the Ganga prince Madhava Muttarasa, who was governing various districts, one of which was Avanya (Âvani), marching against Mahâvali Bânarasa. Muttarasa was the name of Šrîpurusha, and this may indicate him before he came to the throne. We may therefore say about 725 for the date. 2) K1 235, Bp 48 and 86 show a Mahâvali Bânarasa ruling the Ganga 6000 province 3, and from the last it appears that he was contemporary with Srîpurusha. We may therefore assign him to about 750, and he would represent either the first Vijayâditya or his son Malladêva Jagadêkamatla of the genealogy above given.

Then comes **Mb** 92, of the 2nd year of Bâṇa-Vidyâdhara, who, according to the genealogy, was the great-grandfather of the second Vijayâditya, or Bijeyitta, for whom we have in **Mb** 229 the date 909. He may therefore be put in about 7804. That he follows the Bâṇarasa last above mentioned

¹⁾ Ep. Carn. Vol. VII, Shikarpur 52; Ind. Ant. VII, 172.

²⁾ On the other hand Sp 40 shows Bijayittayya rising up against Mådâ-Mattarasa's son, which would be in about 900. But the names may not be the same.

³⁾ Šrípurusha's soa Duggamâra Ereyappa was ruling it at one time (Sp 57).

⁴⁾ Bâṇa Vidyâdhara's queen was Kundavvai, daughter of Pratipati Araiyar (conjectured to be the Ganga king Prithuvipati), son of Šivamahârâja-Perumânadi (? Šivamâra). See So. Ind. Ins. Vol. III, Part 1, 98.

may be gathered from a man named Attâni being the donor in both Bp 48 and in this 1). Sp 5 and 6 are of the time of a Mahâvali Bânarasa who is described in the latter as Vikramâditya Jayamêru, and as having received from kings the name Bâna-Vijyâdhara, no doubt meant for Vidyâdhara, though in Sp 5 we also have the form Vijyâdhara, evidently taken from the king's name. He may be identified with the same king as in Mb 92. Bâna-Vidyâdhara's son, in the genealogy, is Prabhumêru, and here we have, in both, Prabhumêru evidently in command of his father's army. Ct 107 may be actually of Prabhumêru's reign, as Pôteva has assumed that name, of course after the king's. In Sp 6 there is a reference to Kâduvatti, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In Sp 5 the grant is called a bâl-galchu, literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see K1 79, 200, and Mb 225). But the common term in inscriptions for grants of land for warriors who fell in battle is kalnâd or kalnâțu (as in Mb 244 and Bp 13). In the north-west of Mysore, however, the word šivane seems to be used to denote them.

In Mb 265 a Bânarasa appears ruling Kuvalâla and Kongu, and at the same time Pompala ruling Vegûr. Now in K1 79, in the reign of the Ganga king Nîtimârgga, Nolambâdhirâja was ruling the Ganga 6000, and by his order Pompala fought with Bânarasa and lost his life. He is called lord of Benga, and said to be of the Venga family. These names may no doubt be identified with the Vegûr above. This Nîtimârgga must have been the grandson of Vijayâditya, and the victor at Râjârâmadu (K1 90). We must conclude then that Kuvalala (Kolar) was not in the Ganga 6000, and that Bâna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nîtimârgga's successor (Nj 75), this Bâna may be placed in about 850. He is no doubt also the one in K1 200 who was at war with Mahârâja, and the one in Mb 228 from whom Perminanadi (that is, the Ganga king) captured the Mahârâjara-nâd. This is called the Mârâjavâdi Seven Thousand in Ct 30, with its capital at Vallûr. The province was chiefly in the Kadapa District, and Vallur was either the one in the north-east of Pavugada talng or the one near Kadapa.

Mb 86 mentions a Vikramâditya, who may or may not have been a Bâṇa. The succeeding Bàṇa inscriptions contain nothing of importance until we come

¹⁾ There is an Attâni mentioned in Kl 229 in Šrîpurusha's time. Also in Kl 232.

to Mb 243 and 244. The first part of each of these is followed by a grant made by Bijayitta-Bâṇarasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramâditya. Bijayitta is of course Vijayâditya. He appears also in Sp 40, but Mb 229 is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahâbali-kula ruling Bidirûr under Iriva-Nolamba. He is described as the lord of Paruma-pura, having a black flag and the bull crest.

The Bâṇas seem to have lost their independence at the end of the 9th century, when the Chôla king Vîra-Nârâyaṇa is said to have suddenly uprooted the Bâṇas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Gaṅga king Kêsarî or Prithuvipati ') who was the son of Mârasimha and grandson of Prithuvipati. The Bâṇa kingdom is mentioned along with others in southern India of the 12th century in Vaidyanâtha's Pratâpa-Rudrîya. Trivikrama-dêva, the author of the Prâkṛit grammar Trivikrama-vritti of probably the 15th century, claims to be a descendant of the Bâṇa family '2). Moreover, inscriptions at Šrîvilliputtâr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pâṇḍya throne in 1453 and 1476, call themselves Mahâvali Vâṇâdhirâja'.

Gangas.

The earliest Ganga inscription is the fragment (Mb 263), already referred to, on a temple at Âvani. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Konganivarmmâ to Vishnugôpa, and breaks off in going on to his son. This we know was Tadangâla Mâdhava, for whom in the Tâgarti plates (Vol. VII, Sk 52) we have apparently the date 357. Mr 73 is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Nonamangala in 1897.



¹⁾ See Appendix to Salem Manual, above referred to, and So. Ind. Ins. 11, 379.

²⁾ Ind. Ant. XIII, 13. 3) ibid. XV, 173.

⁴⁾ The ryots of Nonamangala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates Mr 73. In the north

The king's name appears in the form Mâdhavavarmmâ, and all the introductory part corresponds with what is usual in the Ganga plates, except that the second king is also called Mâdhavavarmmâ. The grant consisted of the Kumârapura village and land under the big tank given for the Arhad temple of Perbbolal in the Mudukottûr-vishaya, and was made on the advice of the âchâryya Vîra-dêva. Mr 72 is another set of plates found in the same place at the same time. They record a grant by Mâdhavavarmmâ's son Konganivarmmâ (Avinîta) in the 1st year of his reign, ? 425, to two Arhad temples, made on the advice of his preceptor Vijayakîrtti. To the temple at Uranûr, established by Chandranandi and other Jains, was given the Vennelkarani village in the Korikunda-vishaya. To Êvâni-adigal's temple at Pêrûr was given one-fourth of the karshâpana realised from the outside customs duties. These are stated (in Rapson's Indian Coins) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription CB 29. It is engraved in fine characters on a large boulder on a low hill called Gôpinâtha-gutta, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to Gôpâlasvâmi. The inscription begins with the words generally employed at the opening of the Gaiga copper-plate grants, and the characters are those of the Ganga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gangas. After invoking Vrishabha, the first Tîrthankara, it says that "this chaitya-bhavana of the adorable Arhata", - which indicates a Jain temple in the spot where the Gôpâla temple now is, - was established by Râma, the son of Dašaratha, in the Dvâpara-yuga of the Kali-avasarppini. At a later period it was rebuilt anew by Kunti-Dêvî, the mother of the Pândavas. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a Jinendra-chaitya, a supreme tîrtha (or sacred bathing place), having caves suited for the abode of great rishis intent upon penance. Apparently it is said to have the name Srîkunda or a name beginning with Šrîkunda, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

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wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates Mr 72, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in Haļa-Kannada characters, the word pelmudi, which might be to distinguish it as having a large volute; or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

the Mysore State. It seems probable that the Gôpâlanâtha-guțța was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Šrîkunda. On the contrary, from the earliest times it was named after Nandi (see Mb 157), and Vrishabha (at the beginning here) has the same meaning. But during the Jaina ascendency of the Gangas it was called Nandagiri, as they invariably have the title "lord of Nandagiri". It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the šrî-Kundakundânvaya, and that the name Šrîkunda is not meant to apply to the mountain. The reference to Râma, the son of Dašaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol. IV, Yd 26), which are also said to have been established by him, endowed by the Gangas, and rebuilt by the Changâlvas.

There are some 19 inscriptions of the time of Šrîpurusha, all on stone, except one, the Hosûr plates (Gd 47). Four are dated, K1 78 in his 26th year, K1 6 in his 28th year, Gd 47 in Šaka 684, Mb 80 in his 42nd year. The earliest is probably Bp 13, where he appears as the praiseworthy and honourable Mâdhava Muttarasa, ruling the Elenagar-nâd Seventy, the Âvanya-nâd Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes Mr 96, in which he appears under the full name Prithivi-Koûgani Muttarasa Šrîpurusha. Mr 74 is imperfect, and gives only Koûgani. But K1 78 is of the 26th year of Koûguni Muttarasa, 751. K1 6 is of Koûguni Šrîpurusha's 28th year, 753. In this, Šivamâra (his son and successor) appears as governor of Kadambûr. In K1 8 and 11 Lôkâditya or Lôkâditya-Elaarasa is ruling Kadambûr. He may have been another son, or else the king of the Elenagar-nâd above mentioned. K1 7 shows us Lôkâditya's son Malladi.

We next come to Gd 47, the Hosûr plates, originally published by me in 1878. They are dated when the Šaka year 684 had expired. Dr. Kielhorn's calculation (Ind. Ant. XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Ganga kings are the same as in many others already published, such as the Jâvali and Dêvarhalli plates of the same reign. Šrîpurusha, the first so named, Prithuvi-Kongani-mahârâja, recognising that all the living world was as unstable as a bubble, when

¹⁾ In the Madras Journal of Science and Literature for 1878.

²⁾ Vol. VI, Mg 36; Vol. IV, Ng 85.

residing in Mânyapura (Manne in Nelamangala taluq), made a grant to a Brâhman named Mâdhavašarmmâ, a resident of Tôlur, the son of Mârašarmmâ. He was given a certain extent of land for cultivation in each of the four villages named Elam-Gûdalûr, Mariyâchi-Gûdalûr, Paruvi and Šrîpura. The witnesses are the existing officials of the Ninety-six Thousand vishaya, that is, Gangavâdi. The plates were engraved by Višvakarmma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dêvarhalli plates Šrîpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gûdalûr of any importance known to me is the one to the west of the Nîlagiris. There is a Kûdalûr mentioned in Mysore No. 25 (Vol. III), in the time of Šrîpurusha.

With Mb 80, which is dated in the 42nd year of the Šrî-râjya, 767, we come to several inscriptions in which Šrîpurusha's son Duggamâra Ereyappa was a governor under his father. In Sp 65 he was ruling Kovalâļa-nâḍ. In Mb 80 he was ruling the Kuvaļâla-nâḍ Three-Hundred and the Gaṅga Six Thousand, while his queen (mahādêvi) is also said to be ruling Âgaļi. In Mb 255 he was ruling the same districts, and the army was sent against Kampili. This is on the Tuṅgabhadrâ, north of Bellary. In Sp 57, besides the above two districts, he was also ruling the ..taya-nâḍ, Panne-nâḍ, Beļattûr-nâḍ, Vimala ..., the Pulvaki-nâḍ Thousand, the Bepôḍu Thousand, and the Mu...nâḍ Sixty.

Kl 231 brings us to the reign of Šivamāra. Gd 54 specifies a year for him corresponding with 815. We then come to the reign of Nîtimârgga in Kl 79. The Pallava king Nolambâdhirâja was under him ruling the Ganga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bânarasa. Mb 228 informs us that Permmânadigal, that is the Ganga king, had captured Bânarasa's Mahârâjara-nâd.

We next pass on to the reign of his son, Râjamalla Satyavâkya, in **K1 90**, the Narsâpura plates. They are dated in the Šaka year 824, the 5th day of the bright fortnight of Phâlguna, the nakshatra being Rôhiṇî. Unfortunately one plate is missing, but they so closely resemble the Manne plates 1) in that part that the missing portion can be supplied from them. Down to Šivamâra the information is similar to that contained in other Ganga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Râshtrakûṭa king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

¹⁾ To appear in the Bangalore District volume.

Mudugundûr (Maṇḍya taluq) over the army of Vallabha, which was commanded by Râshṭrakûṭa, Châṭukya, Haihaya, and other brave leaders. His brother was Vijayâditya, whose son was Râjamalla, surnamed Satyavâkya. His sou was Nîtimârgga, who gained a great victory at Râjârâmaḍu (to the north of the Kôlâr District). His son was Râjamalla, who from his ability even as a boy, had obtained the rank of Yuvarâja. When he had come to the throne, and was ruling with the title of Satyavâkya-Permmânaḍigaṭ, he made a grant for a Jain basadi at Kaṇṇamaṅgala, erected by Mêgante-Nandâka Gâdeya for Kamuṅgare-kanti, the female disciple of Uttanindipuri Maṇḍala-bhaṭâra. He also made a grant for another basadi erected by Šrîvarmmayya. Another man also gave some land. The events of the period from Šivamâra to this Râjamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavâḍipura plates (Vol. XII, Nj 269) which are less than two years later in date.

Gd 4 contains a record of the death of the Ganga prince Anni, son of Pilduvipati (a form of Prithuvipati), who had joined the Pallava king Bîra-Nolamba in fighting against the Šântara king, and lost his life in the battle. Bp 47 is of the time of Mârasingha-Dêva, and Mb 84 mentions his death in 974. In Sp. 59 we have Rakkasa-Ganga Râchamalla ruling, and under him Puliga governing the Nolambavâdi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Šrînivâspûr taluq, the situation hitherto assigned to it must be considerably stretched out to the east-

Here ends the original main line of the Gangas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (K1 95, Sd 36) their supremacy is not acknowledged. We know that Kolâr fell into the hands of the Chôlas when they overthrew the Ganga power in t004. But the Chôlas in their turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakad being a Ganga-Raja of the Ganga family. The Hoysalas in course of time entrusted Ganga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kôlâr District, as the records occur mostly in Kôlâr and Mulbâgal talugs, with a few in Bowringpet and Sidlaghatta talugs, and one in Chik-Ballapur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gaigas continue to bear Chôla titles, and we know that it was the invariable policy of the Chôlas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chôlas.

The first to be noticed here is Vîra-Ganga, alias Uttama-Šôla-Ganga, claiming to be of Ganga descent, and bearing the ancient Ganga titles of lord of Kuvalala (Kôlar), lord of Nandigiri (this being now the form instead of the former Nandagiri), Kâvêrî-vallabha, etc. We have for him dates from 1198. But as Kl 121 is of the 46th year of his reign, the year Târana, which is 1225, he must have begun to reign in 1179. Vîra-Ganga was the name assumed by the Hoysala king Vishnuvarddhana on his capture of the old Ganga kingdom from the Chôlas. Uttama-Chôla was a designation of Râjêndra-Chôla, who first subdued the Ganga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Ganga sovereignty. In K1 131 we have a distinguished merchant prince named Vikrama-Ganga, who from KI 129 appears as the servant of Vîra-Ganga Uttama-Šôla-Ganga. He claims to be lord of the Tonda-valanad (the Madras country below the Ghats to the east of the Kôlâr District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalâla or Kôlâr. This points to some important development in the trade of the place at about this date. He had the god Subrahmanya set up at? Indalûr, and placed his endowments for it under the protection of the Mâhêšvaras or Šaiva priesthood, and the Five Hundred. These are the five hundred svâmis of Ayyâvale1), who are frequently mentioned in inscriptions as the heads of the Vîra-Bananju or merchant class. His son, in K1 129, seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vîra Ganga Uttama-Šôla-Ganga set up two gods Gangîšvara and Jalakantêšvara, the former on the Muchukunda hill and the latter at its foot (Kl 120, 130). The hill is described as near Kuvaļāla in the Kuvaļāla-nād of Ganga-mandalam, and was one of the range of Kôlâr hills called the Šatašringa or hundred peaks. The remainder of his grants are for the first of these temples. The Šella-Ganga Uttama-Šola-Ganga of Mb 212 may be the same person, as the date is apparently 1222.

In KI 171 and 243 of about 1270 we have <u>Šelva-Ganga</u>, who has the title Râja-Nârâyaṇa-Brahmâdirâja. The former praises the Chôlas, saying that they would not change even if the moon and the sun changed their course. Râja-Nârâyaṇa was a title of Kulôttunga-Chôla I. At the same period we have in K1 244 Padumišeyau Uttama-Šôla-Ganga, and in K1 242 Ganga-Perumâl, son of Padima-dêva Uttama-Šôla-Ganga. In Sd 110 of 1278 appears Ganga-Perumâl's son Kûttâdun-dêva or Kariya-Gôpâla, with the title Râja-Nârâyaṇa-Brahmâdirâja and others, who claims to have gained wealth and victory in all regions. In K1 49 of 1279 is Kariya-Ganga-Perumâl, son of Šelva-

¹⁾ Aihole in the Kalâdgi district.

Ganga, who must be the same person, and Šelva-Ganga identical with Ganga-Perumâl.

With K1 69 we come to a number of inscriptions of about 1280 of Vettummârabâṇa¹⁾ Uttama-Šôļa-Ganga. In Kl 110 he remits all taxes on the temple endowments of the Kuvalala-nad. Mb 218 calls him the son of Uttama-Šôla-Ganga, and Bp 55 the son of Uttama-Šola-Ganga Vîra-Ganga. K1 48 and 47, of 1280 and 1281, give us Vâsudêva Râja-Nârâyana-Brahmâdirâja, the son of Ganga-Perumal. In 1283 we have (KI 46 and 50) a Ganga-Perumal Râja-Nârâyaṇa-Brahmâdirâja. In 1284 a Vîra-Gaṅga Uttama-Šôla-Gaṅga again appears (Kl 137), and with him is associated Ganga-Perumal as a signatory. In Kl 143 of the same period Uttama-Šôla-Ganga Ganga-Perumal is said to be ruling the earth, and Kuvaļāla-nād is said to be the Nigarili-Šôla-mandalam, which was the name given to it by the Chôlas. In Mb 16 Ganga-Perumal is described as the son of Adi-Šôla, and a grant is made to Nulambappa, son of Nulambâdirâya of Âvanya-nâd. In Kl 55 of 1285 we have again Ganga-Perumâl Râja-Nârâyaṇa-Brahmâdirâja. He makes a grant to the sons of the râja-guru Višvêšvara-Šiva-udaiyâr, a disciple of Šurami-dêva alias Prasanna-Šivattaiyar, who was descended from Lakshadhyaya-mudaliyar, quru to the Chôla and Pândya kings. Vâsudêva Râja-Nârâyana-Brahmâdirâja appears again in Kl 45 in 1286.

In the same year, the 32nd of Poysala Râmanâtha-Dêva, we have...nna-Ganga-Perumâl, son of Šavâsi-Nâyan, making a grant for the gods at Velliyûr (now Bellûr), which was an agrahâra called the Vishņuvarddhana-chaturvêdimangalam. In Ct 117 Ganga-Perumâl Râja-Nârâyaṇa-Brahmâdirâya makes a grant to his guru Šakala-Šiva-paṇḍita in 1289. In Bp 54, of about 1300, a Ganga-Perumâl Uttama-Šôla-Ganga again appears making a grant. Also a Perumâl Vikrama-Ganga-vêlân. Sd 36 of ? 1312 is of the reign of the Poysala king vîra-Ballâla, and shows an Uttama-Šôla-Ganga leading an expedition. In Kl 77 of ? 1321 Vikrama-Ganga, son of Uttama-Šôla-Ganga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Ganga-Perumâl. In CB 18 of ? 1333 we have a new name, — Kumâra-Chikka-Dêva. Also in Kl 38 and Mr 14 we have in ? 1298 and 1336 Râjarâja Karkâṭaka-mahârâja alias Veṭṭai-yir-Šokkar, and Karkaṭa-mârâya alias Uttama-Šôla-Gangan Virundar. In Mr 15 Karkaṭaka-râya is a signatory and calls himself Šembondiyâr.

Chalukyas.

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is Gd 48, of about 640, plates

¹⁾ The name means—cutter-through of the arrows of Mara (the god of love). A mistake has been made in printing Bana with a capital B. There is no connection whatever with the Banas.

at Hosnr, originally published by me in 1879. It begins with the mention of Polikesi, surnamed Rana-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Manavya-gôtra, sons of Hâritî, nourished by the group of Mothers, and worshippers of the feet of Svâmi Mahâsêna. After him was Satyâšraya, the conqueror of Harshavarddhana. On the application of his beloved daughter, in her own language called Amberâ, when he was in Sangama-tîrtha, he granted to 31 Brâhmans the village of Periyâla in the Konikal-vishaya. This is evidently the present Kunigal, but I cannot trace the village. Of this daughter of Satyâšraya we have no other information, and it is not clear what language is meant as that of her name. It may be Kannada. The names of the Brahman donees are not given, but they are clubbed together under their respective gôtras.

The second inscription is K1 63, known as the Vokkalêri plates, originally published by me in 18794). It is dated in the Šaka year 679 expired (2nd September 757, as calculated by Dr. Kielhorn), the 11th of the reign of Kirttivarmma-Satyàšraya. The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas 5). In addition to the statements above given connected with their origin; the Chalukyas are here said to have obtained from Nârâyana (Vishnu) the Boar crest, at sight of which all kings were brought into subjection in a moment. First is mentioned Polckeši. His son was Kîrttivarmmâ, who overcame the Vanavâsi (that is, the Kadamba) and other kings. His son was Satyâšraya, who defeated Harshavarddhana, the warlike lord of all the north, and thus acquired the title of Paramêšvara. His son was Vikramâditya-Satyâšraya, who, mounted on his single thorough-bred charger called Chitrakantha, destroyed all whom he wished to conquer. Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings⁶⁾, he subdued the Pândya, Chôla, Kêrala, Kalabhra⁷⁾ and

¹⁾ Ind. Ant. VIII, 96; IX, 304.

²⁾ The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kârttikêşa or Svâmi Mahâsêna, the son of Šiva.

³⁾ Not his immediate successor, but he was the second Polikêsi or Pulikêsi.

⁴⁾ Ind. Ant. VIII, 23. They were produced by a resident of Vokkalëri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who tarned them up when ploughing. But nothing would induce the owner to part with them. He, however, freely lent them to me, and I think Dr. F.eet had an electrotype of them made in England which was given to the India Museum. They were again published in 1899 by Dr. Kielhorn (Ep. Ind. V, 200).

⁵⁾ Some necessary rectifications in part of the translation were made by Dr. Haltzsch (So. Ind Ins. I, 146).

d) The Chôla, Pândya and Kêrala kings (see Dr. Fleet's Kan. Dyn. 362, note 6).

⁷⁾ Perhaps the Kalabhurya or Kalachurya kings.

other kings, and forced the (Pallava) king of Kâñchî, who had never bowed to another, to kiss his feet with his crown.

His son Vinayâditya-Satyâšraya had again to put a stop to the overgrown power of Trairâjya, the (Pallava) king of Kâñchî, and levied tribute from the rulers of Kavêra, Pârasika, Sinhala and other islands. By churning all the kings of the north he gained the pâli-dhvaja 11 and all other signs of supreme power. His son Vijayâditya-Satyâšraya early mastered the science of weapons, uprooted enemies still left in the sonth which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gangâ and Yamunâ, and the pâli-dhvaja, together with the insignia of the (drums) dhakka and mahdšabda, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramâditya-Satyâšraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies. He therefore reached with great speed the Tuṇḍâka province (Toṇḍa-maṇḍala), and in a battle with the Pallava king Nandipôtavarmmâ, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Šiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kâñchî (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brâhmans, the destitute, and the Râjasinhêšvara and other temples which Narasinhapôtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pâṇḍya, Chôļa, Kêraļa, Kaļabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghûrṇṇamânârṇṇa (the rolling ocean), which is graphically described.

His son Kîrttivarmma-Satyâšraya, on being made Yuvarâja, implored his father to let him finally subdue the king of Kânchî, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, nnable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

¹⁾ A special arrangement of flags, indicating supremacy. See Pûțhak's explanation, Ind. Ant. XIV, 104.

²⁾ The name Pallavas indicates Parthivns or Parthians. If my conjecture that Chalukyas represent Selenkians be correct, this would account for their natural enmity. Dr. Hoerole says—"Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskritic word at all, but of foreign (Gürjara or Hunic) origio,"—and adds,—"Might it be connected with the Turki root chap, gallop, chapaut, a plundering raid, a charge of oavelry?" (J. R. A. S. for 1905, p. 12).

to his father. Thus in due time he succeeded to the throne and gained the rank of Sârvvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhaṇḍâra-Gaviṭṭage¹) on the north bank of the Bhîmarathi,—on the application of Dôsi-Râja,—he made to a Brâhman named Mâdhavašarmmâ a grant of three villages in the Pânuṅgal-vishaya²). The šâsana was written by the great minister for peace and war, Anivârita-Dhanañjaya puṇya-vallabha.

It is evident that this inscription (like the one at Tâlgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultzsch has found 3 a proof that Vikramâditya really entered Kânchî and visited the Râjasimhêšvara temple, in a much obliterated Kannada inscription in the Kailâsanâtha temple there, engraved on a pillar in front of the Râjasimhêšvara shrine.

Pallavas.

The earliest Pallava mentioned is Nandipôtavarmmâ, who was so heavily defeated by the Chalukya king Vikramâditya II at the beginning of his reign, or in about 733, as related in the Vokkalêri plates (K1 63). There is a Pallava-mârâja in Bg 77, but no clue by which to identify him.

Numerous inscriptions occur of the Nolambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Nonambavâḍi or Nolambavâḍi Thirty-two Thousand province⁴⁾, which corresponded with the Chitaldroog District and other parts north and east of it, even, as now appears, far into the Kôlâr District. Unfortunately only a few of their inscriptions are dated. But from the Hêmâvati pillar (Si 28, Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldroog, Tumkur, and Kôlâr volumes are — 878 for Mahêndra, 897 and 920 for Ayyapa, 931 for Bîra-Nolamba, 943 to 966 for Dilîpa or Iriva-Nolamba, 975 for Nanni-Nolamba, and 974 and 1010 for Nolambâdhirâja Chôrayya. In Chitaldroog we have farther a number of dates from 1022 to 1074 for a succession of Nolamba-Pallava-Permmânadi⁵⁾ kings with various names, who were under the Chalukyas.

¹⁾ Identified by Dr. Fleet with Bhandar-Kawte in the Sholapur District (see Ep. Ind. V, 201).

²⁾ Pânungal is new Hângal in Dharwar. ³⁾ So. Ind. Ins. 1, 147.

⁴⁾ The earliest mention of Nolambavâdi or Nonambavâdi seems to be in 920 (Jl 29, Vol. Xl). The existing Nonabas are representatives of its former subjects.

⁵⁾ The title Permmanadi was taken away from the Pallavas by the Gangas on Šripurusha's victory over Kaduvețți in the 8th century. The Gangas being new overthrown, the Pallavas resume the use of it.

It seems clear that when the Chôlas were overthrowing the Pallavas and Gangas, and before they acquired possession of the Kôlâr District early in the 11th century, the Nolambas had retired to the west, and appear without any overlord, ruling the Nolambavâḍi Thirty-two Thousaud in (920) (J129). In 1022 their seat of government was at Kampili (Mk 10), which is on the Tungabhadrâ, north-west of Bellary. But during this period the Râshṭrakûṭa power had come to an end, and the Chalukyas had regained the empire. We therefore find the Nolambas from 1035 (Dg 71) ruling various provinces under them, until in 1072 they are again governing Nolambavâḍi (Si 9). The Udayâditya who was ruling in 1035 (Dg 71) is here in 1049 said to be the binder of Chôla-mârâja (Gd 57), but in 1072 has Vîra-Râjêndra as a title, which seems to be Chôla (Si 9).

Of the inscriptions of the Nolamba kings here, the earliest are those of Nolambâdiyarasa and Nolambâdhirâja. This is not sufficiently distinctive, and though it is the name of the first Nolamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in K179, where he is under the Gauga king Nitimârgga and ruling the Gauga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlalchôra Nolamba, the Nolambâdhirâja who married Nîtimârgga's sister. For their son was Mahêndra, and here in Sp 30 we have Nolamba and Mayinda or Mahêndra, together with a Chôlu-Permmânadi, all three ruling up to the Kigu-tore or little river as their boundary. In Mb 248 the Gaugas and Pallavas are said to have both opposed Pâṇḍya (of Uchchangi).

The actual territory ruled by the Nolambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But K1 79 above shows Nolambâdhirâja ruling the Ganga Six Thousand under the Gangas, and in Bp 64 Mahêndra (his son) is ruling the same province, though not acknowledging Ganga supremacy. It seems evident that he assumed independence in 878, for Si 38 (Vol. XII) of that year says that he had uprooted and destroyed Chôra and other rivals (also in Si 24), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahêndrêšvara. In support of this view we are told (Nj 269) that Bûtuga, the younger son of Nîtimârgga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gangas and Nolambas (see Mi 71, 27, 39, Si 26)²³, the Ganga king Mârasinha claims to have destroyed the Nolambas (in about 970), and

¹⁾ What river is intended is not clear. Perddore or the big river is the Krishna, though sometimes it appears to indicate the Tungabhadra, and in Cg 2 and 4 seems to mean the Lakshmana-tirtha. The Kiyu-dore is also mentioned in Bg 62 as the Vaidumba boundary.

²⁾ The area of the wars was apparently between the Northern Pennar and the Vedavati.

Ayyapa appears in 920, as before stated, ruling the Nolambavâdi Thirty-two Thousand, with his own son Annayya as a governor under him (J1 29). In about 925 Annayya Bîra-Nolamba was himself on the throne (C1 6, 56). When in 1072 the Nolamba king was again ruling Nolambavâdi, as abovo stated, he is also said to be extending the Pencheru¹⁾ kingdom (Si 9).

To continue the notice of inscriptions in the present volume, - CB 26 informs us that it was in the reign of Nolambadhiraja, or about 860, that a tower was crected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahêndrâdhirâja ruling the Ganga Six Thousand. In Mb 227 there appears a Mayindira-Vikrama, and in Sd 39 a Mayinde Dharmmarâsi-Râja. These may be Mahêndra himself or subordinates with his name attached. In Bp 41 Mahêndra-Nolamba is ruling the kingdom of the world. Si 38 of 878 (Vol. XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. Mb 38 relates to his death and supplies a number of details. His mother (the Ganga princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Šiva and Vishnu she was promoting dharmma, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahêndra's wife was a Kadamba princess, named Dîvalabbarasi or Dîvâmbikâ. Her greatness was increased, it says, on the birth of a son Iriva-Nolamba. But this must have been her grandson. For according to the Hêmâvati pillar Mahêndra's son was Nanniga or Ayyapa, whose sons were Anniga (Bîra-Nolamba) and Dilîpa or Iriva-Nolamba, his wives according to Si 39 being Nagiyabbe and Heleyabbe. Moreover, at the beginning of the inscription it says that she established an agrahara in her husband's name, while her son was acting worthily in the kingdom. On the death of Vîra-Mahêndra-Nolambâdhirâja, who has the title Nolamba-Nârâyana, she, in addition to other works of charity, had a Nolamba-Nârâyanêšvara temple made in Âvani, and presented it with a sin-destroying bell. Among the inscriptions of Ayyapa-Dêva's time, Mr 52 mentions Ereyappa.

We next come to Anniga or Bîra-Nolamba²). In **Sp 28** he is called [Pallav]âditya šrî-Annayya. **Gd 4** represents a Ganga prince, Pilduvipati's³) son, as having joined Bîra-Nolamba against the <u>Šântara king</u>, whom he slew and delivering Sântara's head and shield to his ruler (Nolamba), died. **Sp 64** seems to attribute <u>Šântara</u>'s death to a Baṭṭamarasa, whose son appears in **Sp 58**.

¹⁾ Penjeru or Henjeru, now Hemavati, on the northern border of Sira talug.

²⁾ Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (Bp 1 and 2) which are worshipped in a temple under the name of Gangamma.

³⁾ That is Prithuvîpalhi's.

1

The most numerous are the inscriptions of Dilîpayya or Iriva-Nolamba, two of which, near the end of his reign, are dated, vamely Mb 126 in 961 and K1 245 in 966. In K1 198 he is also called Nolipayya, and under him Vikramâditya-Tiruvayya was ruling the Ganga Six Thousand. Bp 4 shows that Tiruvayya was a Vaidumba, and in Mb 198 we have his son Chandrašêkhara. Tiruvayya repaired the breach in the Vijayâdityamaûgala (or Bêtmangala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the bittuvatta (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayadityamangalam village, Kannanûr and Manayûr, to the five hundred Brâhmans of Kayvâra, whose interest it thus became to see that no injury befell the tank. Bêtmangala and Kayvara must thus have both been included in the Ganga Six Thousand. Kayvara is in Chintamani taluq, near the headwaters of the Pâlâr, by damming which the tank is formed. In Mb 51 Dilîpayya remitted for the god the twelve petty taxes of the Avani temple, and set up an iron post. Mb 93, 94, and 264 show that Tribhuvanakarttar was the head of the Avani religious establishment. Mb 162 records the killing of a big tiger which had carried off a young cow. Ilaving made a vow to kill it, Mandikal Kumbaladana slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramâditya as the engraver, famed for his good qualities. Kl 245 calls him a kâsiqa (or stone-cutter) of Koyatûr (? Coimbatore). Mb 108 gives his father's name as Bijayitâchâri. He also engraved Mb 161, 162 and 163.

Mb 126, dated 961, shows the Mahâvali king Sambayya ruling Bidirûr under Igiva-Nolamba. The Bânas had therefore lost their independence. The last of Igiva's inscriptions is Kl 245, dated 966.

In 969 Nanni-Nolamba, son of Dilîpa Iriva-Nolamba, had come to the throne (Mb 122). He may be the Nolambâdhirâja Chôrayya mentioned in Mb 84 in 974 and in Ct 118 in 1010. Also the Nolambâdhirâja of CB 45 in 977. In Sp 7 mahârâja-Nolambarasa is styled the best of the many famous doorkeepers (pratihârar). This seems to point to the supremacy over the Mahâvalis or Bâṇas, who, as we have seen above, had become subordinate to the Nolambas. According to...he was killed in the rout of Âhavamalla's army at... In 1000 and a few years after we find Nolambas as generals under the Chêlas (Mb 208, Sp 14).

Kûduvetti.

Here may appropriately be added a few lines about Kâduvețți, a name frequently used for the Pallavas or some branch of them, and which is repre-

¹⁾ This tank has now been taken up for the water supply of the Kolar Gold Fields.

sented in the modern Karveţi-nagara in North Arcot District. The earliest mention of Kâḍuveṭṭi occurs so far back as about 480 in the Siragunda stone (Cm 50, Vol. VI). The Gaṅga king Šrîpurnsha slew a Kâḍuveṭṭi in battle in about 750 (Nr 35), and Rakkasa-Gaṅga's granddaughter Chaṭṭala-Dêvî was married to a Kâḍuveṭṭi in about 1050 (Nr 35), whence she obtained the title of the Kâḍava-mahâdêvi. Kâḍava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kâduvețți is in Sp 6, of about 750. Then in about 850 there is mentioned in K1 79 a Pompalla who is said in Mb 84 to be of Kâduvețți descent. In Sp 30 of about 880 a Kâduvețți appears. In Ct 143 is Râchâla Pompala in ? 956. Mb 84 has already been referred to, where in 974 is a Naṇṇa..., who is of the Pompala-kula and Kâduvețți-vamša. In Ct 31 the death is recorded of Râjêndra-Chôla Pompala-mârâya in about 1050, on the occurrence of which his servant Chelva-gaṇḍa had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kâduvețți again, lord of Kânchipura, in 1123 (Ct 160). And in Ct 45 and 52 of 1297 we have a Mukkaṇa Kâduvețti, who in the former is subordinate to the Hoysala king Višvanâtha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

Kadambas.

The Ganga plates Gd 47 and K190 mention Krishnavarmmâ as the Kadamba king whose sister was married to Taḍangâla Mâdhava, 4th century. Krishnavarmmâ is described in the Bennûr plates (BI 245) as the fifth king of the Kadamba line, while Mâdhava was the fifth of the Gangas.

Mb 38 and 50 contain notices of the Kadamba princess Dîvalabbarasi or Dîvâmbikâ who was married to the Pallava king Vîra-Mahêndra Nolamba-Nârâyaṇa. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahâra, and in Âvani the temple of Nolamba-Nârâyaṇêšvara, which she endowed, and presented with a sindestroying bell.

Ganga Pallavas.

This is a conjectural name for certain kings who appear to have been Pallavas under the Gangas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasimhavikramavarma, written in old Tamil characters¹⁾, and **Mb 211** of the 12th year of the king Vijaya-İsvaravarma, written in Vatteluttu characters. Both are vîrakal, and contain references to Bânarasa,

Also published in Ep. Ind. VII, 22, 24, with one of the 17th year of Vijaya-Isvaravarma at p. 23. One of the 18th year of Narasimhavarma appears in IV, 177.

while the former mentions also Mayindiramikkiramar or Mahêndra-vikrama. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

Vaidumbas.

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chôla kings Parântaka and Vîra-Râjêndra subdued Vaidamba kings¹⁾ in the 10th and 11th centuries, and the Kalinga Ganga king Kâmârnava VI had for his queen Vinaya-mahâdêvî, a Vaidamba princess, who became the mother of Vajrahasta V²⁾, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahārāja, described as Gaṇḍa-Trinêtra, ruling the kingdom of the world (that is, independent), with the Kigu-doge or little river as his boundary. This river I am unable to identify³. He made a grant for some one who died in battle with the Nolambāṇi-mahārāja. In **Sp 85** we have Vaidumba-mahārāja, also ruling the kingdom of the world. In this case Pallava-mahārāja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramāditya Tirnvayya under Igiva-Nolamba, and he repaired the breached tank at Vijayādityamaṅgala or Bêtmaṅgala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Nolamba. In **Mb 198** we have Tiruvayya's son Chandrašêkhara, under Dilîpayya, who was the same as Igiva-Nolamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmuṇḍa was given by the lord of the Kalavâra-nâḍ to Virudakâran or Koṅgiraiyam, together with the grant of Mādimaṅgalam in the Koygaikkurai-nâḍ of Mēlai-Mārāja-pāḍi⁴. Several generations of his successors are named.

Âvani.

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in Mb 65 and 1007 in Mb 91. The earliest appears to be Mb 67, in which Mahândra-bhaṭṭa is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to Mb 65, to Tribhuvanakarttara-dêva, who, having ruled the Âvani sthâna for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In Mb 93, 94 and 264

¹⁾ So. Ind. Ins. 11, 379; 111, 68.

²⁾ Ind. Ant. XVIII, 164, 175.

³⁾ See above, p. 18.

⁴⁾ This means Upper Mahârâjavâdi. For Mahârâjavâdi see above, p. vii.

we have a Tribhuvanakartta ruling under (the Nolamba king) Dilîpayya. In **Mb 91** a Tribhuvanakarttara-bhaṭâra was ruling in 1007, with no overlord mentioned. Tribhuvanakartta seems to have been the standing designation of the high priest of the place.

Râshtrakûta.

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama).

Chôlas.

The Chôla inscriptions, as might be expected, are numerous. Some are in Kannada, especially early ones, but the majority are in Tamil. A certain number contain Saka dates, but as a rule the regnal year alone is given. It was the custom with the Chôlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kôlâramma temple at Kôlâr, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kôlâr, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chôla kings the calculations of Dr. Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country1). The first definite date was discovered in the Atakur stone²⁾, Mandya talug (Md 41), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Râjarâja, Râjâdhirâja, Rajendra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chôlas first came into contact with Mysore, and in 1004 they captured Talakâd and brought to an end the Ganga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

¹⁾ Ep. Ind. IV, V, VI and VII, ending with p. 169, and App. M, 113 ff. A connected pedigree is given by Dr. Hultzsch in So. Ind. Ins. III, 196.

²⁾ New in the Bangalore Museum. Also published in Ep. Ind.—the last time in VI, 50.

roughly from Arkalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakâd was taken by the Hoysalas and the Chôlas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôla inscriptions are three belonging to the local chiefs of the Nidugal and Hémavati country styling themselves Chôla-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôliga Muttarasa (Gd 76), and he was ruling the ? Râ[javâ]di Six Hundred, which included the Râmadi Three Hundred. Gd 69 shows a Mayindama Chôla-mahârâja, and 73 and 75 may refer to the same person.

The imperial Chôlas hegin with Mb 203, which is of the 28th year of Madire-gonda (the capturer of Madura), Kô-Parakêsarivarmmâ. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannada.

The inscriptions of Rajaraja I. follow. He came to the throne in 985, and in his reign the overthrow of the Gangas and the conquest of the south of Mysore by the Chôlas took place. The first is K1 75, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were". Râjêndra-Chôla Pallavarâditya Mukkarasa-Kâduveţti has a temple built and endows it. The inscription shows Kuvaļāla-nād in Nigarilichôla-maṇḍalam, the name given to the Kôlar District by the Chôlas. Kl 106c is of his 12th year. In Mb 208 and 209, which are of his 16th year, and in Kannada, he is called Râjarâja Mummadi-Chôla. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Nolambâdhirâja, who gave Perbaṇṇa (Hebbaṇi) to the plunderer of Kâdiyanna (? Kâduvețți), and a farmer there repaired the big tank, which was breached. Mb 123 is of his 19th year, and he has the title Râjakêsarivarmmâ. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as - the destruction of the ships at Kândalûr-Šâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Vengai-nad (the Eastern Chalukya territory near Râjamahêndri and the lower course of the Gôdâvarî), Gangapâdi (the Ganga kingdom in Mysore), Nnlambapâdi (the Nolamba territory in the north of Mysore), Tadigaivali, Kollam (Quilon), Kalingam, Kudamalainâd (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Ni. njiram, and deprived the Šelinar or Pandyas of their glory. K1 106b is of his 22nd year, when he made a grant for the

¹⁾ på maruviya polil êlu-this epithet has not been met with elsewhere.

goddess Piḍâriyâr (Kôlâramma). Ct 118 is of his 27th year, given as Šaka 933. The Pallava king Noļambâdhirâja Chôrayya was ruling.

With Sp 14, 17, and Ct 153 we come to the reign of Rajendra-Chola-Dêva, distinguished as Gangaigonda, the capturer of Ganga, as he was in command of his father's army when it took Talakad and overthrew the Ganga power. Kl 28 is of his 6th year, and Kl 106a of his 8th year. In the latter he has the title Parakêsarivarma. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. He conquered Idaiturai-nâd (Yedatore on the Kâvêri), Vanavâsi (Banavâsi in the north-west of Mysore), Kollipâkkai, Mannai-kkadakkam (Manne in Nelamangala taluq, Bangalore District, the Ganga royal residence in the 8th century); captured the crown of the king of Îlam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of Indra which the king of the South (the Pândya) had formerly given up to the kings of Ilam. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the Kêralas (the kings of Malabar). He farther conquered many ancient islands, and secured the crown of pure gold which Parasurama had deposited for safety in the inaccessible Sândima island, when he twenty-one times uprooted the race of kings in battle. Nigarilichôla-mandalam is here made to extend to Nulambapâdi or Nolambavâdi. A grant was made for the goddess Pidâriyâr, among other things, of five good she-buffaloes, which it says "must neither die nor grow old", - that is, they must not be allowed to do so, but be renewed from time to time. K1 112a is of his 11th year, and describes him as having taken the East country and Gaiga. Seated in a temple at Kâñchi, he made for the goddess Pidariyar of Kuvalala or Kolar a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before. Ct 47 is also of the king's 11th year, and in addition to the East country and Gangai, he is here said to have taken Kadaram (apparently in Burma or Farther India) 2).

¹⁾ See below, under Kl 111.

Kl 44, of his 12th year, repeats the statements in Kl 106a above, and continues the recital of his exploits, from the seizure of the crown deposited by Parašurama, as follows:- He gained the renowned Irattapadi Seven-and-ahalf Lakh country (Rattavadi, the territory of the Rattas or Rashtrakûtas), together with the unbounded fame of Jayasinga (the Western Chalukya king), who turned his back (that is, fled) at Muyangi and hid himself; captured Šakkaragottam (Chakrakotta, in Central India), Madura-mandalam (the Pândya territory), and various other places, including Otta-vishaya (Orissa), Vangâladêša (Bengal) from which Gôvindachandra fled, and Uttara-Lâdam (Lâța in Gujarat). Eventually he seems to have made a grant for the god on the Šrîpati bill (Sîti-betta in the west of the Kôlâr taluq), which is said to be in Nulambapâdi. CB 13 is dated in Šaka 949. Here the king is described as capturer of Ganga and the East country. The inscription is in Kannada. Kl 111 is of the same year, and is dated on the 240th day of the 16th year. Kadâram is added to the above two conquests. The king was in the palace at Vikramachôlapura in Kaivâra-nâd (Chintâmaņi taluq) and granted a village for the goddess Pidariyar of Kuvalala. The method of carrying out the order was similar to that in Kl 106 a above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditionsly effected, namely on the 281st day of the same year, or only 41 days after the order was given.

K1 109 α is of the 22nd year, and makes clearer some of the conquests mentioned in Kl 106 a and 44 above towards the end. Thus, he subdued Mâšuni-dêšam, and in a battle at Âdinagaravai captured Indirâšan of the Lunar race, together with his relations and family treasures. And besides Otti-vishaya (Orissa), he took Kôšalai-nâd (in Central Provinces), Tandabutti after destroying Dharmapâla, Southern and Northern Lâta (in Gujarat), defeated in battle Mahivâla of? Šangottal and captured his women and treasures. He also sent ships across the sea and captured Changirama Vijayôttungavarma, the king of Kidaram, together with his elephants and the riches he had honestly amassed, with a tôrana and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified, Mâ-Pappâla (a fort in the Talaing country of Burma), Mâ-Nakkavâram (the Nicobar islands). By order of the king, the general Uttama-Chôla had the brick portions of the temple of Pidariyar or Kôlaramma at Kôlar rebuilt with stone, and made grants for it. CB 19 is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nâd, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. K1 14 is of the king's 24th year, and Kl 149 b of his 30th year.

Ct 30 is dated in Saka 970 (1048 A.D), and brings us to the reign of Rajadhiraja-Dêva, who has the title Rajakêsariyarma. His notable deeds are the taking of Vîra-Pândya's head, and of Sêrama's (the Chêra king's) Sâle. This is called the 30th year of his reign, as he ruled conjointly with his father Râjêndra-Chôla from 1018. We have here the dandanâyaka Appimayya as governor of the Mârâjavâdi Seven Thousand, with Vallûr as his chief seat. CB 21 is of the king's 32nd year. He assisted his father in conquering Gangai in the north, Ilangai in the south, Mahôdai in the west, and Kadâram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manabharanam, the famous king of the south (Pandya), sent the king of Venad to heaven, slew the king of Kalinga, destroyed the ships at Kândalûr-Šâlai on the (western) sea-coast, and gained the name of Jayangonda-Chôla. An officer of his presented a gold band to be worn by the god on the Nandi hill. Mb 105 c, of the 33rd year, farther credits the king with the conqest of Ilangai and Irattapâdi. Kl 19, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

Kl 112b is of the 35th year, but relates to Vijaya-Râjêndra-Dêva, Parakêsarivarma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyâna (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For Kl 107 is of his 3rd year. He is here said to have conquered the Rattavâdi Seven-and-a-half Lakh country, and set up a pillar of victory at Kollâpuram; also terrified Âhavamalla (the Chalukya king) at Koppam on the Pêrrâr or big river 2, and captured his elephants, horses, women and treasures. A grant of two lamps for Kôlâramma was made on the 86th day. Mb 107 of his 6th year gives farther details of the above exploits.

In Ct 161 we come to the 6th year of Vîra-Râjêndra-Dêva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solar race, the best of the Pôla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pâṇḍya race and to have five times vanquished Âhavamalla (the Châlukya king). He also has the titles Râjašekhara, Râjâšraya, Râjarâjêndra Vîra-Chôla and Karikâla-Chôla. On the death of a landholder in Mêlai-Mârâyapâḍi¹), this man's wife entered the fire and was burnt with his body.

¹⁾ See above, p. vii.

²¹ See above, p. xviii.

With Kl 108 begin the inscriptions of Rajendra-Chola II, afterwards known as Kulôttunga-Chôla. This is of his 2nd year, 1071, and he has the title Rajakêsariyarma. He overcame the deceit of his enemies1), captured troops of clephants at Vayirâgaram, took tribute from the king of Dhârâ at Chakrakotta, and swayed his sceptre over every land in Jambu-dvîpa or India. An officer of his held an inquiry in the temple of Pidariyar (or Kôlaramma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in 106 d. Mb 49 a is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the šasana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chôla family, in the Chôla-mandala 78 nads, or in the Jayangonda chôla-mandalam 48000, in both of which they had settled by the favour of Râjêndra-Chôla, — and that consequently no such tax should be paid in the Râjêndrachôla 18 districts and in Kandamâdam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for kumari cultivation, for washermen, cattle, Jains, etc.; -that the female servant in a house, and every house in which there are two women should supply free labour; -the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. Mb 119 and Sd 92 are other similar inscriptions of the same date. In Mb 105b of the 4th year we have the designation of the queen, - Puvanamulud-udaiyâl (mistress of the whole world).

Kl 91 is of the 7th year and gives the Šaka date. From this time the king is always called Kulôttunga-Chôla-Dêva (though this title is also given to him in one instance in the 4th year, Mb 105b). In CB 24 a gold plate given to the god Nandîšvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurântaka²⁾. Mb 42b, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarâja he had wedded the goddess of Victory by his heroic deeds at Chakrakotta, and captured troops of elephants at Vayirâgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

¹⁾ The translation to be corrected accordingly. Also in Mb 49 and 119,

²⁾ Then, as now, gold seems to have been of special importance in the Kolar country.

the crown of the South and of the country adorned with the Ponni (or Kâvêrî). His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêru. Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pândya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama), -- who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family1,—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Nangili (in the east of Kôlâr District) as far as the Tungabhadrâ in Manalûr, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks. He thus seized the two countries Ganga-mandalam and Singanam (? Sindavâdi). He then resolved on the conquest of Pandi-mandalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean. The five Pandyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever. These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kanni. He established colonies in Kottaru and all other directions, the western hill chiefs being sent to heaven, and the Kungalar scattered. He next took possession of Kalinga, the land of many rivers,and then permanently seated himself on the throne, with his queen Puvanamulud-udaiyâl on his left, and his queen Flulugam-udaiyâl (mistress of the seven worlds), an accomplished musician, on his right. A grant was made by some person for the god Râmêšvara of Âvani. Mb 54 of the 33rd year contains the same history. In Sd 91 the donors swear by Tiru (Lakshmî) and by Avanimulud-udaiyal (the queen) not to do anything opposed to the conditions of the grant. The last of this king's inscriptions is Sd 30 of his 49th year.

We then come to Vikrama-Chôla-Dêva, called Râjarâja. Sc 8 b and 9 are of his 2nd year, and have the Šaka date. In the latter a chief of Nallûr erects a temple of Sômêšvara at Suguțtûr and has it consecrated with much ceremony. Ct 160, of his 5th year, credits him with the destruction of

¹⁾ On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed.

Kalinga and the conquest of Kaḍalmalai. **Sp 61** is of his 10th year and has the Šaka date. The queen is styled here and in **Ct 70** Mukkôkiḷânaḍigaḷ (she who has the heads of the three kings at her feet).

But the authority of the Chôlas in Mysore had now passed away and the next of their records, **Mb 44**b, though dated in the 12th year of Kulôttuṅga-Chôla II, with the Šaka equivalent, says that (the Hoysala king) vîra-Ballâla-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **K1 218** we have a mahâ-maṇḍalêšvara <u>Timmaya-Dêva</u> Chôla-mahârâja. He is probably the same as the Tirumalarasa of **CB 34**, who had the Narasiniha crest, and whose son has engraved his crest—the Gajasiniha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayangonda-Chôla Ilavañji-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Avani, Têkkal and Kurudimalai, in each of which there are groups of temples. Kl 221 calls him a Mudaliyar, also Mb 245. Mb 53 and 56 a of 1225, the first that are certainly dated, mention Kûttâdundêvar. In Mb 70 we have his wife Šengandai. According to Mb 73 the first of the family was named Mârâlvar, whose son was Kûttâdun, and he married Sangâlvâr, daughter of Vâsudêva, the Nulambâda-râya of Âvani-nâd. From **Bp 35** b of 1228 Kûttâdun-dêva is represented as if independent, ruling the earth. In Bp 79 of 1231 comes in Têkkal-râyan or Sembondayâgi. In Mb 18 of 1234 we have the râjâdhirâja mahârâya, raiser up of the Kâñchîvamša, mahārāya-Vîra-Râya's son Yalavanji-Râya, restoring and liberally endowing the Sômêšvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva or Jayangonda-Šôla Ilavanjiya-râyan of Mb 61 in 1254. Mb 178 shows that he was the son of Kûttâdun. His wife was Šettalvar, who was the daughter of Šelvandai (Bp 32). In Bp 37b he is said to be ruling over the earth. In Mr 33 Têkkal-râyan appears again. In Bp 60 of 1268 we have once more a Kûttâdun, son of Nâyan Vengâdai, and the next year Ilaiya (or the junior) Vâsudêvar, his son (Bp 34) ruling the earth. Also in Mb 429. In Bp 38a there appears to be another member of the family. In Mr 36 of 1281 we have Kûttâdun, son of Tekkal-râyan, making a grant, and in Bp 37 the people add to the grant, for the benefit of the Poysala king vîra-Ramânâtha-Dêva.

In Ct 13 is mentioned some one, whose name is gone, who was the family guru to the Chôla Pâṇḍya and Kêrala kings. This and a group of six other Tamil inscriptions are of the time of a Vîra-Nârâyaṇa whose name was

Râghava-Dêva. He was the mandalika of Koygaikkuru-nâd. In Ct 38 he is styled mahâ-mandalêšvara, and claims a victory in 1280 over Ganga-Perumâl. From K192 and 99 he might be put under the Hoysalas. In K1239 Ilavañjirâya himself is said to be one of the ministers of the Poysala king.

With Mb 189 we go on again with Kûttâdun, son of Vâsudêvan, Jayan-gonda-Chôla Ilavañji-râyan. As previously noticed, the family was evidently Mudaliyâr (see Bp 26). In Mr 7 we have a Chôlappa-Perumâl in 1336, and in Mr 15 of the same date Śembondiyâgan. The Vijayanagar empire was established in this year and soon absorbed all the country. But Gd 58 and 59, which are in Kannada, (the employment of Tamil now coming to an end), contain a reminiscence of the Chôlas in a Pommana, who had been ârâdhya or priest to Râja-Râjêndra-Chôla.

Hoysalas.

The Hoysala inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chôla occupation), and the greater number belong to the time of Râmanâtha-Dêva. He was one of the sons of the Hoysala king Sômêšvara, who on his father's death in 1254 received as his half share Kôlâr, along with the Tamil country down to Šrîrangam, near Trichinopoly, while the other son Nârasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannada country.

The first inscription here is **CB 17** of the time of Vîra-Ganga Bitți-arasa, better known as Vishnuvarddhana. He is described as capturer of Talakâd (with which victory began his expulsion of the Chôlas from Mysore), and as having conquered Kongu (the Salem and Coimbatore districts), and set up a pillar of victory. When he was at Koppa in Talakâd, he confirmed certain endowments for the temple at Nandi.

Then follow several inscriptions of the time of his son Nârasimha, who receives his father's titles, including the credit of his conquests. In KI 100 a and others, grants are made to the god at Velliyûr or Bellûr, which was an agrahâra named Vishņuvarddhana-chaturvêdimangalam. KI 169 is about the big Sômâmbudhi tank on the Pâlâr, but the details are unfortunately effaced. Bp 9 on the other hand is complete and of much interest and importance. The senior general Chokkimayya, who calls himself Vishņuvarddhana-Dêva's Garuḍa, was encamped at Nangili, apparently after signal victories over kings named Šankha and Panarjoṭṭa, and over the rulers of Kânchi and Kongu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gangavâdi Ninety-six Thousand. In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayâdityamangalam (Bêtmangalam), which had been breached for a long time 11, had the big sluice built, and erecting there a temple of Durgaiyâr, endowed it with lands, and established the mahâ-grâma. This was in 1155. Some years later, in 1167, the commander-in-chief Amarêšvara-dandanâyaka built a permanent encampment at Bêtmangala and lived there (**Bp 8**).

K1 159 brings us to Ballâļa-Dêva. In Gd 41 a certain Pochiya Keriyanâyaka seems to have given his head in order to ensure success to a force that was marching to war. K1 44b, although of Ballâļa's reign, is dated in the year of Kulôttunga Chôla. Ct 46 is probably of the time of Nârasimha II.

With Mb 121a begin the inscriptions of Râmanâtha-Dêva. This is of his? 14th year. They become more numerous from the 30th year (Bp 82). All the titles of the other Hoysalas are given to him in K1 27. In K1 234 a Kâduvețți makes a grant. Ilavañji-râyar is mentioned as one of the king's ministers in K1 239, along with Mañjiya-mâvuttar, who in Bp 23 and 25a is called the king's son. The last of Râmanâtha's inscriptions is Bp 25a, of his 41st year, 1295. Ct 45 follows, of the 3rd year of (his son) Visvanâtha-Dêva, 1297, in which Mukkaṇṇa-Kâduvețți makes a grant.

But meanwhile in K1 102 has appeared, in 1293, Ballappa-dannayaka, son of Narasinga-dannayaka, son of vîra-Ballala-Dêva. This seems to deny the royal title to Ballâla III and his father Nârasimha, who was Râmanâtha's rival. But whatever designs may have been formed on the part of Râmanâtha's family to continue the partition of the Hoysala territories, they must have been frustrated. For in Gd 49 we find Ballala III securely seated on the throne, and no more is heard of the other branch. The Hoysala territories were once more united under one head. Ballâla is here said to be in Hosavîdu, in K1 173 called Pudapadaivîdu in Tamil, which has the same meaning, new camp or capital, as opposed to Halebîdu, the old capital. It may possibly be Hosûr in Goribidnur taluq, or perhaps the Virûpâkshapattaṇa-Hosadurgga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldroog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (CB 20, Mr 71 and 100) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nads of which a list is given. These probably formed the territory of Râmanâtha above the Ghats, called apparently the Kundani kingdom. Kundani was Râmanâtha's royal residence, and may be the present Kundana in Dêvanhalli taluq.

t) We have already seen above, p. xx, that this tank had breached and was repaired in about 950. It lately breached in 1903.

Mr 100 calls it the Hesar-Kundani kingdom. Hesar appears in the name Hesarghatta in Nelamangala taluq. Kl 10 mentions the big tank of Vittimangala (Bêtmangala) in 1323.

Then follow several Tamil inscriptions dated 1328 (Mr 10, 12, 13) of Ballappa-daṇṇâyaka, who is described as the younger brother of Dâti-Siṅga-daṇṇâyaka, the son of the Poysaļa king vîra-Ballâļa-Dêva. He seems a different person from the Ballappa-daṇṇâyaka above mentioned, under Kl 102. He appears also in 1333 (Mr 28), in 1337 (Ct 53), 1338 (Bp 10), and 1339 (Bp 28)¹⁾. In Mr 18 and Mb 160 we have Vanan, the son of Ballappa. In Gd 16 the king's minister, his son-in-law Mâchiya-daṇṇâyaka's son Gaṅgidêva-daṇṇâyaka, was ruling in Penugoṇḍa.

In Mr 82 of 1341 vîra-Ballâļa is said to have erected a pillar of victory at Sêtu (Adam's Bridge at Râmêšvaram, between the Madura coast and Ceylon). The last Hoysala inscription here is Mr 16, dated in 1343, where we have Ballappa-daṇṇâyaka again.

Nripatunga-kula.

In **CB 41** we have in 1270 ° a Vembi-Dêva, evidently the same as the Byembi-Dêva of **CB 14**, where he is said to be of the Nṛipatuṅga-kula. In the former he is styled mahâ-maṇḍalika, Tribhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep. Ind.* IV, 181, it would appear that Nṛipatuṅga was of Pallava descent, but traced his remote origin to the Gaṅgas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Gaṅga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Râshṭrakūṭa king Gôvinda elaims to have conquered in about 804 ° J. Nṛipatuṅga's mother was Šaṅkhâ, danghter of the Râshṭrakūṭa king Nṛipatuṅga Amôghavarsha, after whom he was probably named.

Vembi-Dêva has also the epithet annan-ankakara, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembarasa of Ct 68, dated 1378, may be connected with the same family. The latter was under Vijayanagar.

Vijayanagar.

Of the Vijayanagar inscriptions, some are in Tamil, but the majority in Kannada. Bg 70 professes to he of the date 1336, the very year in which

¹⁾ Kl 54 calls him Periya-Vallappa-dannâyaka, son of vîra-Vallâļa-Dêva.

²⁾ This date is fixed from an inscription of his in Devanhalli taluq (Bangalore District) dated 1283.

³⁾ See Ind. Ant. XI, 126.

Vijayanagar was founded, and gives a story to account for the foundation. But no original of the inscription is forthcoming, and the copy cannot be received as authentic. So far as the genealogy goes it is supported by several other inscriptions (Mb 158 Gd 46, etc.). In a line of kings descended from Yadu of the Lunar race was Bukka, whose wife was Magâmbikâ. Their son was Sangama, usually named as the progenitor of the family. By his wife Mânâmbikâ he had five sons,—Harihara, Kampa, Bukka, Mâra and Mudda. The eldest of these became the ruler of the nine continents. On one occasion he crossed the Tungabhadra in order to hunt, and in the forest saw a wonderful sight, namely, a fierce dog with long teeth and in its company a hare. He informed this to Vidyaranya, the yati in the temple he discovered there of Virûpâksha Pampâ, in order to get an explanation. And the sage, smiling, said it indicated a place worthy of the residence of a line of great kings, and advised him to build there a city. This he did and called it Vidyanagara. He also formed agraharas, among which the grant relates to one named Vidyâranyapura.

Mb 158 of 1344 contains the grant of a village to a great poet (mahâ-kavi) named Sôma, the son of Nâchana. He is said to have acquired much wealth by the success of his poetry in eight languages. Gd 46 of 1370 records another grant to the same man, and here also he is said to be a poet in eight languages. It would have been of special interest if these had been named.

It appears from various inscriptions, as in KI 203, that Muluvâyi (Mulbagal) was the seat of government for the district under the Vijayanagar empire, and that the king's son was generally the viceroy. Thus, Harihara's son Kampana was ruling there from 1351 (Kl 202), and Bukka's son Kampana from 1356 (K1 222) to 1366 (K1 162). Kampana's son Kâţţaiya makes a grant in 1359 (Bp 31), Kampana himself in 1373 (KI 205), and another son Jommanna in 1375 (Ct 94). Någanna-Vodeyar ruling the Sådali kingdom (CB 63) and his son Dêpanna-Vodeyar (K1 80, 67) are prominent persons during this period. Harihara Il's son Immadi-Bukka appears as the viceroy at Mulavâyi in 1388 (Bp 17), and he was still there in 1397 (Mb 74). His daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi had a channel made to Tirumaņi in the Penugonda kingdom, of which undertaking interesting particulars are given (Bg 10). The contractors were to return the advances and no payment would be made to them if water did not flow properly through the channel between certain fixed points, and they were to forfeit the gifts of land, horse and bracelets.

In Bg 33 Dêva-Râya is said to be in the Sîra kingdom in 1406. When he had been permanently anointed to the crown in Vijayanagar, which perhaps

took place in 1408, the date given in Mb 175, his son Vijaya-Râya was installed as viceroy at Muļavâgil. From Mb 7 we find the great minister Nâgaṇṇa-daṇṇâyaka in possession of the Muḷavâgil kingdom in 1416. The temple priests of the goddess Nâchi there entered into an agroement with certain Brahmans for the restoration of the Arali dam on the Pâlâr river, which had been breached from time immemorial and ruined down to the ground level. On the Brahmans at their own expense restoring the dam and the reservoir behind it, and building there an agrahâra named after the goddess, they were to receive rent-free three-fourths of the rice lands under it, one-fourth being reserved for the goddess. And further they were to receive rent-free land on which they could cut down the jungle and form fields: If the tank should be damaged, the Brahmans were to repair it.

Bp 15 informs us that Vijaya-Râya's son (Dêva-Râya see Sd 94) was viceroy of the Muļuvâyi kingdom in about 1417. After he had come to the throne, Lakkaṇṇa-Voḍeyar appears making a grant in 1428 (Kl 104), and Bp 72 shows him in possession of the Muļubâgil-Têkal-nâḍ. He and his brother Mâdaṇṇa-daṇṇâyaka, called the Heggaḍe-dêvas, are frequently mentioned as in power. See between 1431 and 1433 (Mb 2, 96, Bp 87). In 1440 Mâdaṇṇa-daṇṇâyakar is said to have gained some victory at ? Sânupakapaṭṭaṇam.

Meanwhile, in Mr 3 and 1 we are brought into contact with Gôpa-Râja, to whom, by order of the king, Lakkanna and Madanna made over Tekal, He was a mahâ-maṇḍalêšvara, of the Sâluva family. His father Tippa-Râja has the titles Kathâri-Sâluva, establisher of Sambu-Râya, and subduer of the southern Suratâla (or Sultân). These are explained by Mr. J. Râmayya, in connection with the Devulapalli plates, by reference to the Telugu Jaimini-Bhárata and Varáha-puránam (see Ep. Ind. VII, 76). The earliest historical person mentioned in the Sâluva family, who were of the Yâdava-vamsa, is Vanki, whose son was Gunda, who had six sons. Of these the greatest was Mańgu or Mańgi. He gained success for Sâmpa-Râya or Šambu-Râya, whose son Telunga-Râya made certain grants in 1428. The Sultan of the South, who was at war with Sampa-Raya, was the Bahmani Sultan Muhammad Shâh II. Mangu had six sons, one of whom, Gauta, had four sons, the eldest being Gunda and the youngest Tippa. Gunda's sons were Timma (of whom there are inscriptions dating 1455 to 1463), and Nrisimha-Râya. The latter's son was Immadi-Nrisimha.

The course of events seems to have been that in the reign of Virûpâksha-Râya, Sâluva-Nrisimha, the Sâluva chief called Narasinga-Râya-Voḍeyar, was the most powerful in Karnâṭa and Telingâna. As a general of the Vijaya-nagar kingdom he had defended it against the Muhammadans, but himself

usurped the throne, taking the name Nṛisimha. His son Immadi-Nṛisimha succeeded him, but being murdered, their general, also called Narasinga, of a Tuluva family, in his turn usurped the kingdom. In the time of Nṛisimha-Râya, the Bâhmani Sultân invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mâlûr (Kôlâr District), said to be "the greatest of the forts of that country" 1). Nṛisimha took to flight, and afterwards tendered his submission, but the Sultân marched on to Kâñchî, situated in the centre of the dominions of that malignant one", and plundered the town and temples "which were the wonder of the age".

Mr 3 informs us that Gôpa-Râja's minister had the image of Gaṇḍa-bhêruṇḍa brought from the place where it was in Pâla-nâḍ, and set it up at Têkal in 1431, in a maṇṭapa opposite the Varadarâja temple. In Mr 1 Gôpa-Râja directed his minister to rebuild the inner and outer forts of Têkal, originally erected in the time of Ballâļa-Râya, but which had been overturned and gone to rain. On the completion of the bastion called Râja-gambhîra, Gôpa-Râja and his son Tippaya had tigers brought there and hunted them. In this their hound named Sampige distinguished itself by its courage (Mr 2). In 1435 the minister made a tank called Gôpasamudra, and built palaces for Gôpa-Râja and for himself, from which they could see the spire of the Varadarâja temple.

K1 33 states that in 1467 Kaṭhâri Sâluva Narasiṅga-Râja (the above Nṛisinha) restored to the Bhairava temple at Sihatti (Sîti-beṭṭa) the villages formerly granted as endowments by Râjêndra-Chôla and Vîra-Ballâla, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In Gd 77 we have an account of the origin and genealogy of the Narasinga dynasty. Narasa's conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nrisinha. The inscription was composed by Narasinhârya, and differs in some respects from the numerous flowery compositions of Sabhâpati. There is nothing of importance calling for special notice in the inscriptions which follow. Mb 1 is of some interest in connection with the Mulbâgal Šrîpâdarâya matha of the Mâdhva sect. Mb 60 is a grant by Šrî-Ranga-Râya in 1645 to the Âvani matha, which belongs to the Smârta sect. It contains the long account of the origin and genealogy of the Râmarâja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhâpati's grandson, and Kâmakôţi's son, the poet Râma, Sômanâthârya, grandson of Kâmaya Ganapayârya, wrote the šâsana.



¹⁾ See Major King's account of the Burhan-i Ma'asir (Ind. Ant. XXVIII, 134).

Âvati.

There are several inscriptions of the Âvatinâd prabhus. CB 40 shows us Kârepura Baire, son of Dodda-Bairc-Gauda, grandson of Mari-Gauda, and great-grandson of Mari-Baire-Gauda. It states that Nandi-maṇḍala, five leagues in extent, which was assigned for the god Pañcha-Nandîšvara, had been favoured to him,— and as a proof that he was devoted to the maintenance of its worship, he made? in 1428 a grant of Kârepura, south of the Nandi mountain, to Nandîšvara-guru, son of Nandîša-guru, grandson of Skanda-guru, and great-grandson of Gaura-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Sonapa-Ganda made a grant (Gd 52), and others down to 1792 (Sd 95). In Bg 36 a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

Sugatûr.

The Sugatûr chiefs have the general name Tamme-Gauda. For some military service the title of Chikka-Râya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (Mb 241), and they continue down to 1669 (Mb 114). In Mb 76 the chief's sister through her purôhita made offerings in 1500 at Âvani, which is called the southern Gayâ, and offerings in which are, it is said, declared by Vâlmîki to secure the same reward as offerings made in Kâsi, Gayâ and Prayâga. And in 1629 the chief, with his wife and others, had the agnishtôma sacrifice performed in the same place by Kṛishṇa-sômayâji (Mb 62).

Râyadurga.

The only inscription of this family is Mb 97, dated 1527, in which we have Tipparasa and his son Bhôgarasa.

Gummanâyakanpâlya.

There are a number of inscriptions of this family, but they contain nothing of special importance.

Mahrattas.

Kôlâr formed a part of the jâgîr bestowed on Shâhji, the father of Šivâji, by the Bijapur State, and he committed the charge of the district to his son Sambhâji or Sambhôji. Of his time there are several inscriptions, dating

from 1653 to 1680. **Kl 227** calls him the son of Šivaji, of the Bhôšala-nila, and **Mb 154** mentions a son of his. In **Kl 219** he makes a grant for the restoration of the Hôlûr tank.

One of the most interesting is an inscription of his on the Nandi hill (CB 32), dated 1680. It begins with a description of the hill. In the east of the Karnataka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with champaka, fig, orange or citron, and tamala or honge trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-fort for the Ballapura kingdom, being considered secure from the fear of enemies. On one occasion a Mlênchba (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Šiva-chatrapati's (Šivaji's) son Šambhoji was ruling there, and Bâlaji Krishna, the governor of hill forts, who had charge of the Jagadêva hill-forts (those of the Channapaṭṇa kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunatha-paṇḍita. This was Šivaji's minister.

Kl 227, 224 and 254 are grants by Jayitâ-Bâyi, the wife of Šambhâji-Râja. Ct 54 is a grant by his son Malukôji, who had received some nâd, the name of which is partly gone, as a mirâsi from the illustrious Chetrapati Šivâji-mahârâjâdhirâja. Kolâļa is said to be one of the seven nâds under the government of Šivâji.

Bg 45 of 1775 is a grant by order of Murâriji Hindu-Râvu Ghôrapade, the Mahratta chief of Gutti (Gooty), who was an ally of the Ballâpur family. They are mentioned in CB 54.

Bijâpur.

Of the Bijâpur period there are a few inscriptions. **Mb** 98 relates to a dispute in 1703 between two Šivâchâr gurus, one the head of the original or western Tiruvâlaṅgâḍu, and the other that of the new or eastern Tiruvâlaṅgâḍu. Both claimed the Bhava Bhêri merchants of Bêlûr as their disciples. Gulâm Ali Khân Sâheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**K1 74**).

Mughals.

Only two inscriptions come under this head. CB 9 records a grant on account of the construction of a pond in 1730.

Tâdigol.

This pâlya was in the Śrînivâspur tâluq, and in **Sp 37** is called the Tâḍigolla-Yêrukâluve-šîme. The inscriptions all belong to the 18th century, and call for no special remark.

Kottapâlya.

Very similar to the above.

Râlapâdi.

Only one inscription, of no importance.

Itikedurga.

The jagirdar of this place, which was in Bagepalli taluq, was a Muhammadan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

Halakûr.

This place is in Goribidnur taluq. The jâgîrdâr here also was a Muhammadan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (Gd 43, 44).

Mysore.

There are only two inscriptions of the Mysore rulers, both of the time of Țîpu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**K1 119**). In 1798 a grant was made to the Halakûr $j\hat{a}g\hat{i}rd\hat{a}r$ on account of a new tank he had caused to be constructed (**Gd 44**).

Architecture.

The most important building in the District, architecturally, is the Nandîšvara temple at Nandî. It contains a manţapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see CB 26). But the numerous inscriptions at and on the building show that it was extended in the Chôla and Hoysala period, the 11th and 12th centuries. The god is called Bhôga-Nandîšvara in distinction from the Yôga-Nandîšvara on the top of the Nandî hill, which is connected with it and to

which a Chôla officer gave a gold plate in 1049 (CB 21)¹⁾. From CB 29 it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kôlâramma temple at Kôlâr. This was a local deity, called in the Tamil inscriptions Piḍàriyâr, and the Chôla kings, on their conquest of Kôlâr, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033 (K1 109 a). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sômêšvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Âvani are also of interest, and their walls are likewise covered with Tamil inscriptions. There are separate temples dedicated to Râma, Lakshmaṇa, Bharata, Šatrughna, Vâli, and Sugrîva.

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hire-Bidnur, near Goribidnur, of the 17th century. There is also the Imâmbâra, the mansolenm of Haidar Ali's father, at Kôlâr.

¹⁾ A similar gift was made for the Bhôga-Naadîśvara in 1092 by another person (CB 24).

Classified List of the Inscriptions, arranged in chronological order.

Mahâvalis.

157

261

Date A. D.

Name of Ruler

850 | Vikramâditya

e 850 Mávali Bánarasa

c 850 Mahâbali "

Taluq No.

86

26

124

Mb

Taluq No.

Date A. D.

e 725

Name of Ruler

338 | Vadhûvallabha Malla-|

e 715 Mahâvali Bâṇarasa

dêva Nandivarmmâ Mb

	c	725	77 79	Bp	13	c	850	Mâbali "	11	230	
	e	750	n n	Kl	235	e	890	Mahâbali "	,,,	243	
	c	750	יי	Вр	48	e	890	Mahâvali "	11	244	
	e	750	יי	27	86	С	900	(Karoniri Vâṇarasa)	22	211	
	e	780	Bâṇa-Vidyâdhara	Mb	92	c	900	(Kanda Vânâdi-arasa)	17	227	
	e	780	Mahâvali Bâṇarasa	Sp	5	c	900	Bijayitta Bâṇarasa	33	243	
	e	780	ין יו	,,,	6	е	900	11 19	1 17	244	
	c	800	Prabhuméru	Ct	107	е	900	Bijayittayya	Sp	40	
	С	850	Vâṇarasa '	Mb	265		909	Bijeyitta Bāṇarasa	Mb	229	
	С	850	Mahâvali Bàṇarasa	Kl	200		961	Sambayya	99	126	
	c	850	11	Mb	228						
-	÷.			1	-	-		-	-		
			Avani Stone.		Gan	gas.					
	c	360	Vishnigopa's son	Mb	263	7	762	Šrîpurusha Hosar Pl	Gd	47	
30	c		Mâdhavavarmmâ)	Mr	73	c		oriputusiia	Sp	65	
>		425	Kongunivarmma Nov	ran			767	n n Le 1	Mb	80	
	e	tiffice the same	Mâdhava Muttarasa	Bp	13	e		n U ·		255	
	c		Śrîpurusha	KI	229	e	770	וז	Sp	57	
	e	750		41	230	c	770	יו	Sd	11	
	c	750	, 7		232	c		, Šivamāra	KI	231	
	c	750	7	Bp	86	? (Divamara.	Gd	54	
	e	750		Sp	20			Nîtimârgga	Kl	79	
	е	750	Muttarasa Šripurusha	Mr	96			Permmanadiga)	Mb	998	
	c		Kongani	99	74	16		Râjamalla Satyavâkya	Kl	90 -	- Natsafur Pl
		751	Konguni Muttarasa	KI	78	e	white a	Pilduvipati's son	Gd	4	
		753	" Śrîpurnsha	,, 7	- 4 t G	c		Mârasingha-Deva	Вр	47	
	e	753	,r	"	8		974	idatasing na-beta	Mb	84	
	e	753	77 77 77 77 77 77 77 77 77 77 77 77 77	וו	11	c		Rakkasa-Ganga			
	e	760	Šrîpurusha "	ĸï	7			Râchamalla	Sp	59	
		1	1					100001101110110			
	1	[198]	(Vikkirama Gangan)	Kl	131	e	1220 '	Gangan	Kl	127	
		[216]	Vîra-Gangan	"	120	?		Sella-Gangan	Mb	212	
		1216		יו וו	130	?		Vîra-Gangan	KI	121	
		1219	77 77		120		1250	· · ·	Mb	221	
			(Vikkirama-Ganga's	**				Selva-Gangan	KI	171	
			son)	кт	129		1270	-		243	
			3011)	12.1	120			77 17	2.7		

e A. D.	1						
	Name of Ruler	Talu	No.	Date A. D.	Name of Ruler	Taluq	No.
c 1270	Uttama-Sôla-Gangan	Kl	244	c 1284	Vîra Gangan	Kl	138
1273) >>	242	? c 1284	Ganga-Perumâl	37	148
1278	Kariya-Gôpâlan	Sd	110	e 1284	**	Mb	16
1279	" Ganga-Perumal	KI	49	1285	,,	Kl	55
3 1280	Vettummârabâṇa	23	69	1286	Vâsudêvan	22	43
1280	71	"	76	1286	. nna-Ganga-perumâ]	77	95
1280	10	"	110	1289	Ganga-Perumâl	Ct	117
1280	27	22	123	÷ 1298	Irájarája - Karkkata -		
1280	77	Mb	218		mahâràja	KI	38
1280	22	Вр	55	c 1300	Uttama-Sôla-Gangan	Вр	5
1280	Vâsudèvan	KI	48	1312		Sd	36
1281	72	,,	47	? 1321	· ·	Kl	7
	Ganga-Perumâl	1 21	46	1333		CB	18
1283			50		Karkata-nârâyau	Mr	1.
	vîra-Gangan	71	137	2000	The state of the s		
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	Kṛishṇavarmmâ	Gd	47		Dîvâmbikâ	Mb	38
e 390	71	Kl	90	e 890	to to	27	50
c 640	Satyâ šraya	Gd	48	757	Kîrtivarmma-Satyâ- šraya	KI	63
					0.200.700		
			Palla	ıvas.			
c 733	<u>Nandipôtav</u> armmâ	Kl	63	c 880	Noļambādhirāja	Gd	į
e 755	Pallava-mârâja	Bg	77	c 880	77	Ct	3(
e 800	"Râma	Mb	59	c 880	17	71	12
e 800	Nolamba	Вр	46	5 c 880	Nolamba and Mayinda	Sp	30
c 800	71	SJ	59	c 880	Mayinda Vikrama	Mb	22
c 815	Nolambâdiyarasa	Kt	233	c 880	,, Dharmmarâsi	SJ	35
e 820		Вр	45	e 880	Mayindamarasa	Sp	15
e 850	Nolambâdhirâja	К	59	c 880	Mahêndra	Gd	7
e 850		11	79	e 880	Mahêndra Nolamba	Вр	4
c 860		Mb	248	e 890	Mahêndrádhirája	-	6
		Sd	32	c 890	· ·	Ct	11
c 870			27				
c 870 c 870							
e 870	11	Mb	102		bâdhirâja	Mb	3
e 870 e 880	22		102 50	e 900	bâdhirâja Avyapa-Dôva		30 20
e 870	"	Mb Sp SJ	102 50 33	e 900 e 900	Ayyapa-Déva	Mb Sp Bp	
c 815e 820c 850c 860	Nolambâdiyarasa ,, Nolambâdhirâja ,, ,,	Kl Bp Kl " Mb	233 45 59 79 248 32	c 880 c 880 c 880 c 880 c 890 c 890	,, Dharmmarâsi Mayindamarasa Mahêndra Mahêndra Nolamba Mahêndrâdhirâja	SI SI G BI	I) łd p

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(4)	c 920	Annayya	Sp	28	c 950	Dilîpayya	Mb	198
0	e 920	Vîra-Nolamba	Gd	11	e 950	27	77	93
	e 920	Bîra-Nolamba	$_{\mathrm{Sp}}$	64	c 950		77	94
	e 920	Aṇṇiga "	Gd	4	¢ 950	27	"	264
	e 925	Bîra-Nolamba	Sp	58	c 950		22	161
	e 925	,,,	K1	9	c 950	77	"	162
	e 925	,,	22	57	c 950		,,	163
	e 930	11	Gd	85	951	Iriva-Nolambâdhirâja	Ct	49
	e 930	111	17	86	e 951	,,	22	50
	c 930	"	1,	87	? 956	Nolambâdhirâja Nola-	,"	
	931	17	Ct	43		payya, Dilîpayya	37	143
	931	17	27	44	961	1	Mb	126
10	e 950	Irivi-Nojamba	K1	158	966		KI	245
2	e 950	Physical Car C	Mb	31	(9) 969	"	Mb	122
	e 950	77		32		Nolambâdhirâja Chô-		
	e 950	,,)))	108		rayya		84
	e 950	" Nolipayya	Bp	4	977		cB	45
	c 950		Kl	198	e 985	i/		
	e 950	Dilîpayya "	Mb	51	0 000	râja	Вр	3
	c 950	" Nolamba		52	988		Sp	7
	e 950	Dilîpa Nolamba	Sp.	25	1000		Mb	208
	e 950	Dilîpayya	Bp	40	1010		Ct	118
	c 950		-	43	e 1015		Sp	14
	e 950	77	17	44	1049		Gd	57
	e 950	n	" Mr	63	1010	Can yada ya-bora	Cra	0.
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	e 780	Kâḍuveṭṭi	Sp	6	e 1050	Râjêndra - Chôļa-		
	e 850	Pompallam-Odeyar	Kl	79		Pompala	Ct	31
	e 880	Kâduvețți	Sp	30	1123	Kâduvețți	27	160
?	956	Ráchâla Pompala	Ct	143	? 1200	Mukkaṇṇa-Kâḍuveṭṭi	Kl	221
	974	Nаџџа	Mb	84	1297	n n	Ct	45
	1047	Râjéndra-Chôļa-			c 1297	17 27	17	52
		Pompala	Ct	30				
			Ga	noa P	allavas.			
	880	Vijaya - Narasimha -	44	1 200	ph/magazina-ye	Vijaya-Îśvaravarma	Mb	211
	880	Vikramavarma	Mb	227	¢ 500	vijaya-18vaiavaima	111.0	211
Tang Art		у іміашауагша —	MO	22.				
				Vaidu	nbas.			
	900	Vaidumba-mahârâja	Bg	62	951	Tiruvayya .	Ct	49
	900	'n	Sp	85	e 960	Chandrašêkhara	Mb	198
	950	Vikramâditya Tiru-	Bp	4	e 1100	Vaidumba-gâmuṇḍan	Ct	9
		vayya						
			1	'			F*	

Date A. D.	Name of Ruler	Talu	q No.	Date A. D.	Name of Ruler	Talu	l No.
			Âv	ani.			
c 920	Mahêndra-bhaṭṭa	Mb	67	e 950	Tribhuvanakartta	Mb	9.
931	Tribhuvanakarttara-	27	65	c 950	77	77	26
	dêva			1007	Tribhuvanakarttara-		
c 950	Tribhuvanakartta	7.7	93		bhaţâra	,,	9.
		_				,	
]	Râshți	rakûţa.			
e 950	Kannara	Mr	94		1	1 .	

Chôlas.

				Grand Control	-				
? (750	Chôliga Muttarasa	Gd	76		1030	Râjêndra-Chôla-Déva	Bg	8
(900	Mayinda Chôļa - mahâ-			c	1030	77	Kl	115
		râja	*1	69	С	1030		Mb	120
(900	Chôļa-mahārāja	22	72	e	1030	,,	Ct	138
(900	37	2.2	73		1033	**	Kl	109 a
(900	37	77	75		1033	12	Bg	6
	934	Parakêsarivarmma	Mb	203	? c	1033		71	7
	991	Râjarâja-Dêva	Kl	75		1033	,,	CB	19
?	996	77 73	17	106	c	1035	17	Kl	14
	1000	" Mummadi-Chôla	Mb	208		1041	23	11	149b
c	1000	11 11	17	209		1047	Rájádhirája-Déva	Ct	30
c	1000	17 17	77	256	С	1047	19	Kl	56
	1003	21	17	123		1049	٠,	CB	21
	1006	17	Kl	106 b	с	1050	22	Mb	165
	1010	19	Ct	118		1050	>>	19	105~c
С	1015	Râjêndra-Chôla-Dêva	Sp	14		1050	22	17	106a
С	1015	11	19	17	?	1051	17	Kl	19
c	1015	22	Ct	153	9	1052	Vijaya-Râjêndra-Dêva	11	112b
?	1017		Kł	24		1054	Râjêndra-Déva	11	107
?	1017		22	25		1057	77	Mb	107
	1017	12	22	26		1069	Vîra-Râjêndra-Dêva	Ct	161
	1019	17	11	106a	? c	1069		27	163
е	1020	19	77	112g		1071	Râjêndra-Chôla-Dêva	Kl	108
	1022	19	17	112a	?	1071		22	106 d
	1022	77	Ct	47		1072	71	Mb	49 a
?	1023	11	KI	44		1072	*1	22	119
5	1023	11	12	112f		1072	17	Sd	92
С	1025	27	91	112e		1073	77	Mb	105 a
	1025	77	7.	187		1073	27	27	106b
С	1025	77	Mb	216		1073	Kulôttuṅga-Chôļa-		
	1027	"	CB	13			Dêva) 27	105 b
	1027	77	Kl	111		1076	17	Kl	91
					-				

Date A. D.	Name of Ruler	Tal	uq No.	Date	A. D.	Name of Ruler	Talu	q No
1079	Kulôttuṅga-Chôļa-				1228	Jayangonda-Chôla Ila-		
	Dêva	Mb	47			vanji-rayan	Mb	73
1080	n	Sđ	66		1228	n n	Вр	35
1082	77	Κl	43		1228	וז וז	27	37
1089	n	17	149a		1229	וז וז	Mb	7
1092	77	СВ	24		1231	ת ת	,,	7
1096	n	Mb	42f		1231	n n	Вр	3
? 1096	n	Вр	16		1231	" Têkkal-râyan	77	7
? 1098	77	Mb	42 b	۶	1234	Yalavanji-Râya	Mb	1
e 1100	- "	22	49 c	9	1254	Jayangonda-Chôla-Ila-		
c 1100	"	Ct	166			van ji-rayan	77	6
1102	77	Mb	54	?	1256	27 27	22	19
1102	77	Sd	91		1260	3, 37	,,	17
1104	"	Mb	42c	c	1260	Ilaiya Vâsudêvan	Вр	3
1108	n	Sd	83		1262	77 27	17	3
1112		Mr	101	9	1264	Jayangonda-Chôla-		
1113	77	СВ	25			Têkkal-râyan	Mr	3
1118	"	Sd	30		1268	Kûttâḍun-dêva	Вр	6
1120	Vikrama-Chôla-Dêva	,,	$-\frac{1}{8b}$		1269	Ilaiya Vâsudêvar	"	3
1120		"	9	c	1270	-	Mb	4
1121	,	Ct	78	Ĭ	1270	17	17	18
1123	n	,,	160		1271	n		5
1124	n		162		1273	Vâsudévan	77	18
1124	"	Sp	61		1277	Ilavanji-râyar	17	18
1127	77	Kl	186		1277		77	24
1130	π	Ct	70		1278	 Tékkal-râyar	>>	#I
? 1140	(Timmaya-Dêva-Chôla)		218	90	1280	Ilavanji-râyar	Вр	3
	rm: 1	CB	34	''		Têkkal-râyan	Mr	3
?c 1150 1189	Kulôttuṅga - Chôla -	OD	UI		1281	The state of the s		3
1109	Dêva	Mb	44 b		1281	71	n	3
? 1200		MO	440		1284)) T1	171	23
: 1200	Jayangonda-Chôla Ila-	Kl	221		1291	Ilavanji-rayar	Kl	18
9 - 1000	vanjiyar	Mb	236 b		1298	Kûttâ dun-dêvan	Mb	
? c 1200	TZ 1AH	Мо	430 O		1299	"	Bp	2
1210	Kulôttuṅga - Chôḷa -		404		1302	>>	Mb	4
4005	Dêva	77	125		1306	" ~ .	77	5
1225	Jayangonda-Chôla Ila-				1336	Šolappa-perumâļ	Mr	
4000	vanji-rayan	"	53		1336	Sembondiyâgan	77	1
1225	π	71	56a	c	1408	• • •	Gd	5
1228	n	32	41		1408		77	5
? c 1228	n	,,	70					

		\ .	Hoys	salas.			
c 1135	Vîra-Ganga	CB	17	1153	Nårasimha-Déva	Kl	100a
c 1150	Nârasiṁha-Dêva	Gd	55	1155	"	77	169

Date A. D.	Name of Ruler	Talu	ıq No.	Date A.D.	Name of Ruler	Talu	ıq No.
1155	1	Bp	9	1291	Râmanâtha-Dêva	Mŕ	43
1163	Nârasimha-Dêva	Kl	177	1292	-1	Sp	62
1167	77	. 12	93	1293		Mr	99
1167	7	Вр	8	1293	>>	Вр	23
	Ballâļa-Dėva	ΚĪ	159	1293	22	"	27
1180		Gd	41		Ballappa-dannâyaka	Kl	102
1185	n	Mb	45	1	Râmanâtha-Dêva	7.7	18
1189	n		44 b	1294	25	Вр	33
? e 1200	44	"Gd	40	1294	71	Ct	88
? c 1200	17		51	1295		Вр	25ϵ
? c 1230	Narasinga	Ct	46	1295	77	.,	25 l
	Râmanâtha-Deva	Mb	$121\overline{b}$,, Višvanātha-Dêva	Ct	45
collegeddor	папапапа-реуа			man material and	Ballâla-Dêva	Gd	49
	>>	37 3. F	121 a			Mr	67
1271	**	Mr	45	1301	27		20
e 1280	11	·KI	13	1301	"	CB	
e 1280	"	Mb	171 a	1301	17	Mr	71
1281	, ,,	Mr	37	1301	22	**	100
1284	72	Bp	82	1307	, 11	**	83
1284	, ,,	Mr	38	1312	21	Sd	36
1284	,,,	KI	98	? 1314	29	CB	8
1284	22	Ct	91	1319	77	Kl	82
1285	1 77	22	100	1321	27	27	128
1286	27	Kl	27	1321	. 12	٠,	173
1286	1 72	11	95	1323	27	17	10
1287	,,	1 25	139	1325	77	Mr	49
1287	,,,	1 19	140	1328	Ballappa-daṇṇâyaka	,,	10
1288	21	11	92	1328	11	,,	12
1288) 22	99	1328	77	,,	13
1288	19	Bp	59	1330	22	72	18
1288	"	Mr	98		Ballâļa-Dêva	,,	68
1288	"	Sp	36	1333	,,,	1,	28
1289	77	Mb	44a	1333	,,*	Gd	16
1289	17		48	1337		Bp	63
1289	2.7	Ct	117	1337))	Ct	53
e 1289	>>	Mb	57 b	1338	27	Мр	160
1290	>>		100	1338	22	Вр	10
	22	22			Ballappa-daṇṇâyaka	KI	54
1290	- 17	Ct	84	1339		Bp	28
? 1291	11	Kl	28	1339	Pollála Dáva	Mr	82
1291	"	22	234	1341	Ballâla-Dêva	1	32
1291	>>	11	239	1342	, n	Kl	
1291	22	Bp	68 a	1343	Ballappa-daṇṇâyaka	Mr	16
		N	ripatu	iga-kula.			
1270	Vembi-Dêva	Bembarasa	Ct	68			
c 1300		CB ,,	41 14		.		
	1	17			1	1	

Date	a. D.	Name of Ruler	Tal	luq No.	Date A. D.	Name of Ruler	Talı	iq No.
			·	Vijaya	anagar		,	
	1336	Harihara	Bg	70	1396	Bukkanna-Udaiyar	Mb	34
	1344	Bukka-Râya	Mb		1397	1	Bg	10
	1344	,,	Ct	89	1397	Immadi-Bukka-Râya	Mb	74
?	1346	77	Kl	201	1397	Harihara-Râya	Kl	248
		Hariyappa-Udaiyar	Mr	39	1398	ייי	Mb	29
	1346	,,	,,,	61	1402	Dêva-Râya	Gd	2
	1351	Kampaṇṇa-Uḍaiyar	Kl	202	1402	23	79	23
	1356	27	27	222	1402	17	1,7	56
	1359	,,	Bp	31	1403	Harihara-Râya	Ct	86
	1360	Bukkanna-Udaiyar	Ct	75	1404	17	KI	73
	1360	,,,	77	76	? 1406	77	Mr	87
	1361	Kampaṇṇa-Uḍaiyar	KI	203	1406	Dêva-Râya	Bg	33
	1362	"	Mb	58	1406	>1	KI	94
	1362	57	Ct	95	1407	Bukkanna-Udaiyar	22	240
	1363	77	Kl	101	1407	Déva-Râya .	Ct	39
9	1366	77	22	162	1408	Harihara-Râya	Gd	59
	1367	Bukkanna-Udaiyar	Mr	79	1408		11	58
	1367	Râjêndra-Vodeyar	KI	134	1408	Dêva-Râya	Mb	175
	1369	Bukkaṇṇa-Uḍaiyar	71	12	e 1410	77	Вр	22
9	1370	Bukka-Râya	Gd	46	1413	77	Ct	81
5.0	1370	Virupaṇṇa-Uḍaiyar	Mb	36	1416	77	Mb	7
	1371	Bukkaṇṇa-Voḍeyar	CB	63	1417	77	Kl	83
	1373	Kampaṇṇa-Voḍeyar	KI	205	1417	Vijaya-Râya	Bp	61
	1375	<u></u>	Ct	94	e 1417	17	"	15
	1378	Hariyappa-Vodeyar	SJ	112	c 1418	(Narasiṅga-Dêva)	Bg	19
	1379		Kł	113	? 1422	Bukka-Râya	Kl	_178_
	1380		CB	43	? 1423	Vijaya-Râya	Sd	1
	1384	Harihara-Râya	KI	80	1426	Dêva-Râya	Вр	83
	1385	• • •	CB	10	1428) 1	Kl	104
	1386	"	Sp	12	1430	17	Вр	72
	1388	Immadi-Bukka-Râya	Mb	11		Vijaya-Râya	Mb	2
	1388	77 77	Gd	6	1431	Dèva-Râya	22	96
	1388	n n	Вр	17	1431	77	Mr	3
	1389	17 17	Mb	11	1432	17	Gd	17
,	1389	n n	11	12	1433	17	Вр	87
	1390	Harihara-Râya	KI	105	1434	*7	Sd	94
	1391	n n	$_{ m Bg}$	16	? 1434	22	Mr	1
	1392	n n	11	15	c 1435	19	25	4
	1392	Bukka-Râya	Gd	68	1439	22	Mb	130
	1393	17 17	KI	150	1440	21	19	101
	1393	• • •	Ct	114	1442	9	Ct	157
	1395	Harihara-Râya	Sp	54	1444	37	Вр	11

Date	A. D.	Name of Ruler	Talı	ıq No.	Date A D.	Name of Ruler	Tale	uq No.
	1446	Dêva-Râya	Gd	50	1532	Achyuta-Râya	Gd	61
?	1454		79	22	1532	,,	Ct	60
	1462	Mallikârjuna-Râya	Вр	24	1533	3*	Bp	39
	1465	17 77	,,,	18	1533	;1	Bg	25
	1467	Narasinga-Râja	Kl	33	1533		Ct	55
	1468	Virûpâksha-Râya	Mb	20	1534	11	Bg	72
	1469	,,	77	147	1534	,	Ct	28
?	1470	*,	19	253	1535	1 17	Mr	51
	1472	21	Вр	19	1536	17	Bg	41
	1478	17	,,	69	1537	,,	71	4
	1485	:,	Mb	104	1537	,,,	22	5
	1489	Kaṭhâri Sâluva	Вр	14	1538	17	Kl	114
	1493	Immadi-Narasinga-			1538	77	Ct	87
		Râya	Gd	80	1539	"	Bg	37
	1495	37 37	Kl	34	1541	71	KI	196
e	1495	27 21	Gd	78	1542		Mr	32
	1496	27 27	KI	1	1542	Veňkata-Râya	"	62
	1499	Narasimha-Râya	Mr	5	1543	Venkațapati-Râya	Sd	52
	1504	Narasinga-Râya	Gd	38	1544	Sadâšiva-Râya	Bg	30
_	1505	77	Mb	242	1544	15	Kl	84
	1505	Nṛisimhêndra	Gd	77	1544	77	Mb	22
	1509	Narasimha-Râya	Mr	6	1545	19	Gd	19
	1510	Krishna-Râya	Gd	28	1546	17	Mb	30
	1510	"	СВ	4	1546	79	Sd	64
?	1511	17	٠,	12	1546	71	CB	50
	1512	77	KI	22	1547	11	Mb	4
	1513	7.	Sp	88	1547	*1	Sd	96
	1518	,,	Mb	19	1548	11	,,	35
	1519	27	Ct	62 a	1549	17	Gd	21
	1521	17	Mb	3	c 1550	77	21	32
	1522	77	Sd	10	1551	27	Ct	58
	1523	"	22	79	? 1552	77	Gd	81
	1523	77	Gd	36	1557	77	Mb	149
	1524	"	Ct	56	1558	17	Kl	147
	1524	Sadāšiva-Rāya	Mb	240	1558	71	Bg	82
	1527	Virûpâksha-Dêva-			1565	37	Gd	52
		Râya	27	97	1566	22	Mr	75
	1527	Kṛishṇa-Râya	17	37	? 1568	77	Ct	12
	1527	,,	Ct	57	1570	- 17	Sd	88
	1528	77	Вр	5	1570	22	Ct	151
	1528	Achyuta-Râya	Sd	15			CB	28
e	1530	77	77	18	1575	37	71	27
	1531	57	72	22	1576	77	Ct	65
?	1	Sadâšiva-Râya	Mb	201	1576	77	77	82
	1532	Achyuta-Râya	Sd	104		Venkaṭapati-Râya	Mb	

	_									
	Dato	A. D.	Name of Ruler	Tal	uq No.	Date	A.D.	Name of Ruler	Talu	ıq No.
	3.	1578	Srî-Ranga-Râya	KI	66	Ì	1617	Râma-Dêva	Bg	75
		1578	, ,,	Mr	41		1619	72	KI	204
(1578	Tirnmala-Dêva-Râya	77	57	ł	1620	17	Mb	177
V (~		1579	Šrî-Ranga-Râya	Bp	77		1629	17	27	62
		1580	11	Kl	153		1630	27	Kl	164
, ,	? e	1580	Sadāšiva	Sd	2	-	_1630	- 17	77	165
		1584	Śrî-Ranga-Râya	Gd	25		1631	Venkatapati-Râya	12	251
		1584	77 77	77	26	?	1635	29	Gd	45
	5	1585	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Sd	51		1637	17	Kl	246
		1592	Venkata-Dêva	Bg	38	?	1640		Sd	31
	5	1605	Venkaṭapati-Râya	77	20	3	1641	Šrî-Ranga-Râya	Kl	86
		1608	11 31	Kl	241		1641	. 29	17	225
		1609	77 27	Sd	5		1642	22	11	163
	?	1609	37 17	Gd	27		1645	77	Mb	60
		1614	<i>y</i>	Kl	157		1646	37	22	139
		1617	Râmachandra-Râya	Bg	40		1665	25	Gd	3
		-			- Address				-	
			1.2		Âv	ati.				
	?	1428	Baire-bhûpâla	CB	40		1698	Gôpâla-Gauḍa	Sd	53
		1565	Sonapa-Gauda	Gd	52		1698	,,,	23	56
		1574	Mâraya-Gauḍa	CB	28		1698	1)	22	57
		1575	33	"	27		1753	Rangappa-Gauni	Bg	36
		1617	Havali-Baire-Gauni	Bg	40		1792	Râmasvâmi	Sd	95

Su	ıga	ιtί	ìr.

Sd

? 1640 Immadi-Baire-Gauda

31

	1451	Immadi-Tamme-			. ?	1578	Tammeya-Gauda	Kl	184		
		Gauḍa	Mb	241	3	1585	71	Sd	51		
?	1452	Chikka-Râya " "	Kl	2		1602	Immadi- "	77	14		
?	1494	Mummadi- ,, ,,	91	64		1608	Mummadi- "	Kl	241		
?	1497	Chikka-Râya " "	Mb	15 6		1609	77 77	Sd	5		
? c	1500	77 27 22	71	76		1611	Ayapa	KI	145		
	1526	Tammapa-Gauḍa	Kl	228		1614	Tammappa-Gauḍa	71	157		
e	1530	Mummadi-Tamme				1616	Mummadi-Tammaya-				
		Râya	Bp	67			Gauni	Ct	155		
	1533	Timmarasayya	$\mathbf{B}\mathbf{g}$	72		1619	Chikka-Râya ,,	Kl	204		
	1543	Immadi-Saṇṇa-Gauni	Sd	52		1628	17 22	22	220		
5	1552	Ayama-Gauḍa	Mb	69		1629	Immadi- ,,	Mb	62		
	1565	Tammaya-Gauḍa	Kl	154		1630	Chikka-Râya "	Kl	164		
? c	1565	77	77	156		1630	27 27	77	165		
-	1575	17	Ct		?	1637	Immadi- " "	22	247		
?	1578	21	Kl	66	9	1669	Chikka-Râya ,,	Mb	114		

	Date A. D.		Name of Ruler	Taluq No.		Date A. I	Name of Ruler	Tal	Taluq No.	
					Râvad	durga.				
		1527	Bhôgarasa	Мb	97		.	-		
				Gum	manây	- yakanpâl				
		1579 Razawa Na-i:		the second of th						
			Basava-Nâyini	Bg	14	1	36 Guramma-Nâyini	Bg		
		1617	a	22	75		38 Narasimha- "	71	31	
			Gumma- ,,	>>	28	17		12	52	
		1671	**	22	73	17		>>	53	
		1684	•	13	74	i .	56 Kadirappa- "	77	71	
		1707	Kadirappa- "	11	59	170	60 Gummi- "	22	50	
		1712	Tippa- "	Sp	111	170	60 Vasanta- "	17	54	
		1723	Narasiinha- ,,	Bg	65	170	,, ,,	22	55	
		1731	37	"	73	170	69 Lakshmi- "	Sp	96	
					Mahr	attas.				
51.1	9	1097	(Šâmaṇṇa)	Sd	49	-	72 /Wajahaanna)	TATIS	169	
1 34	3		Sambâji-Râja		154	1	73 (Krishnappa) 80 Sambháji-chakravart			
, ,				Mb			· ·	1	117	
		1654	12	Kl	193	16	**	CB		
	6	1660	1) (O.F) - I. A.** (D.A.*	21	176	1	85 Malukôji-Râja	Ct	54	
	?		? Enkôji-Râja	Sd	47	1	93 Jayitâ-Bâyi	KI	254	
		1663	Sambhâji-Râja	Kl	219	1	39 Chetrapati-sâhib	17	63 bi	
		1666	"	11	227		67 Mallâri-Râvu	Sp		
•		1670	Jayità-Bâyi	21	224	17	75 Hindu-Râvu	Bg	45	
					Ball	âpur.				
	?	1646		CB	54		.			
					Riid	ipur.				
				Alexandra de	Pro-					
		1703	Gulâm Ali Khân	Mb	98	17	/12 Ali Khân	K1	74	
	1730 Mîr Laliya				Mug	shals.				
			CB 9		17	736 Påkhar Khân	Kl	167		
					1		'			
				Tâḍ		ligol.				
	9	1704	:Tirumalappa-Nâyini	Sp	98	1 17	728 Tirumalappa-Nâyini	Sp	101	
		1709		77	100		731 Kadiripati- "	77	38	
			Râmappa- ",	27	37		732 Râmaṇṇa- "	27	35	
			Timmalanna		99		799 DA		74	
		- 4 . 0	Tirumanappa- ,,	22	50	1 ' ' '	133 Kamappa- "	22	* 1	

Date A. D.	Name of Ruler	Talu	q No.	Date	A. D.	Namo of Ruler	Taluq No.	
? 1747	Tirumalappa-Nâyini	Sp	80	?	1752	Râma-Nâyini	$ s_{\rm P} $	43
? c 1750		77	48		1755	Venkatappa-Nâyini	11	102
1751	Râmappa-Nâyini	77	72		1767		11	76
1751	71	22	73					
			Kotta	pâly	a.			
1735		Sp	110	?	1754	Nârasiṁha-Nâyini	Sp	84
c 1750	Kadirappa-Nâyini	"	83			Rangappa- "	Ct	1
	1	1		,			1	
	Râlapâḍi					Iţikedurga.		
1765		10	107	ı`	1770	ALICE OCCUPANTO	l Da	32
1109	Râmappa-Nâyini	Sp	107		1770	Isumâl-sâhêb	Bg	92
			Hal	akûr.				
1793	Mîr Husên	Gd	43		1798	Mîr Husên] Gd	44
		1					1	
			Μv	sore.				
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1786	Tîpu Sultân	KI	119		1798	Tîpu Sultân	Gd	44



INSCRIPTIONS IN THE KOLAR DISTRICT.

KOLAR TALUQ.

1

At Âlahaḷḷi (Vakkalêri hobli), on a stone to the north-west of the village. svasti šrî vijayâbhyudaya-Šaka-varusha 1418 neya Râkshasa-samvatsarada Mâgha-ba 30 lû *dharma-mahâ-maṇḍalêšvara mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Yimmaḍi Narasiṅga-Râya-mahârâyaru râjyam geyiuttiralu Muḷuvâya-Amṛitanâta-bâgara-maṭhada šrî-Râmachandra-dêvara amṛitapaḍi-nandâdîpake Vivanasamudrad Apparasarû koṭṭa bhû-dâna namma nâyakatanake saluva Hosakôṭe-sîmeya Âlahaḷḷî-grâmavanû tathâtithi-sûrya-grahaṇa-puṇya-kàladalu sa-hiraṇyôdaka-dhârâ-pûrvakavâgi â-chandrârkavâgi sarva-mânyavâgi anubhavisûdû endu koṭṭa dharma-šâsana šrî-Raghunâtha

2

At the same village, on a stone near the village gate.

šubham astu Âŭgivasa-saŭvatsarada....šrîmatu mahârâjâ-Chikkarâya.....
Râjayyanavaru koṭṭa darmâdâya

3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village. svasti srî vijayâbhyudaya-Šâlivâhana-šakâbdâḥ 1668 nê Akshaya-samvatsara-Jêshṭa-šu 7 llu šrîmatu Vakkalêri Channaṇṇanavaru Dyâvarapa-gauḍage hâki koṭa surage-mânya-šâsana Kôṭâla-râjadhânige saluva Vakkalêri-hôbaṭi-voṭagaṇa Tirumalakupa-grâma koḍagi-mânya-hola 3 mûgaṭa gade 3 mûgaṭa yî-prakâra putra-pautra-pâramparavu anubhavisikoṇḍu yiruvadu

6

At Šivārapaṭṭaṇa (same hobli), on a stone in front of the Κvara temple. svasti šrî Gonguṇi-mahārāja-Šrîpurusha pṛithuvî-rājya Vijaya-samvatsara ip-padâ-eṇṭaneyoļu Šivamāra Kadambūraāļē Kadambu. bhūmoṭṭayôn Kalukaṇṭē-švaṅku poyta mammenta kalani kaṇḍugam eltu....pāļu aytu-māsē ponnindaļi-

^{*} So in the copy.

alidantattara Kodimenûrum âlva-arasanu mâdisuvôr pokkisuvorai ponnilanunni sigudulla . kannibodu atumâ. .yu poliye koṇḍu daltipu. .uvodu talikka tiṅkall omân-ûṭṭuvodu mudal nûrkkaṇḍuga-bhakta poliye koṇḍ-ûṭṭuvodu îdharmamânn irakshichchidônn-aḍi en-manḍe.lo î-dharmamânn alivôn paùchamahâ-pâtakan akku . .ikkaṇḍuga ayupuda poytôdu

7

At the same village, on a stone in the corner of the pond of the Râmêšvara temple. svasti šrî Šrîpurusha-mahârâjar prithuvî-râjya geye Kûḍalûrppâḍi-oḍeya Nandikâdanâ Eranâganâ vyavahârad-antaram sâlam illâm ekke sâkshi Lôkâdi-tya-Eļa-arasar mmagandir mMallaḍiyum Kadambûrâ nâlpadinbaru Vidattûru nâvida pandemu ariya îredettarâ poruļta....ra munig ittu

9

At the same village, on a stone in front of the Ānjanêya temple. svasti samadhigata-pancha-[ma]ha-šabda Pallavanvaya šrî-prituvî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Nolamba pritu[vî]-râjyan geye Tombuvvôyana makkal Nâgayyanu Koṇḍayyanu šrî-Meṇḍimangalada mahajanange padinârugadyana pon goṭṭu koṇḍa dharmma irbba-Brahmanan ikkanti uṇḍa dharmma nelanu chandranuv uḷḷina salvadu idann alidom pancha-maha-patakan akkum

10

At Udupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti šrî Pôšaļa-vîra-Vallâļa-dêvar pritvî-rājyam paņņi aruļānilkka Šakābdam 1244 idin mēl šellāninga Dundubhi-samvatsarattu Pangguni-māsam 5 tiyadi šrīmanu-mahā-sāmantādhipati Pemmi. Varada-bhūppāli-nāyakkarum Tēkkalnāṭṭu-nāṭṭavarum šrī-Viṭṭimaṅgala-paggu Šeṭṭipaḷḷi naṅjai puñjai nâl-p-pâl-ellai yum šrī-Viṭṭimaṅgala peri-êri-kīḷe periya kaṇḍaga-virai viḷukkiraṭṭâga-k-kaṇḍaga-k-kaḷani oru paṅgâga Toṭṭi šrī-Kṛishṇanukku paṅgu 1 Mâḷigai Varadarukku 2 Kāggage Alailakku 2 Gômaṭhattu Piḷḷarukku 1 Uguppuḍa Inâšatānnukku 1 Kañjikkugi Varadarukku 1 Iruṅgaṇḍi Alailakku 1 Arappugattu Iḷaiyārukku 1 Kokkarai Âṇḍānnukku 1 Gômaṭhattu Tambikku 1 Muḍumbai šatānpiḷaikku 1

11

At Râmênahalli, on a stone near the above village.

svasti šrî Kongoni-maharaja-Šrîpurushar prithuvî-rajya geye Lôkâdity-Eļaarasar kKadambûr âļê Lôkâkhyaļa-arasar ttammā varshana kKâttige Kapuli-

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(MR-96) STONE SIVĀRA

kKurunkki-bhaţâraka poyda pon nûru-gadyâṇame Sikka-Bânûra...nûra.. tţu enţara koṇḍa kalani urvakkaratti kalani .peṇḍi kuṇḍalu mâḍi padinêly-ambum oppalliya señjevallakal paḍi-tûmbu Moragalûra-maltiyull ay-dûbu intu tâgê mûraḍi-tûmbum dêva-bhôgam î-kalani phalamâ koṇḍu belesi nâg-ommeyum sâle ûluvadu idarke sâkshi Belatûrâ mahâjanamum Kaḍatûrâ mahâjanamum Kadambûrâ nâlvadinvarum î-dharmmamâ koṇḍu salisuvo.. pâdam ennâ tale-mêganavu idan alidon pañcha-mahâpâtakan akku......

12

At Vêmgal (Vêmgal hobli), on the bund of the Tâlikere. (Grantha and Tamil characters.)

13

At the same village, on a stone below the Agasarakatte to the north-west.

(Grantha and Tamil characters.)

svasti šrî	Poyšala-v	/îra-Ra	davarkku	yâṇḍu	vatsarattu	Vai.
	dêvar	magan	Kûga	vvo.igaļ	ai	
vai pi						

14

At Purahalli (same hobli), on a stone in a village grove.

svasti šrî Gangeyum Kadâramum Pûrvva-dêsamum konda udayar šrî-Rajêndra-Chôla-Dêvargge yandu irppatta-nâlkâvudu Kayvara-nâda Bêbugallaha-Bukayyan-alu Maniyachariya aliya Pâlpaduvina Chôlachari Tagadun-nâda Volleyûra tuguvi kallar kondu pôge tuguva voţţi kallan-orbbanam kondu tuguva magulchi *Mandiyâchariy-aliyam Pâlpaduvina Chôlachari igidu sarggastan âdam

15

At Kesavinâyakanahalli (same hobli), on a stone near the village.

Šubhakritu-samvatsarada Chayitra-su 1 lû Bhayirava-dêvara enţu-mandi stâuika-ru Chenjimaleya gaunda Chimi-jiyana maga Bayiranna â-tamma Chôku Bayicha yî-mûvarige koṭṭa sâdanada kramav ent endode nîü Sihatti-hiriya-muripandaya kelage hostâgi karu-sâli kaṭṭuva Bayichakereyanu kaṭi tûbanû yikki kîlêriyalli âyakaṭṭanu kaṭṭi tiddida gaddey-âyadolage dêvara-bhandârake darama bhâgise

^{*} So in the copy.

magad ondu-bhâgeyâgi vutama-madhyamâdhama-phalake nela hañchikoṇḍu nimma makkaļu-makkaļu-pārampare â-chandrārka-sthâyigaļāgi anubhavisūdu kaļe bahaļavāgi keņe tumbi voḍadarū endendu keņe nimma bhâgavāgi kaṭṭi-koṇḍu panya-gaddeyanu bitti beļedukombuvadu stâna-mānya pūrva-maryāda sva-hastada vappa šrî-Bayirava-dêvaru baradāta sênabôva-Hiriyaṇanu šrî šrî šubham astu puṇya maha šrî šrî Chenjimaleya sîmeyalli Baichaṇanu kaṭṭida hosa-keņe šrî šrî

17

At Mallandahalli (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ âyirattornuûggu-t-toṇṇûggu on. râm âṇḍâna Šukla-vashattu Âṭṭi-ayanattiningu Nigarili-Šola-maṇḍalattu-k-Kaivâra-nâṭṭu Šrîpatiyil mudaligaļ Magaipukkarâman Šipati-nâyanum Vairattammanum ivviruvômuù-gûḍi eṅgaḷ gô-bhûmi Neṅgagkuṭṭaiyum idil edirvây nîrkoppum kîlêri nîrpâyu-nilaṅgalum Peṇmukkan-pulattig padinêlu kaṇḍaga-k-kollaiyum sarvvamânyamâga. gamâga Magaipukkarâma-ch-chaturvvêdimaṅgalattu bhaṭṭargaḷ padinêluvarkum šandirâdityavarai dânamâga-k-kuḍuttôm i-dharmatai rakshippâr šrîpâdamkkal talai-mêlê i-dhammattai-k-kcḍuttavan Gaṅgai-karaiyil k-kurâ-p-pašu kongâ pâvattai keļvân i-kallu ippaḍi. nekkanarašagi.

18

At Kallnhalli (same hobli), in Gangabasappa's field.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattirunûrrorupattañju šenru ârâm âṇḍâna Vijaya-samvatsarattu Tai-mâdam irubadân-diyadiyil tiyadiyil Tribhuvana-viḍaṅga-Kshêtrabâla-p-piḷḷaiyârku manu-mahâpradhâni maṇḍalika-amâršan Tribhuvanâdan mûvarâyar gaṇḍan Šikkadêvaṇa-daṇṇâyakkan Aṇṇâmalaidêvarena in-nâyanâr dêvadânamâna Kaḷḷippaḷḷiyâna Tirumaḍaiviḷâgattil tari-irai taṭṭâr-p-pâṭṭam šuva-k-kaḍamai nâṭṭâr-varivu ûr-p-paḷachcham irâyaša-nimandi kêḷvi-nimandi vâšal-nimandiyin-âyam šekkirai kadai-irai uṇmarrâṭṭam marrum eppêrpaṭṭa varivugaḷum dêvar Irâmanâda-dêvar vâḷukkun-dôḷukkum nanrâga-p-pûšai-koṇḍaruḷugira nâyanârku šandirâditta-varai sarvvamânyañ-jellnmbaḍikku udakam-paṇṇi-k-kuḍuttên Šikkadêvaṇa-daṇṇâyakkan Aṇṇâmalaidêvanena it-tanmattai mârrinavan Gamgai-k-karaiyir kurâr pašuvai-k-konrân

19

At Mallappanahalli (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

.....yâṇḍu 34 vadu mudal Karikâla-Šôḷa-nallûr ennum peyarâl vanta Parântakanâna Râjarâja-ch-Chôḷa-vêlânukkum ivan vaṛkattâṛkum yâṇḍu 34 vadu mudal tarma-k-kâṇiyâga kuḍuttôm engu tirumantiraôlai Jayaṅgoṇḍa-Šôla-p-Parambûr-nâṭṭu mûvêntavêlân eluttinâl pirasâdañ-jeydaruli vanda muga-ppaḍiyum uḍaṅkûṭṭattu puravuvaritiṇaikkalattu variyil iṭṭu-p-puravuvaritiṇaikkalattu mugaveṭṭi Vîrattûr-kuḍi-kilavan eluttinâl yâṇḍu 34 vadu nâl 222 nâl vanta ulvarippaḍi variyil iḍugav-engu adikârigal Vîravichchâdara-mû-vêntavêlâr êva pura[vu]varitiṇaikkala-k-kaṇkâṇi Nallambar-uḍaiyân Aṇayagu-ttaman âna Pâṇâpašûlâmaṇi-mûvêntavêlânum puravuvaritiṇaikkala-nâyagam Iṭṭaikudi-uḍaiyân Kiḍantân Šuppiramaṇṇiyanum mugaveṭṭi Šiggânkâḍ-uḍaiyân Paṭṭâgai Nîgaṇintânum variypottagam Pallavanâraṇapuram-uḍaiyân Aiññûggu-van Ârâvamudum variyil iṭṭa puravuvaritiṇaikkala-nâyagam Iṭṭaikuḍi-uḍai-yân Kiḍantâu Šuppiramaṇṇiyanum paṭṭôlai Kolvaymaṅgalam-uḍaiyân Mullûr Veṇkâḍanum iruntu yâṇḍu 34 vadu nâl 223.......

21

At Suļidēnahaļļi (same hobli), on a stone in Banappa's back yard.
svasti šrî vijaya-Sakâbda-varusha 1421.....Raudri-samvatsara-Chaitra....šrî-mahâ-aracha-šaraṇa Lingasara...prithuvî-râjyav âļuvantayani ..dyaNarasinga-Râya-mahîpâla-râyara putra idâni. (back)...amritapaḍi.......
Narasinga-Râya......

22

At the same village, on a stone in the inâmati field of the worshipper of the Gaurêšvara temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1434 ya Ângirasa-samvatsarada Bhâdrapada-ba 1 šrîmat-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Krishna-Râya-mahârâyara pâlaneyalu Nara..ni-Nâyakara nâyakatanake saluva Neluvâgila sîme-voļagaṇa Gaurêšvara-dêvara stânake saluva Surabhidêvanapurada grâma 1 Urubûvanahallige pratinâmavâda Sômasamudrada grâma 1 ubha grâ 2 ke..deya hiriya-kereya kelage.....kela hâkida....mâdi tri-kâladallu dêvara amritapadi-naivêdya-nandâ......

25

At the same place.

(Grantha and Tamil characters.)

......ttu irai-taṇḍugira Kôyirramaney âḍu onrukku taṇḍam pon aiṅ-galañju kamuṭṭina âḍugalâl taṇḍi-k-kolvârâgavum ip-parišu âḍu iḍakkaḍavân ip-parišu taṇḍikolânâgil pašu-k-konra Brahmavatti paḍuvânâgavum Âlginaral yirramanukku nâṭṭu-k-kâmuṇḍanum ivv-ûr ûr-k-kâmuṇḍanum Kôyirramanukku-ch-chellânâgil poppon nûrruk-kalañju pon nivanda-p-paḍuvârgal ivargal nivan-

ø

dappatta pon Âlginagal yiggaman taṇḍi-k-kolbân ip-parišu i-dharmattai rakshittân šîpâdavân šrî Râjêndra-Šôla-dêvarkku ik-Kai

26

At the same place.

(Grantha and Tamil characters.)

27

At Madivâla (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Dvârâvati-pura-varâdhîšvara Yâdava-kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaivoruļu gaṇḍa gaṇḍabhêruṇḍa kadana-prachaṇḍa êkâṅgavîra Šanivâra-siddhi giridurga-malla chalatamga-Râma vairîbha-khanṭhîrava Makara-râjya-pratishṭhâchârya Pâṇḍya-kula-samuddharaṇa niššaṅka-pratâpachchakra-vartti Hoyišaļa-bhujabala-šrî-vîra-Râmanâtha-dêvar-arašarukku yâṇḍu 31 âvadu Mâši-mâdattu apara-pakshattu Nayaṇgu-k-kilamaiynm Pañjamiyum peṇga Atta-ttin nâl Nigarili-Šôla-maṇḍalattu Kaiyvâra-nâṭṭu Ambaḍakki-p-paṇgu-p-Periya-nâṭṭavarôm Kuṇṭṭi Ulaguyya-vanda-perumâlukku-t-tiruppaṇikku vaittu-k-knḍuttapadi kôli kûvina ûr eṅgnm ûrâl oru paṇam šandrâditya-varai šellakkaḍa-vadâga vaittu-k-kuḍuttôm it-tanmattukku laṅganâṅjeydavan Geṅgai-k-karai-yil k-kurâl-pašuvai-k-konṇan pâpattilê pôgakaḍavan

28

At the same village, at the Channakêšava temple.

(Grantha and Tamil characters.)

Maḍaviļâgattu Ulaguyya-vanda-perumāļukku mun-nāļ Vanniyar kālam tuḍaṅgi in-nāyanārukku ivv-ūril tagi-igai taṭṭār-p-pāṭṭam šuva-k-kaḍamai ur-p-pala-chcham Kāttigai-p-paḍi šekkigai mānibamāga kuḍakkayil nāmnm ivv-ūril Kāttigai-p-paḍi ūr-palachcham tagi-igai taṭṭār-p-pāṭṭam šuva-k-kaḍamai šekkigai kaḍai-igai maggumm ullana avalambalamum dêvar tōļukkum vāļukkum

19

jayamâga-t-tirunantâviļakku-ch-chandrâdītya-varai šelvadāga viṭṭên Alagi-yâļan it-tammattai vilakkinavan Geṅgai-k-karaiyil kurâr-pašuvai konrân pâva-ttilê viluvâu

30

At Madivâla (same hobli), on a stone in the kodige-field to the west.

Prajôtpatti-samvatsara-Mâgha-ba 2 Guruvâra Appâji-Râyaru Guṇḍappage saha biṭa kerê-kaṭu-koḍigê-hola bîjavarî ka 1½

31

At Hosur (same hobli), on Uppu-bande.

(Grantha and Tamil characters.)

sva...Šakarai-yâṇḍu. 215 Nandana-varushattu Tai-mâšattil Pâlaparayyan-avaiyaṅgaļ-m-magan.....

32

At Holêrahalli (same hobli), on a rock south of the village.

33

At Šitibetta (same hobli), at the bottom of the hill.

šubham astu Narasinga-Râja-voḍeyaru sarvamânyavâgi koṭṭa dharma-šâsana # svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varušu 1388 sandu vartamâna-Vyaya-samvatsarada Pushya-ba 1 lû šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara goṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Narasiṅga-Râyar-ayyarâda mahâ-arasu Sihattiya Bayirava-dêvarige puduvaṭṭige koṭṭa dharma-šâsanada kramav ent endare prâku-pûrvadalû Râjêndra-Chôḷanu vîra-Ballâḷanu dêvarige nayivêdya-aṅga-raṅga-bhôgake koṭn yidda Vesara-Nâgaṇana....yalapanâḍa-voḷagaṇa Kaivâra-nâḍalu biṭṭu yidda grâmagaḷu â....ra kâla naḍadu-bandu naḍuvê hâvaḷikâṇaru.... ṭiyaha grâmagaḷanu kaṭṭikoṇḍu modalinda dêvarige pûjê-punaskâra-aṅga-raṅga-vaibhôga naḍiyadê yinitu pûrva-maryâdeylû grâmagaḷa koṭeka-pûjê-punaskâra-nayivêdya-aṅga-raṅga-bhôga-amṛita-paḍi-tirunâḷu-tiṅgaḷa-divasa-muntâda mahô-tsavaṅgaḷanu krama-tappadê naḍisi hosatâgi namma hesaralu madyânada ava-sarakkê nâlku-harivâṇa-nayivêdya vondu-harivâṇa-pâyasa vondu-harivâṇa appa tiru-mâlyaya-daṇḍe âṇn nandâdîpa âṇu alaṅkâra-dīpa innûnu hanneraḍu-mandi-Brâhmarigê chhatravanu nitya-stiti naḍisuttâ banden puna[ḥ] pratishṭeyâgi

î-dharma sâguva hâge grâmagaļa koṭṭa-prakâra (4 lines illegible) (back) pratāpaRajêndra-Chôļanu Hoyisaṇa-vîra-Ballâļaru koṭṭa Nâgaṇana Havaḍiya Rusu-nâḍa-voṭagaṇa Idaranâḍa Sihattiya-grâma 1 (others named) antu grâma 13 î-grâmagaļige salluva kîļêri saha hurubaļiyalû dêvarige banda kâṇikeyalû mahâ-maṅgalaku pûrva-mariyâdeyalu tappade mâḍi hostâgi madhyânnada avasarake nâlku-harivâṇa-naivêdya ondu-harivâṇa-pâyasa ondu-harivâna appa tirumâlyedaṇḍê âru nandâdîpa âru alaṅkâra-dîpa innûru hanneraḍu-mandi-Brâṁharige Brâṁhaṇa-bhôjanavanû saha stiti â-chandrârka-stâyiâgi chittayisôdu #

sva-dattâm para-dattâm vâ yô harêta vasundharâm # shashṭi-varsha-sahasrâṇi vishṭâyam jâyatê kṛimiḥ # dâna-pâlanayôr madhyê dânâchchhrêyô'nupâlanam # dânât svargam avâpnôti pâlanâd achyutam padam #

34

At the same place.

šubham astu šrî vijayâbhyudaya-Šâlivâhâna-šaka-varusha 1414 neya Ânandasamvatsarada Pushya-ba 5ralû šrîman-mahâ-mandalêšvara mêdinî-mîsara ganda Katharî-Saluva Saluva-Yimmadi-Narasinga-Raya-maharayaru prithuvî-rajyam srîman-mahâ-maṇḍalêšvara Timmaya-Dêva-mahâ-arasugaļa mâra Narasaya-Dêva-mahâ-arasugalu Sihattiya Bhayirava-dêvara stânikaru Gûliya-pramukharâda stânikarige kotta šâsanada kramav ent endarê namma nâyakatanake saluva Kôlâlada sîmege nîvu prâku teruva kâvalu-kûli-bêdigêkâṇikê saha ga 28 aksharadallû yippattu-entu honnannu nimma stânada Bayirava-dêvara pâluṇakôsara tirunâļanu hostāgi rathôtsahavanû māḍuva sammanda rathôtsahada vombhatu-dinada yagašale-nandadîpa-pûjê-adhikamahâ-neyivêdya-muntâda vechagaligê tathâ-tithi-êkâdaši-punya-kâladalu Narasinga-Râya-mahârâyarigû namma tandegalu Chikka-Timma-Râjagaligêü dharmavâgabêku yendu namagê teruva kâvala-kûli-bêdigeya yippattentu-honnanu sahiranyôdaka-dâna-dhârâ-pûrvakavâgi varusha-varusham-prati rathôtsahavanu mâdôdu endu dhâreyan eredu koţţevâgi nimma.....pariyantaraü â-chandrârka-stâyiyâgi rathôtsavavanû varusha-varusham-prati mâdi sukhadalû yihadû endu kotta dharma-šâsana II

sva-dattād dvi-guṇam puṇyam para-dattānupālanam (para-dattāpahārēṇa sva-dattam nishphalam bhavēt || (usual final verses) mangala maha šrī.

35

On a rock in front of the kalyâṇa-maṇṭapa at the bottom of the same hill. Sarvadhâri-samvatsarada Jêshṭa-ba 2 Â lu šrîman-mahâ-sâvantâdhipati hadi-neṇṭu-mammara gaṇḍa Sâmbyaya-Nâyakara kumâra Chivuya-Nâyakaru Sihatti-ya Bayirava-dêvaru(ge) koṭṭa šâsanada kramav ent endaḍe â-Bayirava-dêvaruge

36

On a rock at the bottom of the same hill.

Sarvadhâri-samvatsarada Jêshṭa-bahuṭa 2 Â-llu srîmatu-mariya-aramaneya-Râmarasara mane-adhikâri Apparasaru Basavaṇṇa.....Sihattiya-Bayirava-dêvarige koṭṭa-sâsanada kramav entendaḍe â-Bayirava-dêvarige bandu...... vâda naudâdîvige vondanu stânikan âda Bayirayyanu naḍasi bahudu kaigoṇḍu Puli-nâda Turuvâṭahaṭṭiya-grâmade.......aksharadallu mûru-honnu-mu-ppaṇavanu nâŭ dhâreyan eradu koṭṭeu...aṭisidâta.........pâpadalli hôharu.....

37

On a stone in the way to the hill.

svasti srî Šaka-varusha 13.. neya Vikrama-sanivatsarada Kârtika-ba 9 Âdi... Prativasattiya Baļudaya-makkaļu Mâda-nâyakaru Sihattiya Bayirava-dêvarige mâḍida-dharma... vâgi amṛitapaḍi Âditya-Âdityavâra dina 1...... neya suṅkakke saluva-grâma-tereyalavanu Bayirava-dêvarige mânyavâgi koṭṭa-dharma yî-dharmavanu......

38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti šrî Šrîpatiyir Tribhuvana-vidanga-Kshêtrabâla-p-pillaiyârkku svasti šrî Irâjarâja-k-Karkaṭaka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-k-kudutta parišâvadu Mâliyûr-p-parril Nušavakkirai nañjey puñjey nârpâl ellaiyilum kîṇôkkina kiṇarum mêl nôkkina maramum utppaṭṭa nilattil dêvadânam tiruviḍaiyâḍam nîkki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-aišvariyam uṇḍâga Vilambi-saṅvatsarattu Mârgali-mâdatil inda Kshêtrabâla-p-pillaiyârk.....ttašâma.....

39

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1315 din mêr-chellâninga Kali-varašam 4494 idan mê... llâninga Šrîmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôla-maṇḍalattu Kaivâ-ra-nâṭṭu... Tandakâra râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârar Nâgaṇṇa-uḍai pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagañ-jeyvar âna

40 *a*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sakarai-yâṇḍ-âyiratt-orunûrru-t-toṇṇûrrâna Prabhava-samvatsarattu Mâši-mâda-mudalâga svasti šrî Maraipukka-Râman Šeṭṭidévar magan Šîpati-nâyanum Vaḍuganâgan magan Vaiyaritammanum Širîpati-nâyanârkku tirn-mandira-pon 1 amudupaḍikkum....muḍaiya....Šôlakaṭṭai viṭṭôm Šeṭṭidêvar magan Šîpati-nâyanum Vaḍuganâgan magan Vairittammanum yinda tanmattai mârrinavan Gaṅgai-k-karaiyil kurâr-pašuvai-k-konra pâvattê pôga kadavan

40 b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-orunûrru-t-toṇṇûrru-muvvâm âṇḍâna Pramôdûta-saṁvatsarattu-p-Paṅguni-mâdam âru šenra nâļ mudal svasti šrî Marapukka-Râman Vaḍuganâgan magau Vayirittammanena Šipati-nâyanârku-t-tirunandâ-vilakku vaittên

41

At the same place.

(Grantha and Tamil characters)

svasti šrī Šakarai-yāṇḍ-âyiratt-orunûrg-eṇbattonbadu šenga edirâm âṇḍâna Prabhava-saṃvagcharattu Šittirai-mâsa-mudal Šîpati-Bairava-nâyanâgku uchchišandikku amudupaḍikku-ch-Chambu-kulôgbhavan Gôdâviri-vallavan virudarâjabhayaṅkara Trailôkka-râyan âya Tammajayanena Šigiyanallâlam nañjey puṇšai nàrpàlalaiyum pürvamâga udakam-paṇṇi-k-kuḍuttên Tammajayanena šandrâditya-varai muṭṭâmal šella-k-kaḍavadu ittai mârrinavan Gemgai-k-karaiyil kurâr-pašuvai konrân Maṇiyâšâri magan Šîpati veṭṭina eluttu

42

At the same place.

(Grantha and Tamil characters.)

......vâ yô harêta vasundhara shashți varsha-sabasrâṇi vishţâyâm jâyatê kkami

43

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kulôttuṅga-Šôḷa-dêvarku yâṇḍu 13 âvadu Kuvaḷàla-nâṭṭu-ch-Châttanûr pâlan Šauṇḍalya-gôtrattu..vijyanâna Vîra-Šôḷa-Brahmârâyan pudukkuvitta Kshêtrapâlar maṇḍapamum pidamum

44

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru manni valara iru-Nila-madandaiyum poru-Šeyar-pâvaiyum Šîrt-tani-ch-chelviyun-dan perundêviyar âgi inb-ura nedu-tuyil-uliyul Idaiturajnâdun - dudar - vana-vêli - p - padar-Vanavâšiyuñ - julli - šûl - madit-Kollipâkkaiyum nannark aru-muran-Mannaikkadakkamum poru-kadal-İlattarašar-tam-mudiyum âng-avangêviyar ông-elil mudiyum munn avarpakkal Tennavar vaitta šundaramudiyum Indiran-âramum tendirai-Îla-mandala-mulubadum eri-padai-k-Kêralar muraimaiyir-chûduń-guladanam âgiya palar pugal-mudiyum šeń-gadirmâlaiyum šang-adir-vêlai-t-tol-perun-gâval pala palan-dîvum šeruvir-chinavi irubattoru-kâl arašu kaţta Parašurâman mêlyaruñ-Jândima-t-tîvaran karudi iruttiya šem-bon Tiru-tagu-mudiyum payan-godu pali miga Muyangiyil mudugitt olitta Jayašingan alapparum pugalodu pîdiyal Irattapâdi êlarai-ilakkamum nava-nidi-k-kula-p-peru-malaigalum vikkirama-vîrar Sakkaragottamu-mudirapada-vallai Madura-mandalamum kâ-midai-vaļi Nâmanaiyakkonaiyum veñ-jilaivîra - Panjappalliyum pâšidai Mâšu.....yâdinagavaiyil šandiran - tolkula.....tu kilaiyodum pidittu pala-danatto.....m šerimulai-Otta-vishaiyamum pûšura-šêr-nal-Kôšala yand-urai-šôlai Dandabuttiyum Iranašûranai mura.....mu Gôvintašantan mâv-ilindôda tangarâša nal Vangâla-dêša jama-vilagatt anjuvitt-aruli ondiralyânaiyu......kadall Uttara-Lâdamu veri-malar-tîrttatte......

r-koṇḍa Kôp-Parakêšari-parmar âgiya šrî Irâjê......vadu Nuḷambapâḍiy-âna Nigarili-Šoḷa.....ṭṭu šrî-nâma-grâma Šrîpati-malaiyir.....

45

At the same place.

(Grantha and Tamil characters.)

svasti šrī Šakarai-yâṇḍ-âyiratt-irunûṇṇ-ombad âna Vyaya-samvatsarattu Âni-mâsattu Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapâla-p-piḷḷaiyâṇkku...ṅkakkâṇa tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena mMûvâṇṇukk-aḍaitta nañjai puñjai naṇ-pâṇkellaiyum sarvamânyañ-jellumbaḍikku udakam-paṇṇi kuḍuttên Bhairavaṇku Vâšudêvarena idh-dharmattai mâṇṇinavan Gamgai-karayiṇ-kurâṇ-pašuvai-k-konṇân

46

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-irunûrr-ârâna Svabhânu-samvatsarattu-p-Pu-raṭṭâši-mâsattu Šrîpatiyil Tirupuvana-vidaṅga-Kshêtrapâla-p-pillaiyarku Maman-aṅkakkâra-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena Mâḍakki-raikku aḍaitta nañjai puñjai nâr-parkellaiyum sarvamânyañ-jellumbaḍikku udakam-paṇṇi kuḍuttên Bhairavarku-k-Kaṅga-p-perumâļena idh-dharmattai mârrinavan Gamgai-k-karaiyir-kurâr-pašuvai-k-konranran

47

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu âyiratt-irunûggu-nâl-âna Vishu-varushattu Âni-mudal Ayyau-aṅkakkâga-t-tuṭṭar-âditya Irâja-Nârâyaṇa-Brahmâdirâšar âna Gaṅga-p-perumâl magan Vâšudêvanena Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyârkku amudu-paḍikku Mudugigaiyum i-êrikku Kôyilânukku nîṅgina puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gaṅga-p-perumâl-dêvarku itta tiru-mugapaḍiyê viṭṭên Vâšudêvanena i-tanmam igakkuvân Gaṅgai-k-karaiyil kurâl-pašuvai kongân

48

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yāṇḍu âyiratt-irunûrru-mûnrana Vikrama-samvatsarattu-k-Kârttigai-mâsattu Šrîpatiyil tTirunuvana-viḍanga-Kshêtrapâlaka-p-piḷḷaiyârkku amudu-padikku Aîyan-aŭkakkâra-t-tuṭṭar-âditta Rāja-Nârâyaṇa-Brahmâdhi-râja Gaṅga-p-perumâļ magan Vāšudêvanena Kaivâra-nâṭṭu-p-Puḷiyappaḷḷi nañ-jai puñjai nâṛ-pâṛkkellaiyil en paṅgum Iṅgurukkiyil Agilâšan êriyum iraiy-ili dêvadânam âga viṭṭên Vâšudêvanena it-tanmattai mâṛrinavan Geṅgai-k-karai-yil kurâṛ-pašuvai-k-konrân

49

At the same place.

(Grantha and Tamil characters)

svasti šrî Šakarai-yâṇḍu âyiratt-irunûrr-âṇḍâna Pramâdi-samvatsarattu Ânimudal Šrîpatiyir Tirupuvana-vidanga-Kshêtrapâla-p-pillaiyârku svasti šrî Aṇṇan-aṅkakkâra-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumâlena tiru-maṇḍapañ-jeyvittên idarku ûṇ âga Kaivâra-nâṭṭu Puliyyamballi nañjai puñjai nâr-pâl-ellaiyil ennopâdi paṅgu iraiy-ili dêvadânam âga šandrâditta-varai šelvad âga udakam-paṇṇi-k-kuḍuttên Kariya-Gaṅga-p-perumâlena it-tanmattai mârrinavan Gaṅgai-k-karaiyir-kurâr-pašuvai-k-konnrân

50

At the same place.

(Grantha and Tamil characters.)

svasti šrî Mâman-aṅkakâra-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâyan Gaṅga-perumâl ch-Chîpatiyil Tirupuvana-viḍaṅga-Kshêtrapâla-piḷḷaiyârkku..igaiy-ili dêvadânam âga viṭṭên ittai mâgginavan Gamgai-k-karayil kurâg-pašuvai kongân

54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-varusham nâl-âyirattu-nânûggu-nâgpadu idanunîngiya Šakâbdam âyiratt-irunûgguttongu inmêg chellâninga Pramâdi-samvatsarattu Kâttigai-mâdam mudal šrî-Pôšana-vîra-Vallâļa-Dévar kumâran Periya-Vallappadannâyakkar vâlukkum tôlukkum jayam âga Koḍambuliyûr Dêvapparena Šrîpati Kallapalli ivv-iranḍûril.....tṭâr-pâṭṭam unmarâṭṭam maggum eppêrpaṭṭa terigaiyum Šrîpatiyil Tribhuvana-viḍaṅga-Kshêtrapála-pillaiyâgku sarvamânyam âga viṭṭên idil...... šelutta-k-kaḍavar it-tanmattai...van Geṅgai-k-kagaiyig-kugâg-..vai-k-konrân

At Kadagattur (same hobli), in Kanagala sthala.

(Grantha and Tamil characters.)

svasti šrī gôtra-gô ..râ šantâna-šuddhar âna šrîmal-Lakshâddhyâyi-mudaliyarâ šantânattu šîmat-Prasanna-Šivaṭṭaiyâr âna prathvîšura-Chôla-Pâṇḍyargalukku gurukkal âna Šurami-dêvar šishyargalil Šâṇḍalya-gôtrattu râja-gurukkal âna šrî-Višvêšvara-Šiva-uḍaiyâr pillaigalil nâyanmâr..... nâyanârukkum Šô-mîšvara-dêvarukkum svasti šrî Mâman-aṅkakâran tuṭṭar-âdittan Irâja-Nârâyaṇa-Brahmâdhirâjar âna Gaṅga-p-perumâlena Pâtipa-varshattu Aipaši-mâdam Kaivâra-nâṭṭil Kaḍaikkaṭṭñrkku aḍaitta nanšeyum punšey nâr-pâl-ellaiyum kîl nôkkina kiṇarum mênôkkina maramum idarku aḍaitta kuṭṭaigalum iḍayar-âyamum iv-ûrkku aḍaitta Šuvarnnamaṅgalattil yullav-evum irai-ili-kâṇiyâga sarvamânyam âga pullum pûḍayum šandirâditta-varai šella-k-kaḍavad âga kuḍuttên Gaṅga-p-perumâlena

56

57

At Kyâlanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallavakula-tilaka šrîmat-Ayyapa-dêvana magam Bîra-Nolambam sukhânu-râgadim râjyam geyyutt ire Patmamgerey-oḍeya Vachcha-gôtrada Kaṇṇammayyana maga Nirugammayyanum Madukammayanum Âkkanû... Keranûra mahâjanam ayva-dimbarggam ippattu-gadyâṇa pon goṭṭu paḍadar nichchal ondu-parivaḍiyan avargge ayvadimbaralli yeldum naḍayisala saltôr...î-dharmmam Irugammayyag ondu Manukamayyangam Avvabbega vondu-bhâgam salvudu nelanu chandrâdityarkkal ullinam salvudu idan alidom Vâraṇâsiyam alidom šrîman Meyyam barado mangala mahâ srî

At the same village, on a stone in the patte-gadde.

šubham astu Naļa-samvatsarakke saluva Paingaļa-samvatsarada Bhâdrapadašu 7 llu Kaiyivara-nāḍa-prabhu Kelanûra Chokkappa-gâuṇḍara Parvata-gauṇḍappanû Timvadabâna-Hangalinganige koṭṭa-kuṇṭe ..karuṇati-sammanda yîkuṇṭê-baḷiyalû 4 holavann gaddeya sâmânyavâgi koṭṭev......gavuḍapana dharma srî

59

At the same village, on a stone in the inâmati field near doḍḍa-kere. svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya srî-pṛithuvî-vallabha Pallava-kula-tilaka srîmatu-Bhôlati-Râjara dharma....î-kereya bhûmiyolâda bittukaṭṭiṇa rattavan nânâ-ko......tâgi tri-bhuvana-gô......

60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konûril nâyanâyanâr Šaṅgichchuram-uḍaiyârku viṭṭên Maiyilgâmuṇḍarena Maiyilšamuttirattilê kaṇḍaga-k-kalani

61

At the same village, on a stone in Appaiya's field.

svasti srî Koranûru turugalola Koranûra Mâpaliûra Sindâvariya makkala Kâdanûn chandavan tulagidola sattarana....paţţi posa-kere modal kaţţinul aygulam kalani idan alisidam

63

On copper plates of Vakkalêri village.

[I b] svasti

jayaty âvishkritam Vishnôr vvârâham kshôbhitârnnavam I dakshinônnata-damshtrâgra-višrânta-bhuvanam vapuš II

šrîmatân sakaļa-bhuvana-samstūyamāna-Mānavyasa-gôtrāṇām Hāritî-putrāṇām sapta-lôka-mātribhis Sapta-mātribhir abhivarddhitānām Kārttikēya-parirakshaṇa-prāpta-kalyāṇa-paramparāṇām bhagavan-Nārāyaṇa-prasāda-samāsādita-varāha-lānchhanēkshaṇa-kshaṇa-vasîkritāšēsha-mahibhritām Chāļukyānām kuļam aļankarishņôr ašvamēdhāvabhritha-snāna-pavitrîkrita-gātrasya srî-Polekēši-vallabha-mahārājasya sûnur parākramākrānta-Vanavāsy-ādi-para-nripati-

maṇḍalaḥ praṇibaddha-višuddha-kîrtti-srî-Kîrttivarmma-pṛithivî-vallabha-mahârâjas tasyâtmajas samara-sainsakta-sakalôttarâpathêšvara-srî-Harshavarddhanaparâjayôpâtta-paramêšvara-šabdas tasya Satyâšraya-šrî-prithivî-va[II a]llabhamahârâjâdhirâja-paramêšvarasya priya-tanayasya prajîâtanayasya khadgamâtra-sahâyasya Chitrakaṇṭhâbhidhâna-pravara-turaṅgamêṇaikênaivôtsâditâšêsha-vijigîshôr avani-pati-tritayântaritâm sva-gurôš šriyam âtmasâtkritya prabhâva-kuļiša-dalita-Pâṇḍya-Chôļa-Kêraļa-Kaļabhra-prabhṛiti-bhûbhṛid-adabhra-vibhramasyânanyâvanata-Kâñchî-pati-makuţa-chumbita-pâdâmbujasya Vikramâditya-Satyâšraya-srî-prithivî-vallabha-mahârâjâdhirâja-paramêšvarabhattarakasya priya-sûnôr Bâlêndusêkharasya Tarakaratir iva daitya-balam atisamuddhatam trairâjya-Kûñchî-pati-balam avashtabhya karadîkrita-Kavêra-Pârasika-Simhalâdi-dvîpâdhipa[II b] sya sakalôttarâpatha-nâtha-mathanôpârjjitôrjjita-pâļidhvajâdi-samasta-pâramaišvaryya-chinhasya Vinayâditya-Satyâšraya-srî-prithivî-vallabha-mahârâjâdhirâja-paramêšvara-bhaṭṭârakasya priyâtmajaš šaišava-evadhigatašeshastra-šastro dakhiņaša-vijayini pitamahe samunmūlita-nikhila-kantaka-samhatir uttarâ-patha-vijigîshôr gurôr agrata êvâhava-vyâpâram âcharann arâti-gaja-ghaṭâ-pâṭana-višîryyamâṇa-kṛipâṇa-dhâras samagravigrahâgrêsaras susâhasa-rasikah parânmukhîkrita-šatru-maṇḍalô Gaṅgâ-Yamuna-palidhyaja-pata-dhakka-maha-šabda-chinha-manikya-matangajadîn pitrisât-kurryan parair ppalâyamânair âsâdya katham api vidhi-vašâd apanîtô pratâpâd êva visha[IIIa] ya-prakôpam arâjakam utsârayan Vatsarâja ivânapêkshitâpara-sahâyakah tad-avagrahân nirggatya sva-bhujâvashţambha-prasâdhitâšesha-višvambharah prabhur akhandita-šakti-trayatvat chhatru-mada-bhañjanatvád udáratván niravadyatvád yas samasta-bhuvanášrayas sakaļa-páramaišvaryya-vyakti-hêtu-pâļidhvajādy-ujvala-prâjya-râjyô Vijayâditya-Satyâšrayasrî-prithivî - vallabha-mahârâjâdhirâja - paramêšvara-bhattârakasya priya-putras sakala-bhuvana-sâmrâjya-lakshmî-svayamvarâbhishêka-samayânantara-samupajâta-mahôtsâhah âtma-vainšaja-pûrvva-nripati-chhâyâpahârinah prakrity-amitrasya Pallavasya samûlônmûla[IIIb]nâya krita-matir ati-tvarayâ Tundâkavishayam prâpyâbhimukhâgata-Nandipôtavarmmâbhidhânam Pallavam raṇamukhê samprahritya *prapalâsya katumukha-vâditra-samudraghôshâbhidhânavâdya-višèshân khatvânga-dhvaja-prabhûta-prakhyâta-hasti-varân sva-kirananikara-vikâsa-nirâkrita-timiram mânikya-râšiñ cha hastê-krityâ Kalašabhavanilaya-harid-anganânchita-kânchîyamânâni Kânchîm avinâsya pravišya satatapravritta-dânânandita-dvija-dînânâtha-janô Narasimhapôtavarmma-nirmmâpitašilâmaya - Râjasimbêšvarâdi - dêva-kuļa-suvarņņa-râsi-pratyarppaņôpārjjitārjjitapuṇyaḥ anivarita-pratapa-prasara-pratapita-Paṇḍya-Chôla-Kêrala-Kalabhra-pra-[IVa] bhriti-râjanyakaḥ kshubhita-kari-makara-kara-hata-daļita-šuktimuktamuktaphala-prakara-marichi-jala-vilasita-vêlâkulê Ghûrmnamânârmnôbhidhânê

^{*} Perhaps a mistake for prapaláyya.

dakshinarnnavê šarad-amala - šašadhara - višada - yašô-rašimayani jaya-stambham Vikramâditya-Satyâšraya - šrî - prithivî - vallabha - mahârâjâdhirâjaparamêšvara-bhattarakasya priya-sûuur bâlyê susikshita-šastra-šastras šatrushad-vargga-nigraha-paras sva-guṇa-kalâpânandita-hṛidayêna pitrâ samârôpitayauvarājyah sva-kuļa-vairiņam Kânchî-patêr nigrahâya mâm prêshaya ityâdêšam prârthya labdhvâ tad-anantaram êva krita-prayânas sann abhimukham âgatya prakâša-yuddham kartum asamarttham pravishta-durggam Pallavam bhagna-šaktim kritvâ matta-matangaja-mânikya-suvarnna-kôtîr âdâya pitrê samarpitavâ $\lceil IVb
ceil$ n êvam kramêna prâpta-sârvvabhauma-padar pratâpânurâgâvanata-sâmanta-makuṭa-mâlâ-rajar-puñja-piñjarita-charaṇa-sarasir[u]hash Kîrttivarmma-Satyâšraya-šrî-prithivî - vallabha -mahârâjâdhirâja - paramêšvarabhattarakas sarvvan evam ajnapayati viditam astu vo'smabhir nava-saptatyuttara-shatchhatêshu Šaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-samvatsarê êkâdašê varttamânê Bhîmarathî-nady-uttara-tatastha-Bhandoragavittagenâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurnamâsyâm šrî-Dôsi-râja-vijnâpanayâ Kâmakâyana-gôtrâya Rig-Yajur-vvêda-pâraga-šrî-Vishnušarmmanar pautrāya Krishņašarmmaņar putrāya Mādhavašarmmaņê Pānuṅgalvishayê Aradore-nadî-dakshina-tatê Tâmara[Va]muge-Pânungal-Kiruvalli-Bâlavurn-ity êtêshâm grâmânâm madhyê Nengiyûr-nNandivalli-sahitas Sulliyûrnnâma grâmô dattas tad âgâmibhir asmad-vamšyair anyais cha râjabhir âyuraišvaryyadînam vilasitam achiramsu-chanchalam avagachhadbhir achandrarka-dharârṇava-sthiti-sama-kâlam yašaš chichîshubhis sva-datti-nirvvišêsham paripàlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ | yasya yasya yadâ bhûmis tasya tasya tadâ phalam || svan dâtum sumahachchhakyam dushkham anyasya pâlanam || dânam vâ pâlanam vêti dânâchchhrêyô'nupâlanam || sva-dattâm para-dattâm vâ yô harêta vasundharâm || shashṭi-varsha-sahasrâṇi vishṭâyâm jâyatê krimir ||

iti mahâ-sândhivigrahika-šrîmad-Anivârita-Dhanañjaya-puṇya-vallabhasya likhitam idam šâsanam [

64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidarti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râjašrî Yantâji-basalê-subhêdâru Mâri-gavuḍage koṭṭa kaṭṭukoḍige Dâšêrahaḷḷivûru-mundaṇa kere kaṭṭisidakkê mânya hola kha ‡ gadde yî-kere-keḷage kha l yî-hola-gadde sarvamânyavâgi koṭṭu yidhêvê kerege maṇṇu-kelasa kallu-kelasadinda channâgi kaṭṭisikoṇḍu sukhadalu yihadu yandu kaṭu-goḍage

At Garudanahalli (same hobli), on a stone in the suragu-mânya.

šubham astu Ânanda-samvatsarada Šrâvaņa-bahuļa 5 llu namma rājyada simhâsanakke âptarāda Paṭṭada Guru-Nañjê-dêvarigê Suguṭûra Mummaḍi-Tamma-ya-gauḍaru sarvamânyavâgi koṭṭa Garuḍanahaḷḷi jaya-pura

66

At Gollahalli (same hobli), on a stone in the suragu-mânya.

67

At Šetti-Kottanûru (same hobli), on a stone in the netta-hunisêmara-field.

svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâda Yindurâya-Suratrâna bhâshige-tappuva-rayara ganda râjâdhirâja paramêšvara chatus-samudrâdhipati Harihara-Râyanu prithivî-râjyam geyut-iralâgi khandikâra-râyara ganda Nâganna-Vodeyarige âyur-ârogyaišvaryâbhivriddhi âgabêkendu Nâganna-Vodeyara kumâra Dîpanna-Vodeyarige yishta-kâmyârttha-siddhi âgabêkendu Nigirali-Chôla-maṇḍalada dakshiṇa-Dvârâpuri-paṭṭaṇa-vrikshâšraya-sêvitam appa Kôlâla nada maha-prabhugalu adhikari Sadaliya-Lakkarasappa-Mukkkanna-jiyaru-Soraņa-jîyaru-Yiri[gi]-šettiyar-olagâda-samasta-gavudu-prajegalu vobiyavâgi vottara-pramâṇam māḍi Šakābda 1306 neya Rudhirôdgâri-samvatsarada Māghašu 15 Sô sôma-grahaṇa-puṇya-kâladalli Kôlâla nâda Haleya-Kottanûra-grâmada chatus-sîme-volagâda gadde beddalu tôta tudike padavareyalu guyyalu nidhinikshêpa-jala-pâshâna-siddha-sâdhya-akshína-âgâmi vûrdhva-mukhavâda vriksha adhô-mukhavâda bhâvi ashṭa-bhôga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi â-chandrârka-sthâyi âgi tâ 7 bâgeya mâdi ko vuya hadinâru bhâgiya vivara | ada-vritti 1 Vishnu-sthanake vritti 1 Sadaliya Nagarasara Lakkarasarige vritti 2 (8 lines gone) antu vritti 16

68

At the same village, on a rock to the south-west.

Prabhava-nâma-sam | Šrâvaṇa-bahuļa...Sugaṭūru-sammattu dêša-kulakarṇi Veṅkaṭa-Râmayyanavaru koṭṭa surugu-mânya ko..... gavuḍa.....

^{*} So in the original.

At Chikkaiyur (same hobli), on Jara-bande.

(Grantha and Tamil characters,)

svasti šrî Kuvaļāla-purandaran Ganga-kulorbhavan Kâvêri-vallavan Nandigirinādan Uttama-Šola-Gangan ana Veda bānan Nadeūril daūr nanjai punjai nāl-pal-ellaiyil pādi inaivārāga viţţên i-darumam marrina avan Gangai-karaiyil kurāl-p-pašuvai konra pāvattil pôvān aramara..... illai

70

At Harâbi Kottanur (same hobli), on the walls of the Sômêšvara temple. (Grantha and Tamil characters.)

svasti šrî Kaliyuga-varushattu nâlâyirattu-nâuûrru-muppattonrin. mêl šellâninra Pramâdôta-varushattu Vaigâši-mâdam 5 ti Tingat-kilamaiyum Dvâdašiyum makkalil manumâ-Prasâyittam Šedila.kâ. ninga nâļ Kottanûril..mma.šeţţi ena engal tamaiyanar-pêrâl pratishthichcha Irukîšvaram-udai......ku....kâṇiy-âga Kottanûgku vaḍa-pugattil nân kaṭṭuvitta Iruga-šamuttiram êrikkum kalanikkum edirvâkkum.ku.....kku ellaikku utpaţţa puñjainilamum Vinavaņakiraiyil Âla-perungaļani vidaippadi pattu-k-kulaga..... êriyilê vidai pattu-k-kulaga-kalaniyum Palaiya-Kottanûrilê šettiyâr êriyilê vidaippadi aingu.....paļļattil êriyilê ainguļaga-kaļaniyum Kuvaļāla-rum nâlu-talattu stânîkarum Mâhêšvararum Ševidapâdiyil Mâhêšvararum Kaivârattu Vîmašuram-u....nâtţu stânîkarum Mâhêšyarum Šrîpati-dêyarnâyinâr kôyil stâuîkarum Mâhêšvararum pratishtâ-kâlattilê mu.....udakampaṇṇi-k-kudutta padi pû.......šandirâditta-varai šelluvad âga vittên Pemmašettiena Kaivāra-nāttu Kurukkimugaran êriyilê vidaippadi pattu-kulaga-kalaniyum vittên in-nâyanârai engal nâyanâr Ulagukku-mûtta-nâyanâr maganâr Šellappillaiyar Tirumudugungattungum vandu tiru-pratishtai pannugaiyil i-kôyil kâṇiy-âga nâyanâr Šellappiḷḷaiyârṛkum ivar tambiyâr Tirumudugunṛamudaiyârkum nâyanâr magal Nâchchiyâr magan Pemmananukkum immûvarkkum Šiva-p-Pirâmaņa-k-kâņiyum panša-Šaivâchâriyamum marrum eppêrppadanavum udaka-pûrvam âga šandirâditta-varai šelluvad âga vittên Pemmišettiena in-nâyanârkum padinettu šamaiyam vaittu kudutta pattana-p-pagudi ânaikku pattu panamum kudiraikku oru panamum šêlaikku irandu kâšum pâkku-podi onrukku nârpadu pâkkum milagu-podi onrukku âlâkkum verrilaipodikku oru kavaligaiyum uppu-podi onrukku âlâkkum tavaša-podi onrukku uriyum adimai ongukku kâšu irandu pachchavadattu irandu kâšum šelaikku 5 kâšum marru ulavaiyum nâyauârku kudutôm i-tanmattukku lenganampanninavan Gemgai-k-karaiyil kurâl-p-pašuvai konga pâvattilê pôvan

At the same place.

(Grantba and Tamil characters.)

svasti šrî-manu-mahâ-paṭṭa-viyâpâri ubaya-nânâ dêšikku mukkiyam âna Pammišeṭṭiyâr taṅgal tamayanâr Irugi-šeṭṭiyâr Šukla-varshattu Mârgali-mâdam 21 ti Šiva-lôka-prâpti pannugaiyil Pramôdûta-varshattu Vaigâši-mâdam Šiva-liṅgapratishṭhaiyum paṇṇuvittu kôyilum-eḍuppittu êriyuṅ-gaṭṭivittu Naḍavâgira-k-Ku varapa-kûttan magan mâḍâpattiyañ-jeyyum Pammaṇanukku dhâra-pûrvam âga udakapaṇṇi kuḍuttên mâḍâpattiyattukku Iruga-šamuttirattilê..p-padinkulaga-kalani šandirâditta-varai naḍakka kaḍavadu it-tanmattai mârrinavan Geṅgai kurâ-p-pašuvai-k-konrân

72

On the basement of the same temple.

svasti šri Šakābda 1327 neya mēle saluva Pārtthiva-samvatsarada Jēshṭa-ba 1 Bu šrīman-mahā-vaḍḍa-byavahāri ubhaya-Nānā-dēsiyargge mahā-prabhu-mu-khyar appa Yirige-seṭṭiyara makkaļ Yirigi-seṭṭiyaru Yirugēšvara-dēvara Sivālya jīrnnavāg iralāgi Tendaṭṭa šrī-Mūlasthāna-dēvara sthānikaru Kappagavaṭṭa Nandiyappa-Bāmi-jīya-Chāmaṇa yivaru-voļagādavariṅge ā-Yirugēšvara-dēvara Sivālya jīrṇṇōddhāravanu avare māḍidavar āgi ā-dēvarige saluvanta kshētra-vanu â-dēvara pūje-punaskāra............yallavanu māḍikombiri.. bhāgadalli nļļanthā-kshētra-ellavanu nimage naḍasi bahevu î-dharmma chandrādityavara end endigu naḍadu sukhadim yihudu endu silā-liptavāgi koṭṭevu

73

At the same village, on a rock to the west of the Virabhadra temple.

svasti šrî Šakâbda 1325 neya Târaṇa-samvatsara-Jêshṭa-su 1 Sô-lû srî vîra-Harihara-mahârâyaru râjyam geyuvalli srîman-mahâ-vaḍḍa-byavahâri ubhaya-Nânâ-dêšîyarge mahâ-prabhu-mukhyar appa Yirigi-šeṭṭiyara makkaļu Yirigi-seṭṭiyaru Vîrabhadra-dêvara Sivâlyavanû mâḍisi â-Vîrabhadra-dêvara amṛita-paḍige koṭṭanta kshêtra Benavaṅgereya keļage gaddê kham ½ (here follow details of gift) antu gadde yikkaṇḍuga hola hadimû-gaļavanû koṭṭev â-Vîrabhadra-dêvara stânavanû Âdinâtha-voḍeyarige dhârâ-pûrvavâgi yeredeu â-dêvara pûjê-punaskâravanu mâḍuvaru yî-dharmma â-chandrârkka-stâyiyâgi koṭṭev yî-dharmmakke âr aļupidaru Gaṅgeya taḍiyal abaleya konda pâpadali hôharu maṅgaļa mahâ šrî

At Holêrahalli (same hobli), on a stone in Chandakka's field.

svasti šrī vijayābhyudaya Šālivāhana-šaka-[varshań]gaļu 1633ne Khara-nāma-samvatsara-Māgha-šu 15 Ra Pātapannaha subhēdāru Lajaphara Bijāpura-sammatu Havēli-paragaņe Kōlahāra sarakā Karņāṭaka Aliyakhānu-sāhēbaru sannu 1121 lu Vakalēri Tammanṇa-komāra Bayichaṇṇage netra-goḍige pālisida vivarā yi-Bayichṇṇanu svāmi-kāryada mēle bandu nirvahisi antarisida-kāraṇa sāhēbaravaru tamma kārakūnaru phavujadā Kārokabēgu-Vōbayya-Šāmaṇa-sāhēbaru Vakkalēri Dēvaṇṇa yivarigē netra-goḍigeyāgi vondu grāma koḍōdū yandu appaṇe āgalāgi yivaru Kōļāla-rājadhānige saluva Havēli taraphu Vakkalēri-vaļagaṇa-Holērahalļi-grāma 1 ndu netra-goḍigege biṭṭu yi-grāmakke saluva yale-chatus-sīmē-vaļagaṇa nidhi-nikshēpa-akshīṇa-āgāmi-jala-taru-pāshāṇa-siddha-sādhyaṅgaļ emba ashṭa-bhōga-tēja-svāmyaṅgaļannu āchandrārka-stāyi-yāgi nimma putra-pavutra-pāramparyavannū sarvvamānyavāgi anubhvisi sukhadallu yīhadu yandu hākisi koṭṭa šīlā-šasana......

75

On Kendatti Hill (same hobli), on the basement of the Chandramallésvara temple.

(Grantha and Tamil characters.)

svasti šrî pû maruviya polil êlu Râjarâja-dêvakku yâṇḍu êlâvadu Kâñjipura-paramêšvaran Mukkarašar Kâḍuveṭṭiyân Râjêndra-Šôla-Palvarâdittanena Nigarili-Šôla-maṇḍalattu Kuvalâla-nâṭṭu Šûrur Vîra-šrî-tiru-malaiyil Šômišvaram-uḍaiya Mahâdêva-kôyil eḍuppichchu Mahâdêvakkum pala-paḍi-nimandakkârkum Purakuṭṭaiyai dêvadanam âga viṭṭên it-dharmam yirakkinân Gaṅgai-k-karaiyil kurâl-pašu-k-konrân Brahmavatti-paḍuvân yidukku kadavan Udaiyabaṭṭar

76

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvaļālapura-paramēšvaran Gan[ga]-kulogbavan Kāvēri-vallavan Nandi-giri-nādan Uttama-Šola-k-Kan[ga]nāna Vedummārabāņa ena Šūguril Šomišvaram - udaiya - nāyanāgku dēvadānattukku nilavari avichchu-p - pāṭṭa vālapana manaipaṇam eppogpaṭṭa varivu viṭṭo ittai lankhanam - panninavan Gangai-karaiyil k-kurāg-pašuvai vadhichcha Brahmahattiyilē viluvān it-tanmam šandiradittavarai šela-k-kadavadu pala-Māhēšvara-rakshai

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvalâlapura[ra]-paramêšvaran Gaṅga-kulôdbhavan Kâvêri-vallabhan Nandigiri-nathan Uttama-Šola-k-Kangan magan Vikkirama-Ganganum en pradhànarar Šananâdàl vân Kômuttan âna Talaišiya-râyanum avan tambi Vîman âna Gangada-rayanum im-mûvômum Rôdri-samvatsarattu Taiy-mâšattu-k-Kuvalala nâțțu-ch-Chûgûril malai-mêlig-Chômîšvaram-udaiya-nâyanâgku-ch-chen-neg-padi kku en pâţţan pôdê dêvadânam ây varugira Purakkuţţai-k-kîl-nilattullê šrî-Mûlastânam - udaiyârkku - ch-chen-ner - padikku . . ga-k-kalani êlu kandagamum nârrukkâl nilan-gandagamum âga nilam ettu-k-kandagamum nîkki allâda nilamum êriyum en pâtţan pôde kâniyâlan ây varugira Šiva-Brâhmanan Haritavagôtrattu Bahudhânya-sûtrattu-p-Ponnabattanukku-k-kâṇiy âga-ch-Chûrûr-pparril Pallavakattil udaiyar Šrî-Kaifyi]lâsam-udaiya-nâyanârku-ch-chen-nerpadikku dêvar Gangapperumâl podu nîngina nilam Vandarpâ, nâl kalani agukandagamum vada-parril Mudugiraiyil Vîmîsvaram-udaiyarkku-ch-chen-nerpadikku Mudugiraiyil nîngina kalani aru-kandagamum dêvadânam âga vittôm en pradhânaril Talaišiya-râyanum Virudar-kôvan âna Gangâda-râyanum šilâlêgai it-tanmam iyakkuvâr Gaṅgaiyir-kurâr-pašuvai-k-konrâr pâvattilê viluvâr agamagavagku agam alladu tuṇaiy illai tila-sarshapa-mâtrêṇa dêvasvam bhakshayê nara narakânata yartatê yâvat-chandra-divâkarau šrî-pan-Mâhêšvararakshai

78

At the same village, on a virakal in Nanje-gauda's field.

svasti srîman-Kongoni-Muttarasarkku ippattâ-ârane-varsha Du...puli nôdi âptada vâkkilul sagu...nede eladu vildo

79

At Madivala (same hobli), on a stone near the pond of the Mulêšvara temple.

svasti Nîtimârgga-Kongonivarmma-dharmma-mahârâjâdhirâja paramêšvara Nandagiri-nâtha Kovaļālapura-varēšvarā srīmat-Permmanaḍigaļ Gangavāḍitombhattaru-sāsirama pratipālisi prithuvî-rājayam geye 1 svasti samadhigata-pañcha mahâ-šabda Pallavānvayā šrî-prithuvî-vallabha Pallava-kola-tilaka srî-Noļambādhirājam Ganga-aru-sāsiravuman âļuttire Noļambādhirājara besadim svasty-anêka-guņō satya-šaucha-sîlāchāra-sampanna Bengadanātha-srīma[t] Pompallam-Oḍeyam ûrgge pāḍiyoļ oḍḍi Bāṇarasaruļ kādi palaran iridu biļdu bîra-lôkam eydida adakke mechchi Noļambādhirājarā binnapadinda Nîtimārgga-Permmānaḍigaļu Noļambādhirājaru Sûrūram bāļgarchchu goṭṭar Gaṅgara-

Nolambara okkal a-chandra-tarakam arsu geyvannegani i-dattiyam Pompallavengadara okkalge salipô satyamanta idan alivô Baranasi alida pañcha-mahapatakan akkum

80

On the left entrance of the same temple.

svasti šrî Šakâbda 1306neya samvatsarada mêlê saluva Raktâkshi-samvatsarada Bhâdrapada-su 3 lu svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâḍa bhâshege-tappuva-râyara gaṇḍa srî-vîra-Bukkaṇṇa-Voḍeyara kumâra râjâdhirâja râja-paramêšvara Harihara-mahârâyaru prithuvî-râjyam mâḍuvalli srîmatu kanti-kâra-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêbaṇṇa-Voḍeyarige âyur-ârô-gya-aišvarya-abhivriddhi-sakala-sâmrâjya âgabêkendu avara maneya adhikâri Sâdaliya Lakkarasara Nikarili-Chôļa-maṇḍalada Kôļâla-nâḍa-prabhugaļu Mum-kaṇṇa-jîya Soṇṇa-gavuṇḍa Yirigi-šeṭṭiyaru Tendaṭṭa šrî-Kayilâsavâda srî-Mûla-sthâna-dêvarige amṛitapaḍi-aṅga-raṅga-bhôgakke yî-Kôļâla-nâḍa Chikka-Hayû-rige saluva ûrdhva-mukhavâda vṛikshaṅgaļu adhô-mukhavâgidda bhâvigaļu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srî-Mûlasthâna-dêvarige koṭṭa-darmma î-darmmakke âru tappidaru Gaṅgeya taḍiyali kapileya konda-pâpadali hôharu šrî maṅgala mahâ srî

81

To the right of the same doorway. (Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1315 mêl Bhâva-samvatsarattu Âni-mâdam 25 ti Tendaṭṭu-Maḍaiviļāgattil šrî-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâšyapa-gôtrattil Mâdavabaṭṭar pillaigal nâyinâr Mâdavabaṭṭar Nâchchiyappan Kâma-ṇan Ponni-p-pillaiy-ulliṭṭârôm eṅgalil-ch-chammadittu Šûgûru-ch-Chômîšuram-uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Šâmandabaṭṭar magan Šigu-ch-Chomaṇanukku nâṅgal kshêtram vigga paḍi eṅgal târâpûrvam âna šrî-Mûla-sthânam-uḍaiyâr dêvadânattil eṅgal paṅgu inda stânattil eḍam vongum idil ulla manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiraṇyâdi vastra-tâna grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam nañjai puñjai nâg-p-pâl-ellaiyum kîl nôkkiya kiṇagu mêl nôkkiya maraṅgalum šuggulla piḍâgaigalum bhûta-vatta-mâna-bhavishya-kâlaṅgalil naḍakkum svâmyaṅgalum eppêgppaṭṭa sakala-šamu-dâyaṅgalum ulpaḍa nàṅgal ivagkku dârâpûrvam âga-p-ponn aga-k-koṇḍu maṇṇaga-k-kuḍuttôm šandirâdittiya-varai šella-k-kaḍavadu

82

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî.....kâlattu Siddhâtti-samvatsarattu Vaigâši-mâsam 5 tiyadi svasti šrîman-mahâmandalêšvara malerâja-râja maleprabhu-ganda chatu-samudrâdhi-

patiy-ây uļļa šrî-Vîra-Vallâļa-dêvar prithuvi-rājyam-paņņânigka svasti[sti] šrî vatta-viyâpâri ubeya-nânâ-dêšiyarku mukkiyar âna Kolliyâdipan Uppanelli-puravarâdîšvaran Nadavar-âdityan Nigarili-Šôļa-mandalattu Kôļâla-nâţţu nâţţunâyagañjeyvâr Irugi-šettiyâr Kolâla-nâttu Kottanûy-kîl Tendattu-Madaivilâgattil šrî-Kailâsam âna šrî-Mûlastânam-udaiyâr kôyil eduttu inda Madaivilâgattukkuch-chelluñ-jûlakkallukkul chatus-sîmaiyum Mânguttai Tattân-kuttai Purakuttaiyil mûngil oru pangu Arakkigayil kandagam Kottanûril Vî... ngigaiyil iru-kandagam kalani inda kshêtrattukku udaiyavargal Malliyûril Kâsyapa-gôtrattil Maniyabattar pillaigal Periya Karpakabattar Širu-Karpakabattar iruvarkum nâlattongu Kâšyapa-gôtrattil Kêralabhattar Kaušya-gôtrattil Kanakasvabhâpatiâlvâr magan Mûlasthânam-udaiyârku udakam-vâttu kudutta kshêtram nâlattongu Prajapati-varushattu Kattigai-mašattil Kašiya-gotrattil Palabattar magan Sami-nayan Haritava-gôtrattil Nachchabattar maga.....Tiru. mumaiya nâyanârku. lum. .trattil kâni ena pagurri ulladu ivarku nân udakampanni kuduttôm Nâyinar Nallappan Šômana im-mûvarum pagund-unna kadavargal

83

On the left wall of the same temple.

svasti srî Kali-varusha 4518 Šakâbda 1339 neya mêle saluva Hêvilambi-samvatsarada Âshâḍha-su 1 Sô srîman-mahârajâdhirâja râja-paramêšvara śrî-vîra-pratâpa-Dêva Râya-mahârâyaru prithivî-râjyava mâḍuvalli srîman-mahâ-pradhâna-Nâgaṇṇa-daṇṇâyakara nirûpadim Bayacheya-daṇṇâyakara kâladallu srîman-mahâ-sâvantâdhipati-Hebbare-nâyakara Appaya-nâyakaru srîmatu Kôļâla-nâḍa-prabhu-Mukkaṇṇa-jîya-Soṇṇa-gauṇḍa-Yirigi-šeṭṭiyaru svasti srî abhinava-Kailâ-savâda Tendaṭṭi-Maḍivâļada srî-Mûlasthâna-dêvarige srîman-mahâ-prabhu-Yirigi-šeṭṭiyara makkaļu Bayiri-šeṭṭiyaru koṭṭa-dharmma-šâsanada kramav entendare Nikarili-Chôļa-maṇḍalavâda Kōļâla-nâḍa Tendaṭṭi-samîpada Maḍiva-lavanû â-Maḍavalakke saluvanta gadde-beddalu-tôṭa-tuḍake-vitalu-ayalu-guyalu akshîṇa-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-vṛiksha-bhâvigaļu-sahita â-Maḍava-lavanû sarvamânyavâgi srî-Mûlasthâna-dêvarige aṅga-raṅga-bhôga-amṛitapaḍi-vaibhavakke dhârâ-pûrvakadim â-chandrârkka-sthâyiyâgi koṭṭevu (usual final verses)

84

At the same place.

šubham astu srî vijayâbhyudaya Šâlivâhana-šaka-varusha 1466 neya Krôdhi-sainvatsarada Šrâvaṇa-šuddha 15 lu srîman-mahârâjâdhirâja paramêšvara srîvîra-pratâpa-Sadâšiva-Dêva - Râya - mahârâyaru prithvî - râjyain geutam yiralu avara pâlana.....

At Pemmašettihalli (same hobli), on a stone at the village entrance.

Sidhârti-nâma-samvatsara-Šrâvaṇa-ba 5 Bhânuvârâ namma vajîratanadâ sîme . hâsina Saradâra-Khânaravaru Kottanûra daļavâyi Vîre-gauḍana komâra Linge-gauḍanige Pemmaseṭihaḷḷi-grâma sarvamânya koṭṭadu šâsana-patra Šâlivâhana-šaka 1661 ralu putra-pâramparya anubhavisôdu.....

86

At the same place.

(Telugu characters.)

šrîmatê Râmânujâya namaḥ Viśu-sanıvatsaranı 12 yalu srîman-Nalân-chakravarti Venkaţâchâryulayyavâriki Šrîranga-Râyaluvâru Pemmiseţţihalli-grâmanı dhârâ-pûrvakanga yichitimi šilâ-šâsananı šrî

87

At Sûlûr (same hobli), on a rock called Kâligunte-bande.

Biļambi-samvacharadali Sômavāradali Bašetiya komāra Bayire-Šetiyaru Lakimi-bavina Jambukadi-Mappanakaru Kasmīra šrī-Sargaki-vodala-Sataya-Dêpayyage punyavāgi bhûmi-danava yidana vadeyava.....

88

At the same village, on a stone in the north-east.

Raktākshi-samvatsara-Āshāḍha-sudda..-rallū šrīmatu Kottanūra-daļavāyi Bhadre-gaudana kere kaṭṭukoḍige-hola kham ayigu ||

90

On copper plates in possession of the šyanabhôga of Narasapura.

(I b) svasti jitam bhagavatâ gata-g[h]ana-gag(h)anâbhêna Padmanâbhêna srîmaj-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khaḍgaika-prahâra-khaṇ-ḍita-mahâ-silâ-stambha-labdha-hala-parâkramô dâruṇâri-gaṇa-vidâraṇôpala-bdha-vraṇa-vibhûshaṇa-vibhûshitaḥ K(h)âṇvâyana-sa-gotraḥ srîmat-Koṅguṇi-varmma-dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya- (vinay a)vihita-vṛittas samyak-prajâ-pâlana-mâtrâdhigata-râjya-pra(II a)yôjanô vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-šâstrasya vaktṛi-prayôktṛi-kušalô Dattaka-sûtra-vṛittêḥ praṇêtâ srîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ pitṛi-paitâmaha-guṇa-yuktô'nêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yašâḥ šrîmadd-Harivarmma-mahâdhirâjaḥ tat-

putrô dvija-guru-dêvatâ-pûjana-parô Nârâyana-charanânudhyâtah šrîmad-Vishnugôpa-mahâdhirâjah tat-putrah Tryambaka-charanâmbhô[ru]ha-rajahpayitrîkritôttamângah sya-bhuja-bala-parâkrama-kraya-krîta-râjyah Kaliyu (II b)ga-bala-pankâyasanna-(d)dharmma-vrishôddharana-nitya-sannaddhah šrîmân Mâdhaya-mahâdhirâjah tat-putrah Kadamba-kula-gagana-gabhastimâlinah Krishnavarmma-mahâdhirâjasya priya-bhâginêyô vidyâ-vinayâtišayaparipûritântarâtmâ niravagraha-pradhâna-šauryyô vidvatsu prathama-ganya[h] šrîmân Konguni-mahâdhirâjah Avinîta-nâmâ tat-putrô vijrimbhamâna-šaktitrayah Ândari-Âlattûr-pPorulage-Pelnagarâdy-anêka-s(h)amara-mukha-makhahuta - prahata - šûra-purusha - pašûpahâra - vighasa - vihastîkrita-Kritântâgni-mukhah Kirâtârjjunîya-pañchada(III a)ša-sargga-ţîkâkârô Durvvinîta-nâmadhêyas tasya putrô durddânta-vimardda-vimridita-višvambharâdhipa-mauli-mâlâ-makaranda-puñja-piñjarîkriyamâṇa-charaṇa-yugaļa-naļinô Mushkara-nâmadhêyaḥ tasya putrah chaturddaša-vidyasthanadhigama-vimalamatih višeshato'navašêshasya nîti-šâstra-vaktri-prayôktri-kušalô ripu-timira-nikara-nirâkara pôdayabhâskaraḥ Šrîvikrama-prathama-nâmadhêyaḥ tašya putraḥ anêka-samarasampâdita-vijrimbhita-dvirada-radana-kulišâbhighâta-vraṇa-samrūḍha-bhâsvadvijaya - lakshana - lakshmîkrita - višâla - vakshasthalah — samadhigata - sakala - šâstrarttha-tatvah samaradhita-trivarggo niravadya-charitah pratidinam abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhê(III b)yah api cha ||

nânâ-hêti-prahâra-pravighaṭita-bhaṭôraḥ-kavàṭôtthitâsṛig-dhârâsvâda-pramatta-dvipa-šata-charaṇa-kshôda-sammardda-bhîmê ¡ saṅgrâmê Pallavêndran narapatim ajayad yô Viļandâbhidhânê râjâ Šrîvallabhâkhyas samara-šata-jayâvâpta-lakshmî-vilâsaḥ ‖ tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkka-dîdhiti-virâjita-pâda-padma[ḥ] Ḥ Lakshmyâ svayaṁ-vṛita-patir nNava-Kâma-nâmâ sishṭa-priyô'ri-gaṇa-dâraṇa-gîta-kîrttiḥ ‖

tasya Kongani-maharajasya Šivamarapara-namadhêyasya pautrah samavanata-samasta-samanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Narayaṇa-charaṇa- $(IV\ a)$ nihita-bhaktih šûra-purusha-turaga-nara-varaṇa-ghaṭa-saṅghaṭṭa-dàruṇa-samara-širasi nihitatma-kôpô bhâma-kôpaḥ prakaṭa-rati-samaya-samanuvarttana-chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttah su-durddharanêka-yuddha-mûrdhni labdha-vijaya-sampad ahita-gaja-ghaṭa-kêsarî rāja-kêsarî | api cha |

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasa[n]-mârttaṇḍô'ri-bhayaṅkaraš šubha-karaḥ san-mârgga-rakshâkaraḥ saurâjyaṅ samupêtya râja-samitau râjan guṇair uttamaiḥ râjā Šrîpurushaš chiraṁ vijayatê râjanya-chû(IV b)ḍâmaṇiḥ || Kâmô râmâsu châpê Dašaratha-tanayô vikramê Yâmadagnyaḥ prâjyaišvaryyê Balârir bahu-mahasi ravis s[v]a-prabhutvê Dhanêšaḥ |

bhûyô vikhyâta-šaktiḥ sphuṭataram ak[h]ila-prâṇabhâjâm vidhâtâ
Dhâtrâ sṛishṭa-prajânâm patir iti kavayô yam prašamsanti nityam [
sa tu prati-dinam pravṛitta-mahâ-dâna-janita-puṇyâha-mukharîkṛita-mandirô-daraḥ Srîpurusha-prathama-nâmadhêyaḥ Pṛithivî-Koṅgaṇi-mahârâjaḥ tat-putraḥ pratâpa-vinamita-sakala-mahîpâla-mauli-mâlâ-lâlita-charaṇâravinda-yugalô nija-bhuja-virâjita-nišita (5th plate is missing)
(VI a)kṛitaḥ || api cha

*jâţânâm sanghâtair iha bhuvi kṛitônyûna-vipadân kalânâm kshôdô budha-jana-hitô . . naya-paraḥ | guṇânâm šuddhânâm api niyatam utpatti-bhavanam nripânam nêtâ yah kavir iti matah kâvya-kušalaḥ ||

guru-charaṇa-sarôja-vinamana(ḥ) - pavitrîkṛitôttamâṅgaḥ Mudugundûr - nnâma-grâma - pravishṭa - Râshṭrakûṭa - Châḷukya - Haihaya - pramukha - pravîra-sanâtha-Vallabha-sainya-vijaya-vikhyâta-prabhâvaḥ šrî-Šivamâra-Dêvaḥ | tasya bhrâtâ Vijayâditya[ḥ]

tasmâd abhût suta-varô jagatô hitâya têjô-hatânya-timirô nuta-Râjamallaḥ | bhûbhrichchhirô-nihita-pâda-virâjamânô râjâmbudhêr iva šašî sakalam gatôghaḥ ||

šrî-Râjama(VI b)lla-dvitîya-nâmâ Satyavâkyô tat-putralı api cha *châpônmukta-šarôtkaraugha-varshê chaṇḍâsi-vidyut-tatô kôpôddâma-gajêndra-nîla-jaladê rakta-pravâhê sanê | bhîmê yudda-ghanâgamê haya-mahâ-vâtê ripûn ûrjitam râjâ Râmaḍu-nâmni yas samajayâ râjâgranî lîlayâ ||

šrî-Nîtimârgga[s] tat-putraḥ api cha †

tasyâbhûd bâlya êva kshiti-bharaṇa-sahô yauvarajya-prapannaḥ putraš šrî-Râjamallaš šaši-višada-yašô-ruddha-dik-chakravâļaḥ ||
Lakshmyâ svêchchhâ-vritatvât patir akhila-dharâ-maṇḍalasya pratâpa(ḥ)-pradhvaslârâti-varggas sakala-guṇa-nidhir vvandinâm kalpa-vrikshaḥ ||
šrî-Satyavâkya-Pe(VII a)rmmânaḍigal prithivî-râjyam geye Šakâbdam eṇṭu-nûra irppatta-nâlkaneya Phâlguna-mâsada šukla-pakshada pañchamî-dinam Budhavâram Rôhiṇî-nakshatram âgê udaka-pûrvvakam dattam | Kamungareya

Kaḍahura-bhaṭâra-sishyar Uttanindipurî-maṇḍala-bhaṭârara šishyantiyar kKamuṅgare-kantiyargge Polmada Haḍade-nandâkara magan Ayyammade-nandâkara magaṁ Tenandâka-gâdeyaṁ Kaṇṇamaṅgaladol vasadi mâḍisi â-basadige koṭṭa maṇṇu basadiya paḍuvaṇa ele-dôṇṭamuṁ paḍuvaṇa-toreya Mūḍagaṇeya posa-dôṇṭamuṁ kereya kelage tembelattapalla-kalani mūgaṇḍuga-veḍe Bottiyūr-Ereyama (VII b) Dammayyana maga Šrîvarmmayya Kaṇṇamaṅgaladol basadi mâḍisi koṭṭa maṇṇu basadiya poragaṇa pittil

^{*}So in the original.

dôṇṭamum *tembâladoļu eṇgoļa-veḍe Eļenomme-Divyaya magam Ayyapaṇammeyana koṭṭa maṇṇu basadige paḍuvaṇa teṅga-tôṇṭamum temvoladoļ nâlgoļaveḍe paḷḷa-kaḷani

sarvvân êtân bhâvinaḥ pârtthivêndrân bhûyô bhûyô yâchatê Râma-dêvaḥ | samânyô'yam dharmma- šêtur nṛipâṇâm kâlê kâlê pâlanîyô bhavadbhiḥ ||

91

At the same village, on the wall of the Banesvara temple.

(Grantha and Tamil characters.)

92

At Bellûr (Narasâpura hobli), at the doorway of the Kanvêšvara temple.

(Grantha and Tamil characters.)

švasti srī Sakarai-yāṇḍu âyirattu-irunûrru-orupatt-onru šenra Kaliyuga-varusha nâlâyarattu-muṇûrru-toṇṇûru šera nâl sârvabhûma-chakravatti šrī-Pôšaļa-vîra-Rāmanâda-dêvarkku yâṇḍu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-mâsam mudal svasti šrī-Bhujabala-Vîra-Nârâyaṇan Toyyakura-nâṭṭu-maṇḍala-kan Aṇṇan-aṅkakâra nâlêrgaṇḍan Šômanâ-dêvar magan Gaṅgâdarena Veḷḷi-yūr âua šrī-Vishṇuvaddhana-chaturvêdi-maṅgalattu šrī-Kailâsam-âna Tiru-k-Kambîšvaram-uḍaiya nâyanârkkum šrī-Mūlastâuam-uḍaiyârkkum uchchi-samddhi amudupaḍi nâḷi ariši amudu-ševvippadâga Kaivâra-nâṭṭu Ambaḍakki paṅgu kâllu Veḷḷiyūrillê onnâ .diyâl uḷḷa yirai antarâyamum sarvamâniya-mum uḍaiyârkku viṭṭôm k-Kaṅgâdaranena

93

At the same place.

(Grantha and Tamil characters.)

^{*}So in the original.

Vîra-Ganga-pratâpa šrî-Nârasiniha-Pôšaļišvara pritevi-râjyam-paṇṇi aruļânigka Sarvajit-samvatsarattu Âḍi-mmâsattu irubattêlân-tîyadiy-âna Nâyaggu-k-kila-mai nâl Kaiyvâ.....

94

At Beļļūr (Narasāpura hobli), on a stone at the entrance of the Kaņvēšvara temple. Šaka-varusha 1328 mēle Vyaya-samvatsara-Mārgašira-su 15 Guruvārayandu sõma-grahaņa-puņya-kāladali šrīman-mahā-pradhāna Bommaṇṇa-daṇṇâyakara kumāra Dēva-Rāyara dharma-nirūpadim srī-Vishņuvardhana-chaturvēdimaṅga-lavāda Beļļūra Sōmaya-dēvarige aṅga-raṅga-bhôga-amṛita-paḍige Kannara-Dēva-Rāyaru koṭṭa Beļļūra sthaļada Bayiļanakuṇṭe emba halļi â-Dēva-Rāyaru biṭṭa Sujilahaļļiyanu î-yaraḍ-ūrige saluva chatus-sīmeyanu gadde-beddalu-tōṭa-tuḍike-nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-muntāgi ashṭa-bhôga-tēja-svāmyavanu dhāra-pūrvakavāgi â-chandrārka-sthāyiyāgi biṭṭaru â-nirūpadim Duļi-Niḍivarāṇiyara maga Malidēvirāṇiyaru â-sīmeya dēvara sthānikadalu sthānikara mane-modalāda madavaļike salu..rāya-kāṇike suṅka teravāļike saha sarvamā..â-dēvara.... galu teruva vibhūti.....

95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Pôšaļa-vîra-Râmannāta-dêvaruku yāṇḍḍu muppatt-iraṇḍâvadu Vyaya-samvasarattu Mârgali-mâsattu Velliyyûr âna šrî-Vishņuvaddhana-ch-chaturvêdi-maṅgallattu šrî-Kailâsam (sam)-uḍaiyyârkkum šrî-Mûlastânam-uḍaiyarkum Aiyan-aṅkakâra tuḍârâtta Šavâši-nâyan maga.....nna Gaṅgaperumâlenna iv-ûril ennôpâdil......Kailâsam-uḍaiyarkum šrî-Mûlastâna-uḍaiyarku dhânam viţên viţṭa iraiyaiy mârinâgavanâgal g-Gamkai-karai kurâ-pašuvai korana pâvatilê pôvân

96

At the same place.

(Grantha and Tamil characters.)

svasti šrî Irâjarâjapurattu Kurukkaiy-uḍaiyâr magaļai.chcha.kêttara-viṭṭâļ Ponnâṇḍâļ ik-kôyir-paḷḷiyirai-Nâchchiyârai ugandarulavittu tiru-kalliyâṇam-paṇṇuvittu amudu-paḍi nitta.nâḷiy-arišiyâl šelvadâgaum Paṅgini-Uttiram grâma-pradakshaṇam elundaru.....

98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî sârva-bhuvana-šakavattigaļ Pôšaļa-vîra-Râmanâta-dêvarku yâṇḍu muppat-onravadu Târaṇa-varušattu Mârgiḷi-mâdam añjân-tiyadi Veḷḷiyûr â šrî-Visbņuvaddhana-šaturvēdi-maņalattu nāyanār Vāvanda-perumāļukku Tokkarai-šāniyena tiru-viļakkuy uḍal âga viṭṭa kuḷi âgagai âgagaiyum kuḷakkaraiyir-k-kâlukku kiḷakku......kku mēgku Irâyurargaļukku tegku šandrāditya-varai šella kaḍavad-âga viṭṭên Neḍuṅgal-êri kiḷê Villiyârukku iru-kaṇḍaga-k-kaḷani šandrāditya-varai šella-kaḍavadu Âdittagoṇḍan-êri vaḍakuḍaiilê êḷu-kuḷagam Nellikigai Šāmāṇḍai kuḍaṅgai padinaiṅ-guḷagamum Vâḷavanda-peru-mâḷukku māgginavan Geṅgaiy-karaiil kurâl-pašuvai kongâdai kaḍavan

99

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-orunûgguy-irubadu-ongu šenga nâļ Kaliyugam nâlâyirattu....... sârva-bhuvana-šakkaravatti šrî-Poyšaļa-vîra-Râma-nâtha....... Sarvadhâri-varusham Kâttigai-mâdam šrî-Bhujabala-Vîra-nukku.....nâṭṭu maṇḍalika Aṇṇa...... tiru-amudu-paḍikk-uḍal-âga Ambaḍakkikku ivv-ûrillê........ di mungu tôgi iv-ûra....... in-nâyanâg Vâḷavanda-perumâḷukku...... tiru-amudu-paḍikkum âga viṭṭên inda dhammattai....... karaiyil kurâl-pašuvai kongân paṭṭudu paḍu-vargaḷ....n

100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâmandalêšvara Tripuvanamalla Talaikkâdu Kongu Nangili Gangapâdi Nulambapâdi Uchchangi Vanavaši Pânungal konda Bhujabala-VîraGanga Jaganêkamalla šrî-Nârasinha-Poyšala-dêvan prativirâjjyam-panniy-arulânika Nigarili-Šôla-mandalattu Kaiyvâra-nâţţu Velliyûr-âna šrî-Vishnuvatdhana-šatuppêdi-mangalattu Tigupelikôyilân šî-Nârašinga-Vinnagara.....n viţţa vritti ongu šabaiyâr viţţa vritti ongu Mâdêva-šeţţi kondu viţṭa vritti ongu ivv-ûr Bhâgasuvâmi Pêrâyiram-udaiyân-bhaṭṭan Brâhmani Âlvanangai-šâui Vennaikkâmayaruliya-v-Emberumânukku tiru-p-padimâggukku viţṭa vritti arai iv-vritti araiyum Šrîmuka-samvatsarattu Šittiraimâdattil tiru-p-Puṇarpûšatti-nâl kuduttadu idil ivv-Âlvânangai-šâni kudutta ivv-arai-bhâgamum Bhâva-sama.ttilê Periyapillai sannidhiyilê šrî-Vaishṇavar-ôdungûda ival kolundan....

100(*b*)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1302 kku mêl šellâninga Raudri-varusham Agpaši-mâdam 13 tiyadi svasti šrî Velliyûr-âna šrî-Vishņuvaddhana-šaturvêdi-mangalattu perumât Vâlavanda-perumâl kôvilil nambimâr Vâlavanda-perumâl Periya-perumâl Šingar ullittâr ivv-ûril Šingappaņšāri Nallapillai magan Maṇḍala-purušarukku ik-kôvilil tiru-p-paṇi-nimittam-âga-k-kêttiram periya-êri Kêšavapillai-t-talaiyîttu Oḍaiyân-pallattukku-t-tenkku Šenbekayanukku tenkku kollaiyum..lai manaigalil mêlaiy-agamum sarvamân iyam-âga udakam-p-paṇṇi-k-kuḍuttôm šandirâditta-varai šella-k-kaḍavadu idukku alla ennavan kural-pašuvaiy-k-konnân-âga kaḍavan

101

At the same place.

(Grantha and Tamil characters.)

svasti samasta-vijaya-prašasti-sahitar-âna šrîman-mahâ-maṇḍalêšvara harirâya-vibhâţa bhâshakku tappuva râyara gaṇḍa ubhaya-samudrâdhipati šrî-vîra-Bukkaṇṇa-uḍaiyar kumarar Kampaṇṇa-uḍaiyar prithivi-râjyam-paṇṇânigkka ivar aramanaikku sarva-nirvâhakan Abhaṅga-Garuḍa-Nârâyaṇa-Chakrakola-vijaya-chūḍâmaṇi Duggaṇṇan Šakâbdam 1284 kku mêl šellâninga Šôbhakrit-varushattu Âni-mâsattu pûrva-pakshattu Uttiraṭṭâdiyum Veḷḷi-(ki)kilamaiyum Dvâdašiyum pegga nâl Veḷḷiyûr-âna šrî-Vishṇuvaddhanas-chaturvêdi-mamkalattu perumâl Vâlavanda-perumâlukku inda Veḷḷiyûr sthâ.....naṅjai puṅjai nâl-p-pârkk-ellaiyill uḷḷanuvum mêl-pon stâvara makka-tigai im šakkigai..... kku pûrvâyam apûrvâyam uḷḷaduvum maggum eppêgppaṭṭa pala-vagivum uḷḷûr-p-pulattil uḷḷa prâpti naṅjai puṅjai nal-p-pâl-ellaiyum sarvamânyam-âga...inda Vâlavanda-perumâlukkum Villiyarkum tiru-v-ârâdhanai tiru-viḷakku amudu-padi šattu-p-padi nritta-gîta-vâdya.....kkum sarvamânyam-âga vittôm

102

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1215 yidin mêl šellâninga Vijaya-sanivatsarattu Aippišimâsam 2 m tiyadi svasti šrî-pratâpa-chakravatti šrî-Pôšaļa-vîrâ-Vallâļa-dêvar kumârar Narasingapa-dannâyakkar kummarar Vallapa-dannâyakkar Veļļiyûr-p-perumâļ Vâļavanda-perumâļukku pramânam-panni kudutta padi Kanyanâg Alaikku strî-dâyamâ tanta Kêšava-p-piļļai...Allai-pakkal nâm konda kuļi ongukku on ogukâl-panam âga pon pattukku konda pangu ongukkum adaitta Veļļiyûr yêrikîl têţta-k-kûggil kuli 8. talai-idu irandâm-idu mûngu-idu nâlâm-idu shambrantam Tollappai-kuṭṭai maggum iv-ûr-k-kuṭṭai Kaḍaḷḷi-kuṭṭaigaḷiv-ûr-kollai-manai iv-ûril kil-nôkkina kiṇagum mêl-nôkkiya maramum ip-paṅgu ogukkum varum prâptigaḷu maggum âgâmi-âna gô-bhû-hiraṇṇyâdi-sakala-prâptigaḷum ip-pon pattum pon aga kuḍuttu maṇṇ uga koṇḍa-p-paṅgu ongum

ip-pangu ongum Vâlavanda-perumâlukku amudu-padi šâttu-p-padi tiru-vilakkukku udal âga viṭṭôm Vallappa-daṇṇâyakkar

103

At Talagunda (same hobli), on Kanigala-bande.

Krôdhana-samvatsarada Phâlguṇa-su 1 Budhavâradalu Chimarasara maga Chokkarasanu mâdisida mêjagali

104

At Achaţṭanahaḷḷi (same hobli), on a stone to the west of the Nâgalakere bund. subham astu svasti šrî jayâbhyudaya-Šaka-varša 1350neya Kîlaka-samvatsarada Vayišâkha-šu 15 lu šrîmatu Lakhaṇṇa-Voḍayaru švalâyana-sûtrada Âtrêya-gôtrada Ruku-šâkheya Siṅgarasara makkaḷu Annadâtagaḷige goṭṭa dharma-šâsana Muḷavâyi-râjyakke saluva Beḷḷûra sîmeyalu nimma Danakani-dêviya kaṭṭida kereyauu Vayišâkha-šu 15 lu Tuṅgabhadrâ-tîradalu heruha....šrî-Virûpâksha-dêvara sannidhiyalu Dêva-Râya-mahârâyarige dharmav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭevâgi â-kerê-keḷage nîru harivashṭu gadde yidakke saluvanta holana ɛshṭa-bhôga-têja-svâmya-sahitavâgi â-chandrâr-ka-sthâyi âgi sukhadi bhôgisudu yidan aḷidava......

105

At Garudanapâlya (same hobli), on a stone to the west of the tank.

svasti šrî Šakâbda 1312 mêle Kali-yuga sanda 4491 myâlê salluva Pramôdûta-samvatsarada Âsvîja-ba 30 lu uparâga-sûrya-grahaṇa-kâladalli biṭṭa dharmma svastî šrî-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa šrî-vîra-Bukka-Râyara komâra chatus-samudrâ-dhipati Harihara-Râya su-prîtadi râjya-mâḍuvalli šrîmatu kantikâra-râyara gaṇḍa Nâgaṇṇa-Voḍeyarige saluva Nigarili-Chôļamaṇḍala-dakshiṇa-Dvârâvatî-vaṭa-vṛikshâšraya-sêvitam appa Kôļâla-nâḍa Mantriguṇḍiyâda Lakshmînâtapura-vanu šrîmatu Hibbare-Lakumayya-Nâyaka hâkidda dharma Kôļâla-nâḍa prabhugaļu Mukkaṇa Soṇṇa-gaṇḍa Yirigi-Šeṭṭi paṭṭaṇasvâmiyu mattu iddanta dharma-purusharu mukhyavâgi â-Lakshmînâtapurake saluva chatus-sîmeyoṭa-gaṇa gadde-beddalu-yêta-yereyalu guyyalu (stops here)

106 (a)

At Kolar, on the outer wall of Saptamâtrike temple.

(Grantha and Tamil characters.)

svasti šrî Tiru manni valara iru-Nila-madantaiyum pôr-Šaya-p-pâvaiyuñ-Jîrt-tani-ch-chelviyun-tan-perun-têviyar âgi inb-ura nedu-tuyal-ûliyul Idaiturai-

nâdun-tudar-vana-vêli-p-padar-Vanavâšiyum šulli-ch-chûl-madit-Kollippâkkaiyum nannark-arum-aran-Mannaikkadakkamum poru-kadal-Ilatt-araišar-tammudiyum âig-avan-dêviyar-ôig-elil-mudiyum munn-avar-pakkal Tennavan vaitta šuntara-mudiyum Intiran-âramum tendirai-Îla-mandala-muluvadum eri-padai-k-Kêralan muraimaiyir-chûdum kuladanam-âgiya palar pugal-mudiyum šeń-gadir-mâlaiyuñ-jaig-adir-vêlai-t-tol-peruń-gâvar-pala palan-tîvuñjeruvir-chinavil-irubattorukâl-araišugaļai katta Parašurāman mēvaruñ-Jântimat-tîv-aran-karudi iruttiya šemborriru-t-tagu-mudiyum mâ-p-poru-dandârkonda Kô-p-Parakêšari-pammar-âna udaiyâr šrî-Râjêntra-Sôla-dêvarkku yându ettâvadu Šôla-mandalattu Uyyakkondâr-vala-nâttu-t-Tiraimûr-nâttu-ch-Châttamangalattu-ch-Châttamangalam-uḍaiyan Araiyan Rajarajan-ana Vikkirama-Šôļa-ch-Chôliyav-araiyar Nulambapādiy-âna Nigarili-Šôla-maṇdalattu-k-Kuyalâla-nâțțu-k - Kuvalâlattu - p - Pidâriyârku šandirâditta - vara erikka-kadavad-âga vaiytta tiru-nundâvilakku ongukku vaiytta šâvâ mûvâ nall-erumai aiñjum ivai it-têvarai ârâdikkum Šiva-Brâhmaṇar Kaušika-gôttirattu-ch-Chornapuļiyanum Vinakkâlanum ivv-iruvaruń-gaiykkondu erikka-kadava tiru-nundâvilakkongu idu pam-Mâhêšvarar rakshai

106(b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ko-Râjakêsari-pammar-âna uḍaiyâr šrî-Râjarâja-dêvarkku yâṇḍu 22 âvadu Gaṅgâsâyarattu-k-Kuvaļâla-nâṭṭu-k-Kuvaļâlattu-p-Piḍâriyârku-t-ta... chche...na pemburama..it-têvarai ârâdikkum Šiva-Brâhmaṇan Kaušikan... ļiṭṭa bhaṭṭan kaiyyil dhârai-aṭṭi-k-kuḍutt-aruḷina dêvadânam Kuvaļâla-nâṭṭu Araiyûrai sarva-bâdhâ-parihâram-âga-k-kuḍutt-aruḷinâr

106(c)

At the same place.

(Grantha and Tamil characters.)

......yâṇḍu 10.....2.1 nâl Nigarili-Šôḷa-maṇḍalattu-k-Kuvaḷāla-nâṭṭn Pâkkam.....in-nâṭṭu-k-Kuvaḷālattu-p-Paḍâriyârkku vêṇḍum nivantaṅgaḷukku yâṇḍu 12.vadu....iruppaḍ-âga dêvadânam-âga pugunta kêḷvi variyil iṭṭa paḍi.....

106(d)

At the same place.

(Grantha and Tamil characters.)

.....pala-paṇi-nivanta-k-kâgarkku mâḍâpattiyam Kannâṭa....ongukku nel tûṇi-p-padakk-âga....nûgg-agupadinukku nel nûgg-eṇbadin kalam tiruvâ-

râdanai-šeyyu.....hmanan Gautama-gôttiran Mârašiṅga-battanukku nâl onrukku nel padakkâga nâl munnû....nukku nel arupadin kalam-agappada kâšu irandukku nel ain-galanê-tûni-p-padakku pa. . hâra-mânigal nâlvarkku nâl onrukku aiň-ňaliy-åga nál muunûrrukku nel elupatt-aiń-galam-agapada viša... . . l kâšu araiy-âga kâšu irandukku uel ain-galanê-t-tûni-p-padakku tiru-mañjananîr vaip. .oruvanukku nâl onrukku nel nânâli..ga nâl munnûrr-arupadinukku nel padinain-galam tiruppalli-t-tâmam parittu-t-tiruppalli-t-tongaliduvâr iruvarkku nâļ ongukku-p-...nel nânâliy-âga nâl munnûrg-arupa...ku nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêrâl nel kkuruniy-âga nâl munnûrr-arupadinukku nel ttonnûrru-kka....gappada vîšam pêrâl kâšu onrâga kâšu mûngukku nel en-kalanê-mukkuguni tiru-nantavana-k-kudigal iruvarkkup-pêrâl nel kuguniy-âga nâl munnûgg-agupadinukku nel agupadin kalam yôginigal nâl...kku-p-pêrâl nel nânâliy-âga nâl muunûrr-arupadinukku nel arupadin kalam yôgêšvarar nâlvarkku-p-pêrâl nel aru-nâli...ga nâl munuûrr-arupadinukku nel ttonnûrru-k-kalam Bhayirava-mudalivi-Râjêntra-k-Kaliyuga -Bhayiravanukku nâl onrukku nel padakk-âga nâl munnûrr-arupadinukku nel agupadin kalam Bhayiravar mûvarkku-p-pêrâl nel kkuruniy-âga nâl munnûrr-arupadinukku nel ttoppûrru-k-kalam uvaichchan talaipparai-kottuyân oruvanukku nâl ongukku nel kkuguņi-nâliy-âga nâl munnûgg-agupadinukku nel narpatt-aingalam mattalan-gottuvar iruvarkkun-garadigai-kottuvan oruvanuñ-jêgandai-kottuvân oruvanuń-gaimmani-kottuvân oruvanum šaigut... ûduvar iruvarum âga âl êlukku-p-pêrâl nel nânâliy-âga nâl munnûrr-arupadinukku nel nûrr-ain-gala kambâdaviyan oruvanukku ner-kuruniy-âga nâl munnûrr-arupadinukku nel muppadin kalam nadavayan oruvanukku nâl ongukku nel kkuguni-iru-nâliy-âga nâl munnûgg-agupadinukku nel muppattêlu-kalanê-t-tûni-p-padakku, gappada vîšattukku-k-kâšu onrukku nel iru-kalanêiru-tûni-k-kuruni karanan oruvanukku nâl onrukku.....y-âga nâl munnûrragupadinukku nel nuppadin-kalam-agappada vîšan-gâšu orukku nel irukalanêy-iru-tûni-k-kuruni dêvar-adiyar pendugal irunattu-nâlvarkku-p-pêrâl nel aru-nâliy-âga nâl munnûrr-arupadinukku nel aiññurru-nârpadin kalam tirumadaippalikku kuša-kûlam ullittu ven . . ni . . n-gušavan oruvanukku nâl onrukku nel nânâliy-âga nâl munnûrr-arupadinukku nel padin-aingam parisattamvâțțum karangolli oruvanukku nâl onrukku nel nânâliv-âga nâl munnûrr-arupadinukku nel ppadinaiú-galam jôdishañ-jolluvân oruvanukku nâl onrukku nel..runiy-aga nal munnurr-arupadinukku nel muppadin kalam-agappada vîšan-gâšu ongukku nel iru-kalanêy-iru-tûni-k-kuguni vyâkaranamum yâmaļamum vakkânippân oruvanukku nâl onrukku nel kkuruniy-âga nâl munnûrrarupadinukku nel muppadin kalam agappada vîšan-gâšu onrukku nel.rukalanêy-iru-tûni-k-kuruni dêvakammi oruyanukku nâl onrukku nel kkuruniyâga nâl munnûrr-arupadinukku nel muppadin kalam kôyil-ppudukkum

tachchan oruvanukku nâļ ongukku nel kkuguņiy-âga nâļ munnûgg-agupadinukku nel muppadin kalam \parallel âga ippaḍi niva..., šeydamaikku ivai puravu-varitiņai-k-kaļattu mugaveṭṭi Nirupa-šikâmaṇi Viluppa,.yann elut..ivai Vîra-šikâmaṇi muvênta-vêļânn eluttu \parallel svasti šrî

107

At the same place.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-êḷarai-ilakkamuṅ-goṇḍu Kollâpurattu jaya-stamha-nâṭṭi Pêrâṛgaṅ-garai Koppattu Âhavamallanai añjuvitt-avan ânaiyuṅ-gudiraiyum peṇḍir baṇḍâramuṅ-gaikkoṇḍu vijaya-abishêkam-paṇṇi vîra-šiṅgâšanattu vîṛr-irund-aruḷina Kô-p-Parakêšari-pammar-âna uḍaiyâr šrî-Râjêntra-dêvarkku yâṇḍu mûnṛâvadu Vijaiya-Râjêntra-maṇḍalattu-k-Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu-p-Piḍâriyâr piḍaligaivâriyâl yâṇḍu mûnṛâvadu nâḷ eṇbattâṛu-varai kûḍi mudal-âna pašu-naḍai uru arupattu-mûnṛum daṇḍanâyaka-kaṇgâṇi Šôḷa-maṇḍalattu Pâṇḍi-kulâšani-vaḷa-nâṭṭu Viḷâ-nâṭṭu Taṇḍaṅgurai Taṇḍaṅgurai-uḍaiyân Veṭṭan Pañchanedi-vâṇan-âna Madurântaka-t-Tamiḍ-pperaiyan nilaiyuru-k-koṇḍu šandirâditta-vaṛa erippad-âga it-têvarai ârâdikkum Šiva-Brâhmaṇar Kaušika-gôttirattu Šaṅkaran Tiyambakan-âna Bûpâlarâja-Brahma mârâyanum Âlan Mârašiṅgan-âna Râjaparâkkirama-Brahmamârayanum erippad-âga vaitta tiru-nuntâviḷakku iraṇḍu ip-pašuvâl vanda âkka-p-perukkam taṅgaḷidâga-vum ip-parišu vaitta tiru-nundâviḷakku iraṇḍu ivai pam-Mâhêšvarar rakshai ‖

108

At the same place.

(Grantha and Tamil characters.)

svasti šrī Tiru manni viļangum-i., ku....na.tan tõļum vâļun-tuņaiy-ena-kKeli.. nai kaḍantu Vayirâgarattu-kkuñjara-kkulâm pala vâri añjali-Šakkaragotṭattu-tTârâvarašanai-ttikku nigala-ttirai-koṇḍ-aruli arukkan-udaiya-ttišaiyil irukkuṅ-gamalam-anaiya Nila-magal-tannai munuiv-an-nâl tiru-Mâl-âdi-kkelil-âgi yaḍu-ttanav-iyâduñ-jaliyâvagaiy-inid-eḍuttu-t-tan kuḍai-nilalil-inb-ura irutti tigiri-yum puliyun-tišai-toru naḍâtti-p-pugalun-tarumamum....nirutti vîramun-tiyâgamu mânamuṅ-garuṇaiyum urimai..yâttala nigala jayamun-tânum vîrr-iruntu kulamaṇi-makuṭa muraiyir-chūḍi-t-tan-kalal târâdivar šūḍa-ch-cheṅgôl Nâva..m puvitorum naḍâttiya Kô-Râjakešarivarmar-âna..ḍayâr šrî-Râjêntra-Šôla-dêvarkku yâṇḍn iraṇḍâvadu adikâri..la-maṇḍalattu-k-Kâliyūr-kkoṭṭattu-p-Pembuliyūr-nâṭṭu-p-Pâṇḍiyampâkkattu-p-Pâṇḍiyampâkkam-uḍaiyâr Ambala-van Tiruppontaiyâr-âna Vîra-šikâmaṇi-mûvêntavêlâr Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nâttu-p-Piḍâriyâr kôyilin-ullâl ttiru-ch-churru-maṇḍapattu-k-kôyir-karuma-mârâyar..runtu it-têvar dêvadânam-âna ûrgalâl

vanta mâdai nell-âkki it-têvarkkum patipâdamûla-ppattudaiya..., pala-panipivantakkârkkum nivantañ-jeydapadi undô-v-engu it-têvarkku mâdâpattiyañjeygira Kannâtaka-panditaraiyum patipâdamûla-ppattudai-p-pañchâchâriyat-têvakammigalaiyun-gêtka udaiyâr šrî.... la-dêvarkku yându irandâvaduvaraiyum nivantañ-jeydad-illaiy-engu šolla mêgpadiyârgaļaiyum puravu-varitinai-kalattu mugavetti...yûr-k-kottattu Araninilai Mummudi-Šôla-Nallûr i... vêlân Kanbu...mâna Nirupa-šikâmani Vilupparaiyanai vaiyttu-kkoda..tu adikârigal Vîra-šikâmani-mûvênta-vêlar nivantañ-jeydapadi dêvadânam kuruni nel mâdai nûrr-enbattêlê-mûnru-mâ#Parakkamballi mâdai irunûrru-irandê-mâkâni|| . . raiyûr mâdai patt-araiyê- oru-mâva. . . kalai. . . mânran pa. . . ennûrr-orupartol aga aiññûrr-orupattêlê-mûnru-mâkâniyinâl mâdai onrukku kâšu irand-aga kâšu âyirattu-muppattu-nâlêlum-mâ-v-araikku kâš-onrukku Râja.....nellu. ira.țit..nellu irandâyirat...nê-tûniyinâl kalan-galanê-tûni-nânâli vâši...rri Arumolidêyan marakkâlâl nellu irandâyiratt-ennûrru-nârpattu-mukkalanêyiru-tûņi-mukkuruņikkum nivantañ-jedapaḍi || Vîrabhadra-dêvarku sa... onrukku tiru-v-amudariši nânâliyum kariyamu irandum adaikkâya.....mudu nâlum Brahmâniyârkku santi ongukku tiru-v-amudariši nânâliyum kagiyamudu irandum adaikkâyamudu irandum ilaiyamudu nâlum İšvariyârkku santi onrukku tiru-v-amudariši.....kariyamudu irandum adai.....ndum ilaiyamu arkku santi ongukku tiru-v-amudariši nanaliyum kagiyamudu iraņdum adaikkâyamudu irandum ilaiyamudu nâlum Vaiyishnaviyârkku santi onrukkn tiru-v-amudariši nâuâliyum kariyamudu iraņdum adaikkâyamudu... ...ilaiyamudu nâlum Vârâhi ..., yamudu irandu adaikkâyamudu irandum ilaiyamudu nâlum Indrâniyârkku santi ongukku tiru-v-amudariši nânâliyum kariyamudu irandum adaikkâyamudu irandum ilaiyamudu nâlum šrî-Châ....., dêšvariyârkku santi ongukku tiru-v-amudariši nâ......kuguņinânâliyum arda-yâmattukku tiru-v-amudariši nânâliyum santi nâlukku kariyamudu ettum adaikkâyamudu ettum ilaiyamudu padinârum Gaṇapatiyâr daikkâyamudu irandum ilaiyamudu nâlum Mûlasthânattu Châmundêšyariyârkku santi onrukku tiru-v-amudariši nâuâliyum kariyamudu iraṇḍum adaikkâyamudu irandum ilaiyamudu nâlum Yôgêšvariyârkku santi ongukku tiru-v-amudariši nânâliyum kariyamudu irandum.....m ilaiyamudu nâlum Kshêtrapâla-dêvarkku santi onrukku tiru-v-amudariši nânâliyum kariyamudu iraņģum adaikkāyamudu iraņdum ilaiyamudu nālum Mahāšāstāvukku tiru-vamudariši nânâliyum kariyamudu irandum adaikkâyamudu irandum ilaiyamudu nâ......kkn tiru-v-amudariši nânâliyum kariyamudu iraṇḍum aḍaikkâyamudu irandum ilaiyamudu nâlum Sûrya-dêvarkku santi onrukku tiruv-amudariši nânâliyum kariyamudu irandum adaikkâyamudu irandum ilaiyamudu nâlum âga dêvargalukku nâļ onrukku.....munnûrr-arupadinukku tiru-

v-amudariši irunûrr-elupadin-kalattinâl irand-anjâkki nel arunurr-elupattain-galam kariyamud-ongukku nel ulakk-aga nal ongukku nel kuguni-oru-nali munnûrr-arupadinu .. muppattu-mû rukku adaikkâyamudu muppattar-aga nal munnûrr-arupadukku adaikkayamudu pannîr-ayirattu-tolayiratt-arupadukku adaikkâyamudu pattukku nel nâliy-âga padin-mukkalanêtûni-p-padakku nâl onrukku ilaiyamudu oru....nâl munnû.........kkut-tolâyirattu-irupadukku ilaiyamud-irupadukku nel nâliy-âga nel padinmukkalanê-tûni-p-padakk-âga dêvargalukku ôr-âttaikku nellu elunûrru-muppattaiń-galanêy-iru-tûṇi-k-kuruṇi uttaram-ayana...nti nâḷ......gaikku kalašattin kîl atta nel tûni ariši nânâliyâl nel kuruni snapana-dravyam vênduvaua kolla-k-kâšu kâlukku nellu iru-tûniy-iru-nâli piradâna-kumbañ-jûla-p-pudavai onrukku-k-kâšu arai...kku nellu tûni-oru-nâļi perun-tiru-v-amudariši tûni... . . nd-anjâkki nel kalanê-mukkuruni kariyamudu nâlukku adaikkâyamudu irupadukkum ilaiyamudu nârpadukku nel nânâli Yôgini-Yôgêšvara-pûjaikku mattiya-pânam iru-kalattukku nel kala..tûniyinâl irandañjâkki nel iru-tûṇi-p-padakku..kâšu kâlê-araikkâlukku nel kalauêmunnâli dakshanam-ayana-samkrânti nâl snapanam âdi arulugaikku kalašattin kîl-atta nel tûni ariši nânâliyâl nel kuruni piradâna-kumbañ-jûla-p-puḍavai onyukku kâšu araikkâlukku nel tûni-oru-nâli snapana-dravyań-golla-k-kâšu kâlukku nel iru-tûṇi-iru-nâļi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl irand-añjâkki nel. . kalanê-mukkuruni kariyamudu nâlukku nel iru-nâli adaikkâyamudu irupadukkum ilaiyamudu narpadukkum nel nanali Yôgini-Yôgêšvarapûjaikku mattiya-pânam iru-kalattinâl ney-kalam ariši tûṇiyinâl iraṇḍ-añjâkki nell-iru-tûni-p-padakku âd-onginâl kášu kâlê-araikkâlinâl neg-kalanê-munnâļi sûrya-grahanattu nâl snapanam-âdi arulugaikku kalašattin kîl-atta nel tûni ariši nânâliyinâl nel kuruni....mbañ-jûla-p-puḍavai onrukku kâšu araikkâlukku nel tûni-oru-nâli *snapana-dravyattukku yênduvana kolla-k-kâšu kâlukku nel iru-tûṇi-iru-nâļi perun-tiru-v-amudukku ariši tûṇi-p-padakkinâl iraṇḍañjâkki nel kalanê-mukkuruni kariyamudu nâlukku nell-iru-nâli adaikkâyamudukkum ilaiyamudu nârpadukkum nel nânâļi Yôgini-Yôgêšvara-pûjaikku mattiya-pânattukku iru-kalattukku ner-kalam ariši tûniyinâl irand-anjâkki nell-iru-tûni-p-padakku âd-onrukku-k-kâšu kâlê-araikkâlukku neg-kalanê-mûnâli Kârtigai-k-Kârtigai nâl snapanam âdi arulugaikku kalašattin kîl-aţţa ne tûni ariši nânâliyinâl ner-kuruni piradâna-kumbañ-jûla-p-pudavai ongukkuk-kâšu araikkâlukku nel tûni-oru-nâļi snapana-dravyam vēņduvana koļļa-kkâšu kâlukku nell-iru-tûṇi-iru-nâli perun-tiru-v-amudukku ariši tûṇi-p-p... kinâl iraṇḍ-añjâkki ner-kalanê-mukkuruni kariyamudu nâlukku ne..l-iru-nâļi adaikkâyamudu irupadukkum ilaiyamudu nârpadukkum nel-iru-nâli vilakkida ennai padinâlikku ennai nâlikku ner-padakk-âga ner-kalanê-iru-tûni

^{*} The succeeding portion of this inscription is by mistake printed as No. 112 a in the Tamil text.

Yôgini-Yôgêšvara-pûjaikku mattiya-pânam iru-k., tukku ner-kalam ariši tûniyinâl iraṇḍ-añjâkki nell-iru-tûṇikku.....ngukku-k-kâšu kâlê-araikkâlukku ner-kalanê-mûnâli ôr-âttai-nâlil Ševvây. . rukku nâl onrukku-t-tiru-v-amudariši kuruniyum balikku arišiy-iru-nâliyum Astradêvarkku-t-tiru-v-amudarišiy-irunâliyum tirunâl ongukku ariši kuguni-nânâliy-âga nâl aimbattirandukkariši aru-kalanê-tûni-p-padakkinâll-irand-anjâkki ner-padinaru-kalanê-mukkuruni nál onrukku-k-kariyamudu irandukku nel-iru-náliy-ága nál aimbattirandukku nel tûni-p-padakku-nânâli nal ongukku adaikkâyamudu nâlâga nâl aimbattiraņdukku adaikkâyamudu irunûrg-ettukku neg-padakk-aññâli nâl onrukku ilaiyamudu ettaga nal aimbattirandukku ilaiyamudu nanûrrorupatt-ârukku nel padakk-aññâli angâra-balikku nâl onrukku âd-onraga nâl aimbattirandukku âḍ-aimbattirandu âḍ-onrukku kâšu kâlâga kâšu padinmûngukku kâš-ongukku nel iru-kalanê-iru-tûni-k-kuguniy-âga nel muppattain-galanê-iru-tûni-k-kuruni bali-pôdu..pattu-vilakkukku nâl onrukku ennai uriy-âga nâļ aimbattirandukku ennai irupattaru-nâļi ennai nâlikku ner-padakkâga nellu nâr-kalanê-tûni kanniyâ-pûjaikku-p-pen-pilaigal eluvarkkum Vikkêšvara-mâņi oruvanukkum nāl ongukku ariši kuguņiy-irunâliy-âga nâl aimbattirandukku ariši ain-galanê-ain-guruniyinâl irand-anjâkki ne, padinmukkalanê-tûni-p-padakku-nânâli nâl ongukku-k-kagi nâ, lukku nel nânâliy-âga nûl aimbattiraṇḍukku nell-iru-kalanê-padakku nûl onrukku verungâya padinâr-âga nâl aimbattirandukku verungâ yannûrru-muppattirandukku nell-iru-tûni-p-padakku-munnâli-ulakku nâl ongukku veggilai muppattirand-âga nâl aimbattirandukku verrilai âyiratt-arunûrr-arupattunâlukku nell-iru-tûņi-p-padakku-munnâļi-uļakku ôr-âṭṭai-nâļil tiṅgaļ-samkrânti pattukku samkrânti ongukku-t-tiru-v-amudariši kuguņi-nânāļiy-âga nâl ppattukku-t-tiru-v-amudariši kalanê-mukkuruniyinâl irand-añjâkki nel mukkalanê-kuruni-nânâli nâl onrukku kariyamudu irandukku nel nâliy-âga ain-nali nal onrukku adaikkayamudu irandaga nal ppattukku adaikkayamudu irupadukku nell-iru-nâli nâl onrukku ilaiamudu nâlâga uâl ppattukku ilaiyamudu nârpadukku nel iru-nâli tingal tirunâl tiruvilâ-p-pannirandukku nâl ongukku tiru-v-amudariši padakk-âga nâļ panniraņļukku tiru-v-amudariši iru-kalattināl iraņd-anjākki nel ain-galam nāļ ongukku kariyamudu nâlukku nel iru-nâliy-âga nâl panniraṇḍukku nel mukkuruṇi nál onrukku adaikkáyamudu nárpattettukku nel nánáli-mulakku nál onrukku ilaiyamudu ettaga nal pannirandukku ilaiyamudu tonnurr-arukku nel nânâli-mulakku nâl onrukku tiru-vilakku ennai nânâliyâga uâl ppauuirandukku ennai pârpattennâlikku nell-en-kalam Yôgini-Yôgêšvara....nâl onyukku mattiya-panam iru-kalattukku neg-kalam-aga nal ppannirandukku ner-panniru-kalam nál onrukku ariši tûniy-aga nál pannirandukku ariši nâr-kalattinâll-iraṇḍ-añjâkki ner-padinkalam nâl onrukku âḍ-onrâga nâl

ppannirandukku âd-onrukku kâšu kâlê-raikkâl-âga-k-kâšu nâlaraikku ner-panniru-kalanê-tûni-nânâli Paiguni-Uttira-t-tirunâ. . vilâ-v-eluntarulat-tiru-k-kodi egugaikku-t-tiru-mulaiyatta-p-pâligaiy-ida-kkîl-atta neg-kuruni ariši naliyinal nel iru-nali Šamunda-kumban-jūla-p-pudavai ongukku-k-kašu araikkâlukku nel tûni-oru-nâļi tiru-v-amudariši iru-nâļikku nel aiñ-nâļi kariamudukkum adaikkâyamudukkum ilaiyamudukkum uel nâli tiru-kkodikku-p-panniru-mula-p-pudavai ongukku-k-kâšu araikku nellu-kkalanê-munnâli dhyajam-etuduyânukku kâšu araikkâlukku uel tûni-oru-nâli âšâriyanukku udaiyum uttiriyamum ida-p-pudavai irandukku-k-kâšu kâlukku nell-iru-tûni-iru-nâli tiru-nayana-môksham-paṇṇu....kku dakshaṇaikku-k-kâšu araikkâlukku nel tîni-iru-nâļi Dhvaja-dêvarkku-k-kalašattin kîļ atta nel nânâli Dhyaja-dêvarkku nâl ongukku-t-tiru-v-amudariši iru-nâliy-âga nâl êlukk-ariši kuruniy-aru-nâliyinâl irand-anjâkki nel tûni-oru-nâli nâl onrukku adaikkâyamudu iraņdu ilaiyamudu nālum-āga nāļ ēļukku adaikkâyamudu padinâlum ilaiyamudu irupattettukkum nel munnâli nâl onrukku-kkariyamudu ongukku nel ulakk-âga nâl êlukku nel nâli-mulakku..gum nâlukku Dhvaja-dêvarkku âdu onrukku-k-kâšu kâlukku nel iru-tûni-iru-nâli dhyajam-ilichchu-nâl âd-ongukku-k-kâšu kâlukku nell-iru-tûni-iru-nâli Astradêvarkku-ch-chârtti aruļa-p-pariyaṭṭam ongukku-k-kâšu araikkâlukka nel tûni-oru-nâli santi onrukku-t-tiru-v-amudariši iru-nâliy-âga sauti irandukkut-tiru-v-amudariši nânâliy-âga nâl êlukku ariši mukkuruni-nânâliyinâl irandañjâkki nel iru-tûni-aru-nâli santi onrukku-k-kariyamudu onrâga santi irandukku-k-kariamudu irandukku nel uriy-âga nâl êlukku nel munnâli-uri tiruvilâ-v-agaiyânukku-p-pudavai ongukku-k-kâšu kâlukku nel iru-tûniy-irunâli êlânâl-t-tiruvilâv-edukka-t-tiru-mulaiy-aṭṭa-p-pâligai-k-kîl aṭṭa nel kuruni ariši naliyinal nel iru-nali Šamunda-kumban-jula-p-pudavai ongukku kâšu arajkkâlukku nel ttûni-oru-nâli tiru-v-amudukku ariši iru-nâlikku nel aiñ-ñâli kariyanudukkum adaikkâyamudukkum ilaiamudukkum nel nâli Šâmundâ-hômattukku santi onrukkum uriy-âga santi irandukku ney nâliy-âga na) elukku ney elu-nalikku neg-kalane-padakku hôma-chcharu ongukku ariši iru-nâli âga santi irandukku ariši nânâli âga nâl êlukku ariši mukkuruninânâliyinâl irațți nel êlu kuyuņi ellukkum porikkum toraikkum nâl onyukku ner-kuruniy-âga nâl êlukku nel êlu kuruni hômattukku nâl onrukku âdu onråga nål élukku ådu élåga ådu onrukku kåšu kål-åga kåšu onrê-mukkålinâl nel nâr-kalanêy-iru-tûṇi-k-kuruni-aru-nâti Nava-dêvataiga..kku santi onrukku pêrâl tiru-v-amudariši iru-nâliy-âga santi irandukku ariši tûninânâliy-âga nâl êlukku-t-tiru-v-amudariši iru-kalanêy-elu-kuruni-nânâliyinâl irand-añjâkki nel aru-kalanêy-iru-tûni-k-kuruni-aru-nâli nâl onrukku-k-kariyamudu irandukku nel nali aga nal elukku nel mukkuruni-nanali nal ongukku....kkâyamudu muppattôg-âga nâļ êļukku adaikkâyamudu irunûggaimbattettukku adaikkâyamudu pattukku nel nâliy-âga nel mukkuruni-oru-nâlimulakku nâl onrukku ilaiamudu elupattirand-âga nâl êlukku ilaiamudu aiññûrrorupatt-ârukku ilaiyamudu irupadukku nel nâliy-âga mukkuruṇi-nânâli-mulakku šârtti arula-p-pudavai onbadinukku-k-kâšu ongê-araikkâlukku nel mukkalanêkuruni-oru-nâli šârtti arula-t-tirukkâppu nâl onrukku-p-pon mûnru mañjâdikku-k-kâšu araiyinâl neg-kalanê-tûni-nânâli bali-chcharuvukku santi onrukku ariši iru-nâliy-âga santi iraṇḍukku ariši nânâliy-âga nâl êlukku ariši mukkuguņi-nanaļiyinal iraņd-anjākki nel iru-tūņi-agu-naļi nitta-hômanpannuvân oruvanukku dakshanai nâl ongukku-k-kâšu araikkâl-âga nâl êlukkuk-kâšu mukkâlê-araikkâlinâl...l...lanê-tûni-elu-nâli nitta-t-tiruvilâv-eluntarulum nâl santi onrukku-t-tiru-v-amudariši padakk-âga santi irandukku-t-tiru-vamudariši tūniy-aga nāl elukku-t-tiru-v-amudariši iru-kalane-tūņiyināl iraņḍanjakki nel ain-galanê-iru-tûni-p-padakku nâl ongukku-k-kagiyamudu irandukku nel iru-nâliy-âga nâl êlukku ner-kuruni-aru-nâli nâl onrukku adaikkây amudu ettâga nâl êlukku adaikkâyamudu aimbat..., nâl nel aiñ-ñâli-uri nâl onrykku ilaiy amudu padinâr-âga nâļ êlukku ilaiy amudu nûrr-orupa...nḍi nâl nel aiñ-ñâli-uri tiruvilâv-eluntarulum idattu tiru-viļakk-erikka nâļ onrukku ennai padinâliy-âga nâl êlukku ennai elupadinâli ennai nâlikku ner-padakk-âga ner-padinoru-kalanêy-iru-tûpi kaputtîrttam âdi arulumpôdu sâttiy-aruļa-p-puḍavai ongukku-k-kâšu araikkâlukku nel tûṇi-oru-nâ....tîrtt.. ...di šārtti aruļa-p-pariyattam ongukku-k-kāšu araikkālukku nel tūņi-oru-nāļi Brahmatyam-panuyan oruvanukkum mantra-japam-panuuvan oruvanukkum stôtram vinnappañ-jeyvân oruvanukkum pêrâl dakshanaikku-k-kâšu kâlum Irukkuyêdi oruyanukkum Sâmayêdi oruyanukkum Yašuryêdi oruyanukku dakshanaikku-p-pêrâl kâšu araikkâl-âga kâšu ongê-araikkâlukku nellu mukkalanê-kuruni-oru-nâli tiruvilâvil šêvittârum âdinârkkum pâdinârkkum prasâdań-gudukka-p-parišattań-golla-k-kâšu nâlukku neg-padinoru-kalam mâtirušanti ševya-t-tiru-mulaiy-atta ner-padakku toraiyum uluntum ullittu vêṇḍuvana kolla ner-padakku pôdâdikkum idattu kan...yâv-oruttikku savvâpara..tukkup-pon arái-k-kalañjukku-k-kâšu ongukku nel iru-kalanêy-iru-tûṇi-k-kuguṇi udukka-k-karai onrukku-k-kâšu kâlukku nel iru-tûni-iru-nâli bhêri-vêţţikkap-puda.....nrukku....šu kâlukku nel iru-tûṇi-oru-nâḷi bhêri-kkîḷ aṭṭa neṛkuruni . šâ-kkodikku-p-pudavai onrukku-k-kâšu araiyinâl nel kalanê-tûninânâli bali ida âdu ongukku-k-kâšu...lukku nel iru-tûṇi-iru-nâli tiru-v-amudukku santi onrukku ariši iru-nâli âga nâl êlukku-t-tiru-v-amudariši kuruņiaru-nâliyinâl nel tûni-munnâli santi onrukku kariyamudu onrukku nel ulakk-âga nâl êlukku nel nâli-mulakku santi ongukku adaikkây amudn irandâga nâl êlukku adaikkây amudu padinâlukku nel nâli-uri santi ongukku ilai amudu nâlâga nâl êlukku ilai amudu iru...tteţţukku nel nâli-uri santi onrukku-t-tiru-vilakku onrukku ennai oru ševid-aga nal elukku ennai

oru-ševid-aga nal elukku ennai alakke-iru-ševidukku nel iru-nali-uri yagašâlaiyil irukkum Sâmundâ-kalašam onrum nava-.. mbangalum irukkum šayana-vêdikai mêl atta nel padakku ariši nânâliyinâl ner-kuruni kumbañjûla-p-pudavaikku-kkâšu our-araikku nel nâr-kalanê-kuruni-nânâli nâl onrukku nantâvilakku ongukku ennai ulakk-âga nâl êlukku ennai nâli-mulakkinâl nel mukkuruni-nânâli kumba-devataigal padinmarkkum Astra-dêvarkkum santi ongukku-ppêrâl tiru-v-amudariši iru-nâliy-âga nâl ongukku ariši padakku-nânâliy-âga nâl êlukku-ttiru-v-amudariši kalanê-ain-guruni-nânâliyinâl irand-añjâkki nel mukkalanê-êlu-kuruni-aru-nâli santi onrukku-kkariyamudu irandukku nel nâliy-âga nâl êlukku nel êlu nâli santi onrukku adaikkâyamudu irupattiraṇḍ-âga nâļ êļukku adaikkâyamudu nûrr-aiym-. .ttu-nâlukku . . . guṇi-êlu-nâli-uri santi ongukku ilai amudu nâgpattu-nâlâga nâl êlukku ilai amudu munnûrr-ettukku ner-kuruni-êlu-nâli-uri širu-kâlaippalikku ariši iru-naliyum madhyana-balikku ariši iru-naliyum udira-balikku âdu ongum antiyampôdu arkki . . balikku ariši iru-nâļi ardha-yâma-balikku ariši iru-nāļiyum ādu ongum āga nāl ēlukku ariši kuruniy-āga nāl ēlukku ariši elu-kuruniyinal ner-kalane-ain-guruni .. nali adu padinalinal adu onrukku-k-kâšu kâl-âga-k-kâšu mûnr-araiyinâl nel onbadin-kalanê-êlukuruņi-nānāļi graha-šāntikkum arputa-šāntikkum nāl onrukku ādu onrāga nâl êlukku âdu êlinâl kkâšu onrê-mukkâlukku nel nar. .lanê-iru-tûni-k-kuruniaru-nâli balipôdu pîdattu-ppidivilakku irandukku ennai mulakk-âga nâl êlukku ennai aiñ-ñâli-ulakkinâl nel iru-tûni-p-padakku-nânâli nava-hômattukkuch-charu onbadukku nâļ ongukku ariši padakk-iru-nâliy-âga nâl êlukk-ariši kalanê-mukkuruni-aru-nâliyinâl nel mukkalanê-mukkuruni-mun..li hômattukku nâļ ongukku ney nânâli-uriy-âga nâl êlukku ney muppattoru-nâli-uriyinâl ney nâlikku ner-padakk-âga nel ain-galanê-mukkuruni Sâmundâ-hômattukku nâl onrukku âdu onrâga nâl êlukku âdu êlinâl âdu onrukku-k-kâšu kâl-âga kâšu ongê-mukkâlinâl nel nâg-kalanê-iru-tûni-k-kuruni-aru-nâ...yamu...šikku nâļ ongukku-p-perunti-tiru-v-amudariši kuguniy-âga nâl êlukku tiru-v-amudariši kalanê-mukkuruniyinâl irand-anjâkki nel mukkalanê-kuruni-nanâli nâl ongukku-kkagiy-amudu irandukku ne. iru-nâliy-âga nâl êlukku neg-kuguniaru-nâli santi onrukku-ttiruvilakku iraņd-âga santi mūnrukku tiruvilakkârukk-ennai âlakkê-iru-ševad-âga nâl êlukku ennai nâli-iru-ševittukku nerpadakk-oru-nâli samâptiyil erumaiy-ettu erumai onrukku-k-kâšu irandukku nel ain-galanê-tûni-p-padakku..pašuvukku âdu onrukku-k-kâša kâlinâl nel iru-tûṇi-iru-nâḷi...ṇya-vadaikku âḍu ongukku-k-kâšu kâlukku nel iru..ni-irunâli muttirâšâriyanukku udaiyum uttiriyamum itta pudavai irandukku-kkâšu araikku neg-kalanê-tûni-nânâli dakshanaikku-p-pon mukkalañjukku-kkâšu ârukku nel ppadinaru-kalanê-tûni-p-padakku šû..nukku udaiyum uttiriyamum-iḍa-p-puḍavai iraṇḍukku-k-kâšu araikku neg-kalanê-tûṇi-nânâli udaiyum utti....mum-ida-p-p....irandukku-k-kâšu araikku ner-kalanê-tûni-nânâli

109 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru...valara iru-Nila..., ntaiyum pôg-Chaya-p-pâvai.....ni-ch...perun-têviyar-âgi inb-ura ne..ti.....l-Idaiturai-nâdun-tudar-vana-vêli-ppadar - Vanavâšiyuñ - julli-šûl - madit - Kollippâkkaiyum nannark-arum-aran-Mannaikkadakkamum poru-kadal-Îlatt-araiyar-tamudiyum âṅg-avan-dê....kkar Tennavan vaitta šuntara-mudiyum I.....te. rai-Îla-mandalamuluvadum eri-padai-k-Kêralan muraimaiyir-chûdun-guladanam-âgiya palar pugal - mudiyuñ- jeng-adir-mâlaiyuñ-jang-adir-vêlai-t-tol-perun-gâvar-pala-palantîyuñ-jeruvir-chinavil-irupattoru-kâl araišugaļai kaţ......tîv-araṇ-karudi iruttiya šembor-Tiru-t-tagu-mudiyum bayangodu pali miga Mušangiyil mudugitt-olitta Jayašingan alapparum pugalodum pîdiyal Irattapâdi-êlarai-ilakkamum nava-nedi-k-kula-peru-malaigalum vikkarama-vîra.Šakkaragottamum mudiravada-vallai Madu..ndalamuń-gâ-mi.....yum veň-jilai-vîrar Pañja-ppaļļiyum pāšadai-p-paļana Māšuņi-dēšamum ayarv-il vaņ-kîrtti Âdinagaravaiyirchantiran-rol-kulatt-Intirâšunai vilaiy-amar-kalattu-k-kilaiyodum pidittu-p-paladanattôdu nirai-kula-dana-kkuvaiyun-gittarun-jeri-milai Otta-vishaiyamum pû...šêr nar-k-Kôšalai-nâdun-Tanmapâlanai vemmunai alittu vaṇḍ-urai-šôlai-t-Tandabuttiyum Iranašûranai muran-uga-t-tâkki-t-tikk-anai-kîrtti-t-Takkana Lâdamun-Gôvi.....du-kalar-Changottal-Mahipâlanai veñ-jamar-vilâgatt-añjuvitt-aruli oṇḍiral-yânai..m peṇḍir-baṇḍâ.....la-neḍuń-gaḍal-Utti.. Lâdamum veri-malar-t-tîrttatt-eri-punar-Kangaiyum alai-kadal-naduvut-palakalañ-jelutti Šaugirâma-vijaiyôrtuuga-panman-âua Kidâratt-araiyanai vâr-kayam.....g....ppigakkamum ârtt-avan-aga-nagar-p-pôr-t-toljil vâšalili Viehchâdira-t-tôraṇamum pottoļi-punai-maṇi-p-pu.....na-maṇi-kkadavamum

(ni)niyai-šri-Vijaiyamun-turai-nîr-Pannaiyum van-malaiyûraiyir-ron-Malaiyûrum âl-kadal-a...]-šûl Mâyirudingamun-galangâ-val-vinai Hangâšôbamun-gâpp-uru... ppappålamu..... mum vilai-p-pain-tûr-idai Valaippandûruń-galai-ttakkôr-pugal talai-t-Takkôlamun-tida-mâval-vinai Mâdamalingamun-galâmudirkadun-tigal Nil. muri-dêšamun-tênakkalâ-polil Mânakkavâramun-todu-kalagkâvar - kadu - murat - Kidâramu-mâ-pporu-dandâr-konda Kô-pParakêšaripanmar âgiya udaiyâr šrî-Râjêntra-Šôla-Dêvarku yàndu 22 âvadu....Šôla-mandalattuk-Kangâšâyarattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu - p - Pidâriyâr kôyi . . munbu ittigaiyâl-eduttu ningadu. . ngi udaiyâr šrî-Râjêntra-Šôla-Dêvar arulichcheyya eduppittân Šôla-ma. lattu Uyyakkondâr-valanâţţu Vennâţţu Amanakudiy-âna Kêralântaka-chaturvêdi-mamgalattu Nârkkaṇa-šrî-Krishnan Raman âna Rajêntra-Sôla-Brahmamârâyan magan Mârâyan-Arumoliy-âna šênâpati Uttama-Sôla-Brahma-marayan ik-kôyil eduppittu i-dêvarku chantraditya-vara erikkakadavid-âkki Janavârkalpagam-ennu.....ta tirununtâvilakk-onrinukku ik-kôvilil Šiva-Brâhma(ma)nan Âlan Vinaganuñ-Jankaran Tiyambakanum ullittar-vašam vaitta šâvâ mûvâ nall-erumai êļu iv-viļakku ning-eriya itta nuntāviļakku nirai Âyiravanadu..kôlâl nûrru-p-palam ivarkây-t-tirukkôyil-eduppittân Jayangonda-Šôla-mandalattu Šengâttu-kkottattu Mâginûr-uâttu-k-Kâttumânapâkkattu Brâhmanan Mûtta-vagaittûdan Tiruppori Ambalattâdi Kshatrišikâmani-valanâțiu Velânâțiu Eyinangudaiyân-âna Mûtta-vagai-ttiruppalli-ttongal-udaiyan Šintamani Šankaran Kuvalalattu-p-Pidariyarkku chantraditya-vara erippadâga it- têvarai ârâdikkum Šiva-Brâhmaṇar-vašam oru santi erippadâga vaitta šanti-vilakku ongu

109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî ip-pîdañ-jeyvittân Anda. daiyân Mâdavan pôr-êru

110

At Kôlâr, on the outer wall of Kôlâramma temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaļāla-pura-paramēšvaran Gaṅga-kulôgpavan Kâvêri-vallabhan Nandigiri-nāthan Uttama-Šôļa-k-Kaṅgan-âna Veṭṭummāra-Bâṇanena Kuvaļāla-Nāchchiyār dēvadānaṅgaļilum dēvargal dēvadānaṅgaļilum maggui-Kuvaļāla-nāṭṭil-uļļa dēvargal dēvadānaṅgaļilum tiruviḍaiyāṭṭam paḷḷichchantaṅgaḷilum-uḷḷa nila-vari avichchu-p-pāṭṭamum manai-paṇamum vâ., paṇamu-maggulḷa vari-vugaḷum viṭṭên it-tanmattai yagakkunān Gemgai-k-karaiyig-kurāg-pašuvai-k-kongān Piramavattiyilê viḷuvân-âga idu pan-Māhēšvara-rakshai, šivam-astu agam-agivagk-agam-alladu tuṇaiy-illai

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pûrva-dêšamuń-Gangaiyuń-Gadâramuń-gonda Kô-Parakêsaripanmarâna udaiyâr šrî-Râjêntra-Šôla-Dêvar yându 1. âvadu. 240 nâl Nigarili-Šôlamandalattu Kaivara-uattu Vikkirama-Šola-purattu vitt-arulina kovilin-ullal âttattu-v-velikkûdattu eluntaruliy-iruntu Nigarili-Šôla-mandalattu-k-Kuvalâlanâţţu-p-Piragampalli vellân-vagaiyil mudalil yându padinârâvadu mudal tavirntu ivv-ûr kâni-kkadan nellu nûrru-elupattaru-kalanê-nâ-ttûni-p-padakku-nânâlimulakkum pou nûyru-muppattiru-kalañjê-mûnru-mañjâdiyum âru mâkkâni yam in-nâțțu-k-Kuvaļâlattu-p-Pidâriyârkku vêndum nivantan....yându padinagavadu mudal iguppadaga dévadanam-aga variyilittu-k-kudukka-v-engu tiruvâymolintarulinâr engu tirumantiravôlai Nittavinôda-vala-nâţţu Ven..... Gangaikonda-Šôla.....luttinālum tirumantiravôlai-nāyagam Gangaikonda-Šôla-purattu Râjavijjâdara-pperunteruvil Šonakanšâvûr Parañjôti âna Râjêntra-Šôla-kKantiruvapperayanum Uyyakkondâr-vala-nâţţu Vennâtţu Kêralântaka-ch-charuppêdi-mangalattu Nârkkana-mârâyan Râjarâjan-âna Râjarâja-Brahma-marayanum Kôvanaehchan-ana Gangaikonda-Šôla Animuri-nad-alvanum Uyyakkondar-valanattu......dayan.....tama-Šôla....karanum oppittu-p-pugunta kêlvippadiyê variyilittu-k-kolgav-engu Uyyakkondar-valanâttu Vennâttu Kêralântaka-ch-charuppêdi-mangalattu Nârkkana-mârâyan Jananâdanâr-âna Râjêntra-Šôla-Brahmâdirâyar êva ivar êvinapadiyê udankûttattu adikârigal Mummadi - Šôla - mandalatt - Añjippontakôlai adikârigal Nittavinôda-valanâţţu Âvûr-kûrrattu Kilinalûr-kilavar Vidangan Dêvanâr âna Jayangonda-Šôla-mûvêntavêlarum Kshatriyašikâmani-valanâţţu-t-Tirunaraiyûrnâțțu-ch-Chembiyanalûr-udaiyâr Ninrân Pattanârum vidaiyil adikârigal Kshatriyašikâmani-valanâțțu Velânâțțu Širukûrrunallûr-kilavar Kollaiputtanârâna Uttama-Šôla-p-Pallavadarayarum Uyyakkondâr-valanâțțu Ambar-nâțțu Perumpola-udaiyâr Kuditângi Šeţţânârum Pândikulâšani-valanâţţu Eyinâţţu Pugaiyunikudi-udaiyar Alangulavan Šangamaniyarum Arumolideva-valanattu Tenbali-nâțțu Šentamangalam-udaiyâr Kuru...rriyâr-âna Kadâran-gonda-Šôlamûvêntavêlarum Nittavinôda-valanattu Vîra-Šôla-valanattu Šentamangalamudaiyâr Attikôvan-Âdittanârum...li-dêva-valanâtţu Puliyûr-nâţţu Muruganallûr-udaiyar Kâdan Ganavatiyar-âna Irumadi-Šôla-mûvêntavêlarum Kshatriyašikâmaņi-vaļanāṭṭu Paṭṭana-k-kûrrattu...lâḍagai-uḍaiyân Ninrān Araṅganārum Rajentrasinga - valanāṭṭu - t - Tiruviutaļūr - nāṭṭu Madurantakanallūr - uḍaiya... kadavan Erintodiyar-ana Parakêšari-mûventavelarum ... kkum di-nattu Irajêntra-Sola-valanattu Šola-Pandiya-valanattu-t-Tirupputtûr..lachchan Vasantayâji šrî...shnapura-Nârâyana-battarum êva-p-puravuvari-tinai.....ni

Râjarâja-Pândi-nâţţu Râjêntra-Šôla-valanâţţu-k-Kîlkundârru-ch-Chôlašikâmaninallûr-udaiyân šanakampanum Šôļa-maņdalattu Arumoļi-dêva-valanāttu Valivilakkûrrattu Vikkirama-Šôla-nallûr-udaiyân Baladêvan Lôkašûlâmaniyum puravuvaritinaikkaļam Arumolidêva-vaļanāţţu Purangarambai-nâţţu-k-Kulalûr - udaiyân Nâgana...yum Râjarāja - Pândi-nâttu Madurântaka-valanâttu Alarrûr-nâțțu Jananâdanallûr-udaiyân Kaiyilâyan Ambalamum mugavețți innâțțu Mudikonda-Šôla-valanâțțu Vendaikkudi-nâțțu Ilavenmai-udaiyân Uttaman Aranganum Ainnûrruyan Ârayamurdum yarippotta-kkanakku Šôla-mandalattu Râjêntrašinga - valanâțțu Manni - nâțțu-ppațțam - udaiyân Šcvûrka...puramum variyilidu Nittavinôda-valanâttu Mudi-chChônâttu Vâluva. . ka. . dayân Tongal Ambalamum pattôlai Puliyangudaiyân Širiyân Venkâdanum dêvadânam variyiliduvitta pura..varitinaikkalattu mugavetti Aññurruyan Ârâyamudum vâšitta varippottaga-k-kaṇakku Śôḷa-maṇḍalattu Râjêntra-šiṅga-vaḷanâṭṭu Innambaranâtțu-p-Periyangudaiyân Tiruvišalûr Kûttâdiyum pattôlai-eludina Pândikulâšani-valanâțtu Eyil-nâțtu Kovvaimangalam-udaiyân Bațțan Bațța..... yându padinârâvadu nâl irunûrr-enbatt-onrinâl yându padinârâvadu mudal dêvadânam âga variyilittadu ivai puravuvaritinaikkalattu mugavetti Aiññûrruvan Ârâvamudan-en eluttu ivai puravuvaritinaikkalattu mugavetti Ilavenbai-udaiyan eluttu

112 (a)

At the same place.

(Grantha and Tamil characters.)

yându padinongu nâl irunûggu-elupadu Pûrva-dêšamuń-Gangaiyuń-gonda Kô-pParakêšaripanmar âna udaiyâr šrî-Râjêntra-Šôla-Dêvar Kâñchî-purattuk-kôyilin-ullâl âttattu veli mêlai-mandapam Râjêntra-Šôlanil eluntaruli iruntu Nigarili-Šôla-mandalattu-k-Kuvalâla-nâttu Pašainâla kârânmai mivâtchiyum migudi-k-kuraimaiyum ulladanga vellan-vagaiyil mudal yandu êlavadu mudal tavirntu ivv-ûr kâṇi-kkadan nellu nûrr-elupatt-en-kalanê-oru-nâliyum pon nurr-orupatt-iru-kalañjê-iraṇdu-mañjâdiyum iraṇdu mâkkâṇiyum innâttu-k-Kuvalâlattu-p-Padâriyârkku vendu-nivantangalukku iruppadâga yându êlâvadu mudal dêvadânam-âga variyilittu-k-kudukkav-engu tiruvâymolintarulinâr-engu tirumantiraôlai Râjêntra-Šôla-nallûr-kilavan eluttinâlum tirumantiraôlai-nâyagam Râjêntra-Šôla-kKantiruvapperaiyanum Râjarâja-Brahma-mârâyanum Madurântaka - p-Pallavaraiyanum Uttama - Šôla-ch-Chôlakônum oppittu-p-pugunta kêlvippadiyê variyilittu-k-kudukkav-enru Uyyakkondâr - valanâttu Vennâttu - k-Kêralântaka-ch - charuppêdi - mangalattu Nârkkaṇa-mârâyan Jananâdanâr-âna Râjêntira-Šôla-Brahmâdhirâjar êva ivar êvinapadiyê udankûttattu adikarigal Uyyakkondar-valanattu-t-Tiruvaluntûrnâțțu Mântai-kilâr Mâran Mananilaiyâr-âna Nittavinôda-mûvênta-vêlârum

Šayangonda-Šôla-mandalattu-k-Kâliyûr-k-kottattu-p-Pâgûr-nâttu Ukkal-udaiyâr kumarar Kâlan Vâšudêvanârını Pândikulâšani-valanâttu Ârkkâttu-kkûrrattu Ârkkâdu-kilâr Puganidi Râjâdittanâr âna Uttama-Šôla-Ârkkâttu-mûvêntavêlarum Arumolidêva-valanâttu Inganâttu Ilaiyânkudaiyâr Râjâdittan Kûttâdiyârâna Parakêšari Vilupparaiyarum Râjarâja-pPândi-nâttu-k-Kidachchembi-nâttu Šembil-nâdu-kilavar-kilavan Šaturanâr-âna Vânavan-mûvêntavêlârum Arumolidêva-valanâttu-p-Puliyûr-nâttu Muruganallûr-udaiyâr Kâdan Ganavatiyâr-âna Irumadi-Šôla-mûvêntavêlârum naduv-irukkum Nittavinôda-valanâţţu-k-Kilârkkûrrattu-p-Pulla-mangalattu Paramêšvarabatta Savva-kkirutu-yâjiyârum vidaiyil adikârigal Nittavinôda-valanâtţu Âvûr-kkûrrattu-k-Kilinallûr-kilavar Vidangan Dêyanâr âna Šayangonda-Šôla-mûvêntavêlarum Kshatriyasikâmani-valanâțțu Velâr-nâțțu-ch-Chirukurranallûr-kilavar Kollaiputtanâr âna Uttama-Šôlap-Pallavadaraiyarum Jayangonda-Šôla-mandalattu-ch-Chengâttu-k-kottattu Mâganûr-nâttu Valâmangalam-udaiyâr Vêngadayan Erinjodiyârum Sôlamandalattu Arumolidêva-valanâttu Vandâlaivêntar-k-kûrrattu-p-Panangâdikudi-udajyâr Šadajyan Puttanârum êya-p-purayuyaritinajkkalattu-k-kankâyi Jayangonda-Šôla-mandalattu-t-Tirumunaippâdikkungattûr-nâţţu Âggûr-udaiyân Pôdan Echchilum Baladêvan Lôkašûlâmaniyum pâvarvaritinaikkalam Šôlamandalattu Arumolidêva-valanâttu Purangarambai-nâţţu-k-Kulalûr-udaiyân Nâgan Nantiyum mugayetti Râjarâja-p-Pândi-nâttu Madurântaka-valanâttu Venbaikkudi-nâttu Havenbai-udaiyân Uttaman Aranganum varippottaga-kkanakku Jayangonda-Šôla-mandalattu-p-Puliyûr-k-kottattu-t-Tudarmuni-nâttup-Pêlûr-k-Kumarântai Kâraṇanê-Kadiranum variyilittu Šôla-maṇdalattu Šayašingakulakâla-valanâţtu-t-Ten-Panangâdu-nâţţu Šâttanûr-udaiyân Vîraranan Aranganum pattôlai Pândikulâšani-valanâttu-k-Kiliyûr-nâttu-k-Kôvaimangalam-udaiyân Battan..pâlakanum iruntu yându padinmûngâvadu nâl irupattonbadinâl Nigarili-Šôla-mandalattu-k-Kuvaļāla-nāttu-p-P....la vellān-vagaiyil mudal yand-alavadu mudal tavirntu ivv- ûr kâṇi-kkaḍanellu nûrr-elubatten-kalanê-oru-nâlikkum pon nûrr-orupatt-iru- kalañjê-irandu-mañjâdiyum irandu mâkkâniyum Nigarili-Šôla-mandalattu-k-Kuvalâla-nâţţu-k-Kuvalâlattu-p-Padâriyarkku vendum nivantangalukku iruppadaga.....mudal devadanam-aga variyilittu-k-kuduttadu ivai puravuvaritinaikkala-nâyakan Kulalûr-udaiyân eluttu ivai mugavetti Ilavenbai-udaiyan eluttu 🛭

112 (b)

At the same place.

(Grantha and Tamil characters.)

svastišrî Vîra-Pâṇḍiyan talaiyum-Jê...n Šâlaiyum Haṅgaiyum Iraṭṭapâḍi-êḷaraiy-ilakkamuṅ-goṇḍu Kalliyâṇa-purattu jaya...m nâṭṭi vîra-siṅgâsanattu viggiruntu Vijai-Râjêntran-ong-abhishêkañ....ḷina Kô-pParakêšaripanmar âna

udaiyār šrî - Vijaiya - Rājêntra - Dêva...muppattaiñjâvadu Vijaiya - Rājêntra - mandalattuk-Kuvaļāla-nāṭṭu šrî Kuvaļā.....

112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Arumolidêva-valanâțțu Têvûr-nâțțu Âṇḍakkuḍaiyân Mâdavan pôr-êgu

112 (d)

At the same place.

(Grantha and Tamil characters.)

......tiru..shêkam o..nâl.....lañju tiru-neggiyig-paḍam onginâl nigai pon nâgpadin-kalañju mâlai..munnaḍi.ga......maikkâgaiyim âga-p-pon aymbattêlu kalañjum paṭṭa mûnginâg-pon irubattu..lañju......n patton-badin kalañjê-mukkâlu tiruttôlig-k-kaṭṭina paṭṭam eṭṭinâg-pon..pon...lañ-jum...l onginâ nigai pon padin-mukkalañjaraiyum vellikkachche..m onginâl nigai..lañjê....idu ivv-ûr...ti...yârum-ippaṇḍâram..rakshikkakaḍavar âgavum valañjiyattukku...kkaṇḍu rakshippa..râḍu o...bhi..idha koṇḍu erikka kaḍava nuntâvilakku.mûngn-šantiyum erikkuñ-janti-vilakku 12 nišatam...amudu aivumu...hmaṇar...dêvadânam Pašaivâla ûrâr nekkaḍamaikku erikka nuntâvilakk-ongu ivûr vâṇiyar.ti..ṭṭuñ-jekk-iraṇḍiṇâl nuntâvilakku 2 i dê....gaiyûrâr nekkaḍamaikk-erikku-nuntâvilakk-ongu kâlai-vilakku i.gumbukâṇi vilakku 4 mâga maṇi..gum-irumbum-uṭpaḍa.......

112 (e)

At the same place.

(Grantha and Tamil characters.)

..... daiturai - nâdun - tudar - vana - vêli-p-padar-Vanavâši šaṅg-adir-mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruṅ-gâva ṭṭu-k-Kuvaļâlattu-p-Paṭṭâla-gakku-t-tiru kku ... mêlâl

112(*f*)

At the same place.

(Grantha and Tamil characters.)

......koṇḍa Kô-pParakêšaripanmar âgiya uḍaiyâr šrî-Râjêntra-Šôḷa-Dêvarkku yâṇḍu 1 .vadu Nigarili-Šôḷa-maṇḍalattu Kuvaḷâla-nâṭṭu-k-Kuvaḷâlattu Bhaṭṭarukkukku santi mûnrukku erikka oru vilakki ...ik-kôyilil tiru-v-ârâdanai-šeyyum Šiva-Brâhma(ma)ṇar-vašam tiruviḷakku onrukkum Kshatrišikâmaṇi-vaḷanâṭṭu Tirunaraiyûr-nâṭṭu Nanti-purattu Vîra-Šôḷa ...

.

112(g)

At the same place.

(Grantha and Tamil characters.)

nnavar	pakka mâ .	kkoṇḍa k-	Kollippâkkaiyu
naṇṇark-arum-araṇ	Mannaikkadak	vig-chchinavil	irubattoru-kâl
araišugaļai katta Par	aniya.	$1,\ldots,R$ â ${f j}$ ê $\ldots,{f l}$	a
tumêtenku			

113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradolage Saka-varusha sâvirada mûnûra vondaneya Siddhârtti-samvatsarada Chayitra-su 1 Sô svasti srîmanumahâ-mandalêšvara ari-râya-vibhâda râya-gaja-mastaka-sûla virôdhi-râya-nirdhûma.....rana-Bhayiraya sangara-Vîrabhadra-..râya-Râļa prithivî-pati-râyabhayankara Harihara-sadana.podiyanda...mûra-râyara ganda Nâganna-vodayara kumâra Dêpanna-vodayaru darâ-prntuvî-mahântugalu Dêpaṇṇa-voḍaya-Mâmmalaga-râhutaru Kôlâla-nâda-prabhu-Muttanna-jîyaru Sonna-gaundaru Yirigi-setti pattanasvâmi-Amarândala-jîya ma..... Hogariya Mânirânda-jiyara maga Bayyappa Nâyanna Kimbavâdiya Mâra-dêva Abbinevîrâ makalam Hambûyi-jîyanu Hudakulada Vâlândi-jîyyara maga Vôbannanu volagâda samasta-gaundu- prajegalû Kôlâladaliya stânikarû Vâsudêva-mârâyanu... kantha-marayanu olagada stanikaru a-deviya stanake mukhyarada Devappajîyarige kotta sâsanada kramav entendade nimage dêviya stânika jîyya-pattavanu katti. . â jîyya-pattake navu nimagedarâ-purvakavâgi Kôlâla-nâda Andiganahariya-grâma 1 kam saluva chatus-sîmeyanula gadde beddalu muntâgi voudu mêlu-vonnu sakala-suvarnnadâya sarvâ-bâda-parihâravâgi nadavudu yî-darma â-chandrârkka-stâyiyâgi nadeyaluladu â-jîyya-pattakke stâna-stânadalû jîyyarugalige âvâva sîme vuntu â-sîmegalû yî-stânada.. Dêvappa-jîyage saluvudu i-dharmake ârâdarû tappidarû Gangeya tadiyalu kavileya kon......

114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1459neya Viļambi-sanıvatsarada Jêshţa-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-dhirâja râja-paramêšvara vîra-pratâpa-srî-Achuta-Râya-mahârâyarû prithivi-râjyam gayiutam....vîra-bhaţarige dharmavâgi viţṭa...yanavarû avara pârupatyadallû....srî...... Kôļâlake pratinâmavâda Kôļâla-Bhârgava-Parašurâma-pratishţhe Kôļâla-dêvî chatur-yuga-pûjita puṇya...kshêtra.... dêva-stânada grâmagaḷige......

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti šrî Râjêndra-Šôla-dêvar tiru-nâmattâl Kaḍambanâkkai-nâṭṭu Kanakapavvadam âna-ch-Chûlkalmalai-kkîl Iṭṭakirai Tribuvanaiyan magal Jakkiyappai eduppitta-ttiru-ch-churru-maṇḍagam šrî-Râjêntra-Šôla-dêvan

118

On the Bagu Baodi in Kolar.

(Persian characters.)

1200—Huval Hâfiz kulo shayin hata nal mâyi katabuh

119

At the tank in Kolar.

(Persian characters.)

Zil ullâhil malik il malnân Țîpu Sultân pâdshâh e ghâzi khal adallâhu mulkahu o saltanatahu ba farmân e Sultân e Shâh e jahân ke Saiyid Buḍan 'Amîl e jânfishân cho dar sâl e Sâhir ba mâh e Taki ke barbast e tâlâb e Kansar davâu—1201 Hijri

120

At Têruhalli on the Kolar Hills, on the basement of the Gangadharêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaļāla-pura-paramēšvaran Gaiga-kulôtbhavan Kāvêri-vallabhan Nandigiri-nātan Uttama-Šôļa-kKaigan-āna Vîra-Gaiganena Gaiga-maṇḍa-lattu-kKuvaļāla-nāṭṭu-kKuvaļālattu Muchukunda-giriyin mēl Vîra-Gaiga-nallūril uḍaiyār Vîra-Gaigîšvaram-uḍaiya-nāyanārai-ttiru-pratishṭhai-paṇṇi-ttiru-kkaṛraḷiyuñ-jātti-chChakarai-yāṇḍ-âyiratt-oru-nūṛru-muppatt-onbadu Dhātra-sainvatsarattu Chittrai-māsattiṛ-padineṭṭāu-tiyadiyun-Tingaḍ-kkiḷamai-yum-apara-pakshattu Aṭṭamiyun-Tiruvôṇamum peṛrav-anṛu in-nâyanārkku-ppū-šaikkun-tiruppaḍimāṛrukkun-tiruviḍakkukun-tirumēṛpūchchukkum maṛrum pala-nimandaigaḍukkum-âga Kuvaļālatt-ēriyil mēlai-ttūmbininṛum puṇa-ppaṭṭu vaḍakku nôkki-ppôna Mēṭṭukkâlukku-kkiḷakku Māvaḍi-ppaṛruñ-Jekku-

rali - pparruń - Gûlichchêvagan - parrum Koraichcheruvum peruvâykkâlukku kkilakku Aiyâdêviyum Amarapperuñjeruvum-Elumichchampâlaiyum-agappadakkuli nâl-âyiram Panattiyil Periyêri-kîl-kkuli âyirañ-Jirrêri-kîl-kkuli âyiram Mušuvanmulaiyil-Ammaiy-alvarum Agattiyandaiyun-gattina eri-kil-kkuli âyiram...vamudu Parutti-êri-kîl-kkuli âyiram Uttama-Šôla-kKanga-ch-chaturvêdi-mangalam-âna Pulal-êri-kîl-kkuli âyiram edirvâyil-ettam-irandinâl nilam ettu-kkandagam Puttûrir-Chirrêri-kîl-kkuli âyiram Puttûr-ettattil-ettamanjinâl nilam-irupadin-kandagam âga varišai-kkôlâr-kuli padin-âyiramum ettanilam-irupattettu-kkandagamum vittên šandirâditta-varai šelvadâga in-nâyanityôtsavattukku mâsôtsavattukkun - Gêttai - nakshatrôtsavattukkun -Jittirai-masattu-kKêtţai-tîttha-nakshatram-a..mahôtsavattukkum pala-paņinimandakkârarkum - âga - ch - Chakarai-yând - âyiratt -orunûryu-nârpattiraud-âna Pramâti-samvatsarattu-tTingaļ-kkiļamaiyun-Jittirai-vishuvum-ânav-angu Pallavakattêri-kîl nîr-pâyu-nilam-adanga vitttên Muttakattu..nšey punšey nârpâl-ellaiyin tôttam-utpada vittên Manikattiyir-Padumakattu vittên Kuvalâlanâțțil nâr-pâl-ellaikk-utpatța šuļlišûdi pâlamari irattai-kkanr-înranavu marrumippadiy-oppanav-ellâm in-nâyanârkê vittên-ivaiy-ellâm-ikkôyir....tar..rattittum pidittuń-gollakkadavargal šandirâditta-varai šelvad-âga vittên idu pan-Mâhêšvara-rakshai koduttân-agam peggân kâggavanâ. ppinnaiy-aduttân-agañ-gâttal vêndun-gadutt-adanai mârrinân-ârra naragâlu-marr-adanai-ppôrrinân pan kâvâm

121

At the same place.

(Grantha and Tamil characters.)

svasti šrî Uttama-Šôļa-Gangan-ana Vîra-Gangan Muchukunda-giriyil Vîra-Gangapurattil Vîra-Gangîšvaran taļi-ttânam-aga uḍaiyar Vîra-Gangîšvaram-uḍaiya-nâyanarai-chchêvikka-ttaļi panniraṇḍukku-ttaļiyilāļ Tillainâyaka-ttalaikkôli Periya-nâchchiyum Vîra-Ganga-ttalaikkôli Paļļiyagai-nâchchiyum-uṭ-paḍa-ppêr panniruvagku-ppêr-oruvagku-k-kuļi âyiram-âga-ppannîrâyiran-guli Pallavakaṭṭêri-kîlê viṭṭu ivv-êriyai-chchêr...Muttakaṭṭilum-âga-ppêr-oruvagku-ppunšey-nilam iru-kaṇḍagam-âga irubattunâg-kaṇḍagam nanšey-nilamum-iṭṭu Vîra-Ganganad-âṇḍu nâgpattâgu pegga Târaṇa-samvagsarattu-tTai-mmâsattu-ppadinâlân-tiyadiyun-Jevvây-kkilamaiyun-Gêṭṭaiyum.....vangu tali-kkâṇiy-âga viṭṭên Pâḍumâṇḍâgku kuḷi âyiratt-ainûgu idu pa......

122

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kuvalâla-nâṭṭil piganda mâppu-magikk-añju-paṇamum kuṇamêgkku mûngu paṇamum-in-nâṭṭil vigga magikk-oru-ponnum toguvuṇišu naḍaivali kudiraiy-âgukkum ki.....kudirai-chchârigai...kkôyil tiruppaṇikkum šandirâditta-varai šelvadâga viţţên Puli-nâţţil Šakkili-êri-kîl-iraṇḍu vêli nilamum-orupuţṭaiyum Kuvalâlatt-êri-kîl viţṭa-v-iraṇḍu-vêli nilamum Pogkungattu-kKudirai-chchêvagar-êriyilê Kâṭṭaikaraiyum Kallaṭṭûril periyêri-kîl kuḍaṅgaiyum palaiya dêvadânam-iraṇḍu nîkkiy-allâda nilamum nîkki va....-nilavariyum vichchuppâṭṭamum-agappaḍa-ttiruvamudupaḍikku viṭṭên

123

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vettummâra-Bâṇanena Kuvaļāla....tûrmai-chChenkaranadu tiru nundāviļakkukku vittēn

124(a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍališuran Uttama-Šôla-kKaṅgar Šelva-Gaṅgar mâmanâr Pôlâla-daṇṇâyakkar tambi Šikka-ttaṇṇâyakkar magan Vallâla-dêvanena uḍaiyâr Vîra-Gaṅga'švaramu-uḍaiya nâyanârkku Vîra-Gaṅga-pputtêri edirvâyil tôṭṭam tiru-nanduvanam-âgavum idil pûvânadu tiruppalli-ttâmam-âgavum maṛṛ-ulladu tiruvilakkukku âvudâgavum ip-paḍikku Κvara-varushattu-tTai-mmâdam muda....n Vaḍuka...n ulladanai...yyakkaḍavar

124(b)

At the same place,

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1244 šellâninga Dunmati-samvatsarattu Vaigâši-mâdam 8ti tirunâļu Nâyagru-kkilamai.....pûrva-pakshattu....miyum.....uḍaiyâr Vîra-Gaṅgîšvaram-uḍaiya-nâyanâkku tirunâļukku dêvar vîra-Vallâļa-Dêvar pradânigaļil Kâ......yar kumârar Kariyay-Irâmaiya-nâya-kkar adikârigaļ Tarukkêma...gru Kempapâḍi Mâra-dêvarum...ttil Kuma-râtta Kûttâṇḍai-pôrêgum Kuvaļāla..šrî-pPeriya-nâḍavarum tirunâļukku nišata...tta....râja..ṇḍalattil...kum pon...m yin-nâṭṭavarum tiru-kkâroliyum na.....t-tirunâļum.Šoṇṇiyar mûngân-tirunâļum Ubhai-ya-nânâdêšigaļukku mûppâna Yiruga-šeṭṭiyâr nâlân-tirunâļum....y-añjân-tirunâļum Kuvaļālam...âdi-paṭṭaṇatta....gru...âgân-tirunâļum Minaḍai.....lân-tirunâ lum Yira.....Tiruttâṭṭanâgum yin.....Periya-nâttavar tiruvelichchikku tiru....šândum Tiruvaṇârapugattukku tiru-chchalagamum ullappaḍa vêṇḍuna-um Tiruvaṇanandal-nâyanârum....tiru-vve.....kôyil...tiru....tiru...kaḍava...

.

.....nukkum šeyyâd-olindavan Gamgai-karaiyil kurâr-pa...vai-kkourân.........Bramavatti kolakkaḍavan Mâhešvara-rakshai

125

At the same place.

(Grantha and Tamil characters.)

svasti srî Marudûr-uḍaiyân Kamban Villavarâyanena uḍaiyâr Vîra-Gaṅgîšuramuḍaiya-nâyanârkku oru tiru-vilakku iru-šandi erivadâga-ppottasam vêle Aḍakkaiyanena kar-kalani viṭṭên šandirâditta-varai šellakkaḍavadu idu šrî-Mâhêšvara-rakshai

126

At the same place.

(Grantha and Tamil characters.)

svasti šrî Bhujabala-Vîra-Nârâyaṇan Koygaikkuru-nâṭṭu-maṇḍalikan Malai-yâṇḍai-sîyan magan Dêvaṇḍai-sîyanena uḍaiyâr Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr Vaiygaši-ttirunâļ tirukkâroļi en janma-nakshatram âna Âyiliya-nâļ-ttirukkâroļi elundaruļuvikka-pPagar-êriyil munb-uḷḷa dêvadânattukku kîļ-arugê viṭṭa kuḷi munûrrukkum irubattu-oru-paṇattâl uḷḷa vibhavam šaudrâditta-varai šellakkaḍavad-âga Viya-samvarcharattu Vaiygâši-mâdam mudal viṭṭên

127

At the same place.

(Grantha and Tamil characters.)

svasti šrî dêvar Uttama-Šôla-kKangâra..ti-nâyan Tiṇiyar....Gangan Viluppar Nârayan Kuvalâlatt-êriyil Aiymâdêvi kuli nûrru-oru-padum Šekkuralikku vadakkil kalani kâ..irnpadum in-nâyanâr....tava....na id-iraivan....m šandi-vilakku yiraṇḍum šantarâditta-varai šelvadâga viṭṭên šrî-Mâhêšvara-rakshai ittai mârrinân......

128

On the outer wall of the same temple.

1244 Durmati-samvatsara-Vaišākha-māsa....vîra-Vallāļa-dêvara pradhāna kali-Lakkumai-daņņāyakana kumāra Kariya....Rāmai-nāyakar adhikāri Haļļa

On a rock on the way up to the same village.

(Grantha and Tamil characters.)

svasti šrî Kuvalâla-pura-paramêšvaran Ganga-kulôgbhavan Kâvêri-vallavan Nandigiri-nâdan Uttama-Šôla-Gangan-âna Vîra-Ganganukku Vikkirama-Gangan Kâli magan ..kkayena Vîra-Gangan vêlaikkâganena vêlaikkâgarê ôdi-ppôvâr mînâṭṭiyin-âla. .ittai-chcholli ivagku pinbu šâvâdêy-irundênâgil ôdi-ppô.... vêlaikkâgarku en mînâṭṭiyai-kkuduttên âvên

130

At Vibhûtipura (Kolar hobli), on the basement of the ruined Jalakanthêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kuvaļāla-pura-paramēšvaran Gaṅga-kulôtbhavan Kâvêri-vallabhan Nandigiri-nâdan Uttama-Šôla-Gaṅgan âna Vîra-Gaṅganena Gaṅga-maṇḍalattu-kKuvaļāla-nâṭṭu-kKuvaļālattu Muchukunda-giriyin kîl aḍivârattil Vîra-Gaṅganallûril uḍaiyâr Jalakaṇṭēšvara-nâyanârai-ttiru-pratishṭhai-paṇṇi-ttiru-k-karraliyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-orunûrru-muppattonbadu Dhâtra-varushattu Šittirai-mâdattir-padineṭṭân-tiyadi Tiṅgal-kkilamaiyum-apara-pakshattu Ashṭamiyin tTiruvôṇamum perrav-anru yin-nâyanârukku naivêttiya-amudupaḍikkum ttiruvilakkum ttirumêni-ppûchchukkum marrum palanimandaṅgalukkum-âga-kKuvaļâlattu-pPeriyayêri-kkîl nûru kuli nilam viṭṭên puñjikkâga-kKuvaļâlattukku-chchêrnda Vibhûtipura-kkirâmattai viṭṭên idakku šatus-sîmai-kkilakku-kKuvaļâlam terukku Kîlkkôṭṭe mêrkku Muchu-kunda-giri viḍakku Khâdiripuram ittai Kaušika-gôtra Šiva-Brâhmaṇan pûšikka-kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurâ-ppašuvai-kkonnâ palanarakaṅgalai anubhavippân šrì-Jalakantêšvaran Umâ-Mahêšvara-rakshai

131

At the same place.

(Grantha and Tamil characters.)

svasti šrî alai-kaḍal-uḍuttav-ama.talaiy-ulagatt-eṇṇ-aruṅ-gitti I..šaiyâr-adipan aṇṇal-eṅguḷandaiy-amaran-kâdalan kôd-il-pugaṭ-Kuvaḷâla-mâ-nagaraṅ-guḍi y-êrgiya âdi-vaṇikêšan Aḷagai-ppadiyun-tân-uḍaiyôn pai.yan Trailôkya-paṭṭaṇa-švâmi Aiyyan-aruṭ-chîr-šaittêvanuḍan avataritta âyiḷaiyâḷ Uyya.ṇḍai Arundati-yêy-anaiyâḷ tantây-tiru-vayigg-uditta tuḷaṅgu-maṇi-ttirumârman šeṅ-gamala-ppunal puḍai šûḷ šeḷun-Toṇḍai-vaḷa-nâḍan eṅgaḷ periyâgk-iṇaya periyân magg-îṇḍ-ulagil opp-ariya Šakarai-yâud-ôr-âyirattu mêg-chepp-ariya nûgu kaḍand-irupadu tân šeṅgadag-pin venri-punai.. ḍar-kkaḷiggu Vikkirama-Gaṅgan

kung-eginda kûg-ilai-vêg-Koggavanai iduvittu-kkott-alarum pûm-punal šûl Kuvalâlatt-êri-tanil uttamattê nîr-nila-maggoru-vêliyum-âlu šôlaiyadu tanakku vada-mêgkê viduvittu-ttiru-chchelvam pala perukki-chchi..liyu-muppoluduŭ-garutt-amaiyav-elundarulumpadi nimandaŭ-gaţţuvittu-chchandirâditta-varai tirupugal nigutti..nindalûrilattin-intu vâlg-enavê šrî-Mâhêšvararum Ainnûgguvarum rakshai

132

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru-magal-tunaivan Jaya-magal-nâyakan irunilan-gâvalan-ilangondalai, šaiman vada-tišai Mêruvil vâranam-porittôn kuda-tišaiy-induvin kula-mudar-chirandôn ten-tišai-kKâviri-chchelu-nîr-kadandôu vandišai-ppurindân vânavar-kôn-gan šenniyig-kaiyavan.. kattavand-irukkira..ponnin-âramumîramum-punaindôn en - disaiy-amararum - Iyamanu nadungi - ppandu ven - Gâliparikalam-parittôn nînedun-gunragan-tunittu Nâgar kînilaiyâl-agamê pašayânmaiyil-arašu-ppediya-ttâkkiy-âng-avar muraišam kavandu mâdagalattamarâ..yan mu-tTamit-parunitan Muchukunda-giri-nâdan vandar parava..... kkandanadanavarttana-pura-varâdîšan Šelvan-peyarâl magg-avan tirumagal palavalangu karpin-Mâdêvi-enbâl Panchavar-tûdan para-nâri-puttiran venjilai-ttadakkai Vîra-Gangan nadu...r.a širrandanar Šâraman todu-kadar-râuaittôngagk-ilaiyaval ven-gayan Vikkiramâdittagku-ttangai Kûttagku-ttân mun širandaval odakkorra-ttongiya mukkadaga. . Varadan-gôn Kachchi-kâvalan naru Tennanaiy-adukalatt-attu venr-amar-kadanda Panaviriyûr-vêndan pon panapon pun keduyê pangâkkum elir-Kanga-pperumâl attai...vâliy-agal-idatellâ-chchelvamum tôggamum yâvaiyu-nillâv-ennum nilamai-êdi arundavâmpuriuda šindaiyaļ-agiy-irund-agan-jeyivaradiyal penna en.. ņi šuggum purišaiyun-tôrana-vâyadalun-garraliy-aduvun-gavin perav-amaittu nandana-vanamuutirumadaippalliyum-amaindanikkulamum madaivilagamum paguttu orgaiyišângum iraţţai-târaiyum marrum pala pala vâchchiyangalum paţţamum-ani pûmbârikal-pagarumade Purrakattum pala-padi-nimanda-parišinuk-aruļiyang-elig-Chakarig âyirat-orunûg-ongena arinarum uraitta nâlil aniyuñ-jandamum-agilum-âramu-maniyum ponnum varu-punay-châray-kongalar kûvalai kûng-idaiy-Umaiyodu Šankaran-gannai tâpittanalê.

133 (a)

At the same place.

(Grantha and Tamil characters.)

133(b)

At the same place.

(Grantha and Tamil characters.)

svasti šri Sâdhâraṇa-varushattu Mâši-mâdam 9 uḍaiyâr Šellva-Gaṅ...švaram-uḍaiya .. kûrattâ pparâšâri Vêṅgaḍavârk-attâni âḷachchi kuḍuttôm malaiyil nelai .. kôyilluku kallu šeṅgal taṭṭôḍum .. pe .. m-mariyâdayiṭṭa .. miṅgalil varku .. nalakkôṭṭaiyil maḍaiviḷâgatil šôlai šembu .. lluku Šakhara-yâṇḍu . lâm varu mun ... kollaikum .. šandrâditya-varai sarva-mânyam kollai ku 5 kalani ... veyi .. kollai ... mariyâdi ... âm lai ku 5 kalani ku 2 Ševva .. ppalḷi .. lê kollai ku 5 kalani ku 5 kollai kshêtram-âga chandrâditta-varai sarvamânyam-âga kuḍuttôm Iḍaipaḷḷi êrilê kalani ku 5 ... nilakkoṭṭaiyil kollai ... šrî

134

At Gavimatha (same hobli), on a stone near the wet land, to the east-

svasti šrî Saka-varusha sâsirada yinnûru-yembat-eṇṭaneya Plavaṅga-saṁvatsa-rada Âsvîja-ba 5 Â srîman-mahâ-maṇḍalêšvaraṁ ari-râya-vibhâḍa bhâsege tappuva râyara gaṇḍa vîra-Bukaṇṇa-Oḍeyara kumâra vîra-Râjêndra-Voḍeyaru prithivî-râjyaṁ gayiuttiha-kâladalu a......danikôskara kbaṇḍu[ga]v eraḍu saluvudu

135

At Dodda-Hasâla (same hobli), on the outlet of the Vôtekere.

Durmati-nâma-sanvatsarada Mârgašara-ba 6 lu..ka-goṇḍa srî-Jaya..gara...kavi subata....baruyanu Hasâļada Môţi-Gauḍanige barayisi kaṭu goḍige yinâmu hola kha ¼ gadde kha ¼ idu prakâra.....anubhavisuvadu

136

At Dimba (same hobli), on a stone near Kodla-Gauda's well.

Pramâdîcha-nâma-samvatsarada Mâga-šu 10 lu srîmatu Dâ || Sûranâraṇappana-varu Dimbada Dyâvaṇṇanige koṭṭa surugu-mânyada vâ.. prakâra hola 4 gadde 4 yî-prakâra putra-pautra-pâramparyavâgi anubhavisikoṇḍu yiruvadu yandu barasi-koṭṭa šâsana

At Chôlaghatta (same hobli), in Muninâganna's field to the south-west of the village.

(Grantha and Tamil characters.)

svasti šrî Kuvaļāla-pura-paramēšvaran Ganga-kulorbhavan Kāvēri-vallabhan Nanti-giri-nādan Šoļa-Gangan-ana Vîra-Ganganena........vikku Šoļakattai idukku aḍaitta nanjai.....pāl-ellaiyum ponu-ara-kkoṇḍu maṇṇ-ara kuḍuttên Uttama-Šoļa-Ganganena Šakarai-yâṇḍu 1206 Tāraṇa-samvatsarattu Šittirai-māsam mudal pattonbadu Pirāmaṇarukkum perumāļukkum dānam-āga kuḍuttên Tāļai..kāḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum...ta...vi-mangalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu....ttama-Šoḷa-Gangan-ana Vîra-Gangan....ppaḍikku ivai Ganga-pperumāļ eļuttu ippaḍikku....nḍaimān eļuttu ippaḍikku....râyan eļuttu ippaḍikku..koṇḍa......lāṇḍānena šeluttakkaḍavên

138

At the same place.

(Grantha and Tamil characters.)

139

In Krishnagauda's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti šrî sârvabhauma-chchakkiravartti šrî-Poyšaļa-vīra-Rāmanā-Dêvark-iyāṇḍu 32 ṇḍāvadu Šakābda.... âna Sarvajit-samvatšarattu Vaigāši-mādam pattonbadān-tiyadiy-āna Rôhiṇiyum Budhan-galam-âna pūrva-paksha Prathamai iunāl Gaṅgapāḍiy-āna Kuvalāla-nāṭṭu ... rāmā chChôlakaṭṭu ... in-nālilē Bhagavan-Nārāyaṇan-āna Nāgadēva ... na šrî-vīra-Ramanā-Dēvarkku sarva ... māttham-āga Kiḍambi ... matta ... machcha ... Āṇḍānbaṭṭanum Kiḍāmbi ... ppillai magan ... chchamutti ... num ivar ... tṭārakku ..nai ... ṇam-āga Šôla gattu ... kku aḍaitta nañjai puñjai ... I-ellaiyum kīl nôkkina kiṇarum mēl nôkkina maramum ... ha-kshêtrārāmaṅgalum

sarvamâ. yam-âga. nichchai.... pala-varivu. teņ..... šaṅgama-šâkai uttarâna. .vichchappâṭṭam.... pašu. ḍâram ulppa..... llâm-igaiyili-dânam dânam-âga-kkuḍuttên Nâga-dêvarena... šandirâditta-varai šallakkaḍa-vadu..... podikku pattu-ppâkku ka..... van Gaṅgai-karaiyil kkurâl-pašuvai-kkonna pâvattil pôgakkaḍavân

140

At the same place.

(Grantha and Tamil characters.)

141

At Kûţêri (same hobli), on Jâru-baṇḍe in the south-west. Âṅgîrasa-saṃvatsarada Âshâḍa-ba 8 srîmatu Tirumala-šômayâjalu Tamakaṃ Prasanna-Venkaṭêšvaruniki Nâginâyinicharuvu samarpistimî

143

At the same village,

on the basement of the north wall of the Sômêšvara temple in the east.

(Grantha and Tamil characters.)

svasti šrî Kuvaļāla-pura-paramēšvaran Ganga-kulorpavan Kâvêri-vallaban Nantigiri-nādan Uttama-Šola-kKangan Gangapperumāļ piruthivi-rājyam-paṇṇā-nirka Nigarili-Šola-maṇḍalam âna Kuvaļāla-nāṭṭu-kKûṭṭēriyil Mâ....livāļa.. Pāridēvan magan ena......maṇḍalikkan ivv-ûr Akkappîšvaram-uḍaiya Mahâdēvar kôyil Šiva-Brāhmana...kkāni vēļar-Kāšyapan Kumā...n magan

Punišuvanam-uḍaiyānukku uttaram-ayana-saṅkiramattu kanaka....dhārā-pūrvakam-āga chandrāditta-varai šelvadāga-kkuḍuttu it-tēvarku-ttiru-chchenni-ḍai-puram-āga ivv-ūr-ēriy-āna ik-kuḍikāppa....šalileḍa....kkāṭṭanadi kalani-yum mērkir Taṭṭār-kaṭṭeyum viṭṭu Šiva-Brāhmaṇauukku archanābōgam-āga yiru-kaṇḍaga kalaniyuṅ-kōyil kalani-kkollaiy-iru-kaṇḍagamuṅ-guḍuttēn-idu pan-Māhēšvara-rakshai aram-aravark-aram-alladu tuṇaiy-illai Paramē tuṇai

147

At Tamaka (same hobli), on a stone in Kachetti Munivenkața's field.

šubham astu svasti samasta-sakala-šubhôdaya-Šâlivâhana-šaka-varushaṅgaļu sandadu 1480 nê Kâļayukti-saṁvacharada muvva-râyara gaṇḍa ari-râya-vibhâḍa Sadâšiva-Râya-kârya-kartarâda šrîman-mahâ-maṇḍalêšvara Râma-Râjaya-kâryya-kartarâda Diluvara-Khânana Kârya-kartarâda Sîtâpana-....ṭaparu Vîrayyage Kôlâlada-sîmeyoļu koḍi[ge]-Râmasamudra baṭa-agrahâravâgi koṭṭadu â-chandrârka-sthâyiyâgi koḍige-Râmasamudrava baṭa-agrahâravâgi koṭṭadu Turukâṇyada doregaļu tapidare pandi tindavaru Karṇâṭakada doregaļu tapidare Kašili tande-tâya konda pâpakke hôguvaru baṭa-agrahârake âva-dore tapidava kapileya konda pâpake hôhanu

149 (a)

At the same village, in Bûdigere Rangaiya's field to the west.

(Grantha and Tamil characters.)

svasti šrî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malarmagal puņara urimaiyir-chiranta manimudi-šūdi Villavar nilai-keda mînavar kulaitara Vikkalan Singanan mêl-kadal-pâya-ttikk-anaittun-tan šakkara-nadâtti vîra-simhâsanattu-pPuvaua-mulud-udaiyâlôdum vîrrirunt-aruliya Kô(vi)vâna chakkaravattigal šrî-Kulôttunga-Šôla-Dêvarkku Irâjakêšaripanmar yându 20 âvadu Nigarili-Šôla-mandalattu-kKuvalâla-nâttu-kKalaniyûr-tiru-v-Irâmîšvaram-udaiya Mahâdêvarkku ivv-ûr-udaiya Brâhmanan Kausika-gôtrattu Bahudânya-sûtrattu Karaik-kanda-Râmadêva-kamivittanan Jayangonda-Šôla-Brahma-mârâyanena i-dêvarkku avi-bali-archanâ-bhôgattukku ivv-uru.... nanjeyi-nilatil nân risha... rittu naduvitta kallâuukkum nadu utpatta nilam padinen-šan-kolal vitta nilam kuli ayiram ayiramum it-tevarai aradhikkum Siva-Brâhmanan Bhâradvâja-gôtrattu Bahudhânya-sûtrattu Irugan Muttanâna U., ka-bhattanukku udaga-pûryvam panni-kkuduttu yivanukkum ivvan varša..ttukku..yâl....virai nânum-en vargattâru mey-pôga-kkûrupadâhavum ivan vitti kottanam pala-panividai kolla.....nägavum sarva-parihäram-pannikkuduttên Jayam-kouda-Šôla-Brahma-mârâyanena......

149 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pûrva-dêšamuń-Gaṅgaiyuṅ-Gaḍâramuṅ-goṇḍa Kô-pParakêšaripanmar âna uḍaiyâr šrî-Râjêntra-Šôḷa-Dêvarku yâṇḍu 30 âvadu Kaḷaniyûr Mâhâdêvar tiru-v-Irâmîšvaram-uḍaiyârkku viṭṭa puñjai nâṛ-pâṛkellaiyum.....

150

At Gaddékannûru (same hobli), on a stone in Âvula Muniga's field.

Kali-yuga * nâlku-sâvirada-nânûga-aguvattâgarolage Saka-varusha sâvirada-munnûga-hadinayidaga volagiya Šrîmukha-sanivatsarada Jêshţa-šu 1 Sô šrîman-mahâ-maṇḍalêsvara šrî-vîra ka - Râyaru prithivî - râjyam gayiva kâladalli šrîmatu Kôlâla-nâḍa-volagaṇa Kalaniyûra prabhu Sintaka-Chanṇḍi-jîyaravara maga Chokkappanu namm-ûra baḍagi-kula-samudra villada Gaṇḍôjî Nâchôjana maga Šivaḍiyôjage koṭṭa šâsanada kramav ent endare tânu namage mâļi-geya etti koḍalâgi nâu priyavâgi namma koḍige-holadalu (back) volage nâgola koṭṭeü chandrâdityar [irnv]avarige sarvamânyavâgi koṭṭeü idake ârâdaru tappidare Gaṅgeya taḍiyali kapileya konda pâpadali hôharu î-mânyava keḍasidavaru bramhmatya-dôshadali hôharu

151

At the same village, on a stone in Vankadâri Venkaţâchalayya's field.

Šalivahana-šaka-varusha 1443 neya Vikrama-sanivatsarada Bhâdrapada-ba 5 Vôbu-Nârasimpurada mahâjanangalu ...ya stâ(back)nikaru Dyâpa-Kadurappanavarige koṭṭadu sarvamânya hola hattu-koṭaga gadde hattu-koṭaga manê vondanu koṭadu sahita anubhavisal uṭṭavaru

152

At the same village, on a stone in the Talari-manya.

Sarvadhâri-samvatsarada Bhâdrapada-šu 1 Sô-lu šri-mabâ-maṇḍalêšvara.. Râmaya-Dêvaru...hanuru Mallappa-gauṇḍarn-volagâdavaru vappi Balagaiya-guru Eḍiûra daṇḍige Vîraṇṇ-oḍaya(back)rige....bûmi idakke âru tappa-lâgadu Kâsapa baraddu

^{*} Should be 4494.

At Kâmadênahalli (same hohli), on a stone in Talavâra's field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1502 neya Vikrama-samvatsarada Âshâḍa-šu 12 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Ranga-Dêva-mahârâyaru prithivî-râjyam geyiutam yiralu šrîman-mahâ-maṇḍalêšvara Râma-Râjaya-Timma-Râjayyana pautrarâda Kôsala-Râjayana putrarâda Chinna-Timma-Râjayyanavaru Kâmadêvanahalli-Tirumalanâtha-dêvara amritapaḍi-nayivêdyake samarpisida mânya-holada šâsana tamage...yâgi salluva Kâmadêvanahalli..yalu..tamm-ayyana..vara appaṇeyalu dêvara amritapaḍi-nayivêdyake samarpisida mânya-hola-šâsana yî-šâsanada holavanu gadde sâguvaļi... sûrya-chandraru iruva kâlaŭ mânyavâgi..samarpisida mânya-hola-gadde-dharma-šâsana

154

At the same village, on a stone in nettara-kodige field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varušaigaļu 1487 neya Krôdhana-sainvatsarada Pushya-šudha 10 šrîmatu Sugațûra Tamma..gauṇḍa-rû Karagada Mayilappa-gauṇḍarige nagâru-goḍagu-hola kham ½ hattu-koḷaga yidake âru tappidarû tamma tande-tâyige samhârava mâḍida pâpakke hôguvaru

156

At Kallandûru (same hobli), on a stone in Taļavāra Rāma's field. šubham astu Raghunātha-Rājaya . . . Kannaḍa Bhārati-agrahāra Kalandûru āchandrārka-stāyigaļāgi nilagu Tammappa-gauḍaru māḍida dharmma

157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaigaļu 1536neya Ânanda-sainvatsarada nija-Jêshṭa-šu 12 lu srîmad-râjâdhirâja râja-paramêšvara pûrva-pašchima-dakshiņôttara-chatus-samudrâdhipati šrî-vîra-pratâpa šrî-vîra-Vênkaṭapati-mahârâyaru ratna-simhâsanârûḍhar âgi prithivî-râjya-gayuttam iralu..Suguṭûra Tammappa-gauḍara.....râya-šîmeye......Venkarassa-mârâjagaļu....jagaļa....sita pratigrâma baruva terege koṭṭu (rest illegible)

At the same village, on a virakal. svasti šrî Iriva-Nolamba prithvî-râjyam geyyutire

159

On a rock at the same village.

(Grantha and Tamil characters.)

svasti šrî Hôjana-vîra-Vallâļa-Dêvarukku....Kuvaļāla-nāṭṭu......

162

At Bussênahalli (Sugațûru hobli), on a stone in the south.

svasti šrī vijayābhyudaya-Šālivāhana-šaka-varushaigaļu *1288 sanda vartamāna-Bhāva-samvatsarada Chayitra-šu 13 Šu-dalu srīman-mahā-maṇḍalēšvara arirāyara vibhāḍa bhāshege tappuva rāyara gaṇḍa pūrva-pašchima-chatu-samudrā-dhipati šrī-vīra-Bukkaṇṇa-Voḍiyara kumāra šrī-vīra-Kumāra-Kampaṇṇa-Voḍiyaru Avasarada Aṅkappanavaru māḍid-agrahāra Kôļāla-nāḍ-oļagaṇa Kīļōru-galiyāda Dēvalāpurada ašēsha-mahājanaṅgaļige koṭṭa dharma paḍeda šāsana agrahārake pūrvadali saluva chatus-sīmē-voļapaṭṭa gadde-beddalu-kere-kuṇṭe-kaṭe-kāluve-gnyyalu eḍa-ereyalu tōṭa-tuḍiki-nidhi-nikshēpa-jala-pāshāṇa-akshīṇa-āgāmi-sidda-sādhya-sthāvara-jaṅgama-saha Avasarad Aṅkappanavaru māḍida nānā-gōtrada-Brāhmara vṛittigaļu dēva...yirisi vṛitti 2 Dēvaṇṇaṅgaḷige 2 Bommaṇṇaṅgaḷige purāṇada-Kali-bhaṭṭarige 1 parichāraka (rest contains details of vṛittis)

163

At Mâdavagurchênahalli (same hobli), on a rock in the south.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushammulu 1566ga Chitrabhânu-samvatsara-Chayitra-šu 1 Šukravâram srîmad-râjâdhirâja râja-paramêšvara šrîvîra-pratâpa-šrî-Šrî-Ramga-Dêva-mahârâya-ayyavâru prithvî-sâmrâjyam chayuchunnagâ Ôbi-Râja-Ramaṇa-Râjayya-Dêva-mahârâja-ayyavâru Bhâskara-Sidhê-švara-bhaṭṭavâriki yî-tathâ-tithi-sûryôparâgam-puṇya-kâlamandu Digu-Tirupatipûrvamandu tamaku taṇḍrâdulu puṇyaṅgâ bû-dânam dâra-pôsi yichchivuṇdiri ganuka tamaku Šrî-Raṅga-Râya-Dêva-mahârâya-ayyavâru amara-umbaļi pâlinchina yi-Kôļâla-sîmalôni Hogari-Chitanipalle-grâmam sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ dâra-pôsi yistini grâmamu putra-pautra-pâramparyamugâ â-chandrârkamugâ anubhaviñchukoni (stops here)

^{*} Šaka 1288 = Parabhava; Bhava = 1317.

At Sugaţûru (same hobli), on a stone iu the vegetable garden in the north-east. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1552 neya Pramôdûta-samvatsarada Vayišâkha-šu 15 lu srîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šri-vîra-Râma-Dêva-Râyaru prithvî-sâmbrâjyam geyutiralu Sugaţûra Chika-Râya-Tammaya-gavuḍaru daļavâyu-Soṇṇaya-gavuḍarige koṭṭa netara-goḍegê-šâsanada kramav ent endaḍe nînu namma kâryagalige barada šâsanada paṭṭi namma doratanakke prayâsa-paṭṭu nirvahisida nimitya nimige Sugaţûra-grâmadolagaṇa Santâ .. nâŭ ninage ... (back) netara-koḍige kôṭṭev âda kâraṇa (rest illegible)

165

On a stone in the centre of the same village.

svasti vijayabhyudaya-Šalivahana-šaka-varushangaļu 1553 neya Pramodūta-samvatsarada Vayašaka-šu 15 lu šrīmad-rajādhirāja paramēšvara šri-vîra-pratāpa-šrî-vîra-Rama-Dēva-Rayaru prithvi-sambrajyam geyyuttiralu Sugaṭūra Chikka-Raya-Tammaya-gauḍaru daļavayi-Soṇṇaya-gauḍarige koṭṭa nettara-koḍigê-šasanada kramav entendaḍe (rest illegible)

167

At Kolaganjihalli (same hobli), on a stone in the grass kaval.

Naļa-samvatsara-Vayišākha-šudda 15 lu hajarat-Pâkharu-Khânu-Sâhêbaru ya.. dêkatu Araṇi-Gôpaṇṇa-Nâraṇappa-Bhâskarayya-Subaṇṇa-Vidarayyanavaru koḍisi-koṭṭa mânya-hola kham ½ hatu-koḷaga pâla...ga Tavarigeli Timmappa ardhapâlu (rest illegible)

168

At Bantigânahalli (same hobli), on a stone below the tank. Subhakritu-samvatsarada Šrâvaṇa-bahula 5 lu šrîmatu-râja-mânya râja-šrî Nârasinga-Râja . . . Bayire Keñche-gauḍa (rest gone)

169

At Sômâmbudhi Amânikere (same hobli), on a stone built into the bund.

(Grantba and Tamil characters.)

svasti šrî vijaya-prašasti-sahita šrîmanu-mahâ-maṇḍalêšvara Tribhuvanamalla Talaikkâḍu Koṅgu Naṅgali Uchchaṅgi Vanavâsi Pânaṅgal-kôṭṭai koṇḍa Jagadêkamalla Poyišaļa-šrî-Nârasiniha-Dêvar prathivi-râjyam-paṇṇiy-aruļânigka Šakarai-yâṇḍu âyiratt-elubatt-êlu šenga Bâva-samvatsarattu Paṅgini-mâsattu mûngân-tiyadiy-âna Viyâla-kkilamai...,lâgâna šrî......lattu periy-êri u.....

170

At Šômâmbudhi agrahâra (same hobli), on a stone at the Κvara temple.

svasti samasta-bhuvanâšraya lôka-vikhyâta pancha-šata-vîra-šâsana-lahdhânêkaguņa - gaņālankrita naya - vineya - jyāna - vijyāna - Bîra - Bananja-dharmma-pratipâļana višuddha-gudda -dhvaja-virājamāna saha - samālingita - vakshastala - bhuvana - para . . . nuta Vâsudêva-Khandaļi - Mûlabhadrôdbhava-dvâtrimša-vêlâ . . . m ashtadasa-pattanamu chayusatti-yogapathamu nana-desabhyantaram-ullaravattu-nâlku-ghatikâstânamum Enenâda-padinâruvarum nâlva-deseya gavarega-pungâtrigarum gândigarum gâvunda-svâmiyum settigalû settiguttaru sênabhôvarum êkêka-bîraru kanat-kanaka-samirddharum samasta-balunkeyadanda-hastarum âchâra-galigalum kalahasa-pûrnar ânneye bêliyâge bengeleye nelalâge bêriyê mandaliyâge prithuviyê kalanâge samudramê nîrggâdigeyâge Javage sarige-vallanâge âdityana balamê mâbalam âge chandranê chandrabalam âge nakshatra-târâ-gaṇagalê toṅgalâge tettîsa-kôţi-dêvarkkalê nôţakar âge vivaram emba kavachamam tô..nney emba palageya pididû nânam bayaludam vodedu Chêra-Chôla-Pândya-mandalika-sâmanta-mahâ-sâmanta-chakravarttigaļ-modalāge nāma-dharmma-sîla-chāru-guṇagaḷi[ge] kāvarāgi pasubeyê japa-šîļâ.. ndu baļam kitti kota . . khachakranāu iridū kādi gelva Bhagavatiya makkal priya-kula-ayyavalarum Ayyavalapura-Paramêšvariya makkal appa Ayyavvayigala modalâgi......

171

At Mațnahalli (same hobli), în Jôdidâr's field.

(Grantha and Tamil characters.)

svasti šrî Irâja-Nârâyaṇa-Brahmâdhirâjan Šelva-Gaṅgan Šetu-Irâmîšuram-uḍai-yârku têrriḍum ehChelva-Gaṅgan tiru-v-Irâmîchehurarku tôrriya uṇavu-kaḍanu varâdita nalla ļattân šârriya ļuñ-jandira-šûriyar tam padavi-mârrilu-mârrâ Šôļar ... rri.... mmânilattê kku nañjai fijai ṭtên mârrinân Gamgaikkaraiyir-kurâr-pašuvai-kkonra pâ pôvân

172

At the same village, on a stone at the İšvara temple. svasti Koţţimbar daļa-manegaļ Aṇṇiûranû vaṭâlaluḷḷa eridu vildar

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

.....m âyiratt-iru-nûrru-nârpa.....ndu šenr-edirâm-ân.....ndu-samvar-sarattu Panguni...da-mudal svasti samasta-bhuvanâšı aya šrî-prithivî-vallabha mahârâjâdhirâja paramêšvara parama-bhaţţâraka Yâdava-kulâmbara-dhumani sarvajña-chûdâmani malarâja-râja malaporulu ganda ganda-bêrunda kadana-prachanda êkângavîra asahâya-sûra Šanivâra-siddhi Giridugga-malla chaladamga-Râma vairîpa-kandîrava Makara-râjya-nirmûla Pândya-kula-samuddharana Šôla-râjya-pratishţhâchârya Poyšala-šrî-vîra-Vallâla-Dêvar Puduppadaivîttil irundu šuka-râchchiyam-pannugira nâlil-Idavangattukku mukkiyarâna mûvar-ganda Pêšâni-Anuman Gênaka-šakkaravatti śrîmanu-mahâ-mandalêšvara Murâri-dêvar kumarar Pammarašar Ilavappalliyil Vayiri-dêvarku-pPâlârril nañjai puñjai nâr-pâlillaiyil konda 3 kuli-ppangâl-ulla nilamum periêriyil nam pangum kudangai â kuduttôm chandrâtya-varai šellakkadavadu inda-kkudangaiyai mârrinavan Gamgai-kkaraiyir-kurâr-pašuvai .kkona pâvatti pugirakkadavan

174

At Gottehalli (same hobli), on uppina-bande.

sakarayâṇḍu nâlku-sâvirada-nânûra-tombhattu Krôdhana-saṁvatsarada Pushyasuddha 5 ralu Goṭṭiliaḷḷiya-gauḍa šrî-Mâcharasara maga Paṅgarasaru hoyisida kallu

176

At the same village, on a stone in Sonne-Gauda's field.

Šârvari-samvatsara-Âsvija-šudda 12 lu šrîmatu Šembâji-Râjaravaru Sugaţûrahôbaliya Akaladarasaya Antrâji-paṇḍitaru vritti vandu Šâmba......

177

At Mâdamangala (same hobli), on stones on the two sides of Viragudi, alias Chokkanagudi.

(Grantha and Tamil characters.)

svasti šrî samasta-prašasti-sahita šrîmanu-mahâ-maṇḍalêšvara Talaikkâḍu Koṅgu Naṅgili Koyâggûr Uchchaṅgi Vanavaši Velvalaṅ-goṇḍa bhujabala Vîra-Gaṅga Pôla Nârasiṁha-Dêvar prativî-râjiyam-panniy-arulânigka Šagaraiyâṇḍu âyiratt-eṇbattâgu Svabhânu-saṁvaršam Nigarili-Šôla-maṇḍalattu Pudanâțțu Mâdamangalattu mâdu toru-ppôgânirka O., ța., ttûr kâniyâlan Širuttondar magan Orri-gâmundan toru-mîțțu-ppațțân nâm adukku kal-niruttinê Mâdamangalattu kâniyâlan Kachchuvarašar ta.....yân....Nâgapparaiya....kku Kachchuva-Nâga-gâmundar kudangaiy vițța kalani muppadin-kulaga....tana Kachchava-gâmundan maga Nâga-gâmundanê en machchananukku.

178

At Jangamagurjihalli (same hobli), on a rock known as kôkile-gundu.

šubham astu svasti srîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâsige tappuva rayara gaṇḍa pûrva-pašchima-samudrâdhipati vîra-Dêva-Râyara kumâra-râya Bukka-Râya prithivî-râjya mâḍuva kâlada...? 1344 neya samvatsarada naḍeyuva Šubhakritu-samvatsarada Âsvayuja-ba 14 Budhavâra ya puṇya-kâladallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-daṇṇâyaka-oḍeyaru prituvî-râjya mâḍuvalli â-Turavida-Râvige srîman-mahâ-sâmantâdhipati Arehaḷḷiyavoḷage Uttamasamudrada grâma 1 kkamâha chatus-sîme-voḷagâda gadde-beddalu kâḍârambha-nîrârambha jala-pâshâṇa-ashṭa-bhôga-têjas-svâmya-vrikshâdi-âgâmi-sahiraṇya.....

179

At Velgalbure (Kurubûru hobli), on a stone in the roof of the Mârigudi-maṇṭapa. Šrîmukha-nâma-samvatsara-Phâlguṇa-šuddha 5 Sthiravâra-šubha-dinadallu Velagalaburre-grâma-madhye šrî-Mâremmana dêvastâna kaṭisidavaru šânbhâga Subbanna Bairê-gaudana maga Honnê-gaudanu šilpi Basavana maga Mallâchâri

180

At the same village, on a stone in the Karitimmanahalli-bidu. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshangalolu nadavanta Nala-nâma-samyatsara-Bhâdrapada-šu 2 lu râ || Gôvinda-Râvu šêkadâranu

181

At the same village, on a stone in the Doddana-bidu.

Šôbhakrutu-nâma-samvatsara-nija-Šrâvaṇa-šu 5 lu râja-šrî-Khâji-sâhêbaru šrîmukhada - Šivârada - hôbaļî gavuḍagaļa Karîtimmanahaḷḷî - Môṭaṇahaḷḷi-Bayirappa koṭṭa staḷa-mânya

At the same village, on a vîrakal in the Bûdinatta field. svasti šrîmanu Gaggar-okkalâ Madalûra Kuppan togugolol bidu sattu saggiâdand ayakke mû-tûmbu-kalani parihâra kottar

183

At the same place, on the top of the virakal. svasti šrî Valigal âmbura

184

At the same village, on a stone in the Dašavanda-field. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu ? 1500 Bahudhânya-samvatsarada Pušya-šu 15 Sugaţûra Tammeya-gauḍa......

185

At Dalasanûr (Dalasanûr hobli), on a stone in front of Karaga house in Karaga street.

186

At the same village, on stones lying at the outlet of Doddakere.

(Grantha and Tamil characters.)

svasti šrî šakkivarttigaļ Vikkirama-Šôļa-Dêvarku yâṇḍu pattāvadu Nigarili-Šôļa-maṇḍalattu-pPuda-nâṭṭu nâṭṭu-gâmuṇḍan Râjêntra-Šôḷa-pPuda-nâṭṭu-maṇḍalikan šoṛ-paḍiyâl Ernttilan , ngan âna Alagiya-Šôḷa-pPuda-nâṭṭu-vêḷân magan Mâran âna Vâṇa-Vichchâdara-pPuda-nâḍ-âlvân Tiladanūr-pperi-êri-kîl-kkâḍu-veṭṭi-kkâmb-aruttu ivv-ūr Aŭkakkârîšvaram-uḍaiya Mahâdêvarku-ttêva-dânam-âga viṭṭa kuli munnūrr-aiymbadu munnūrr-aiymbadu kuliyum viṭṭên Vâṇa-Vichchâdara-pPuda-nâḍ-âlvânena it-tanmam irakkuvân Gengaiy-iḍai-kKumariy-iḍai-kkurâr-pašuvai-kkonrân Brammôttiyê paḍuvân Šiva-Brâhmaṇan Bhârattuvâji-gôttrattu Pichcha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku kâṇiy-âga nîr-vârttu-kkuḍuttôm maya-gâmuṇḍanum Vâṇa-Vichchâdara-pPuḍa-nâḍ-alvânum-ivv-iruvômum

187

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ti.....valara iru-Nila....yum pôr-Še.....neḍu-diyal-û., yul-Iḍaitu.....ḍum tuḍar..na-vêli.....muḍiyu-munnava....l-tTennavan vaitta.....

188

At Nûlupurakôte (same hobli), on a stone near the village entrance.

Saumya-samvatsarada Kârtika-ba 7 lu Daļasanûru-hôbaļî nāḍa-gauḍa Ayima-gauḍaku kulakaraṇi-Aṇṇapagâri Chaṇamêši Hiḍiyaṇa-modalâdavaru Nabâ-bu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gâṇḍlahaḷḷî Muchalakuṇṭê bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-kaṭḷê âkâra nôḍikoṇḍu masîdige darma salisikoṇḍu sukhadalli yirôdu yidake yâru tapidarû Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hôguru Musilamànaru tapidare handi tindahâge nâlugu-ûrula yallasaradu yichinadi

189

At Koṇḍênahaḷḷi (same hobli), on a rock in the šânbôg's inâm wet land in the south.

(Grantha and Tamil characters.)

šri-Nigarili-Šôla-maṇḍalattu Puga-naṭṭu Puḷḷa-dêvâr-irâšiyam-paṇṇiy-aruḷa Šômâṇḍân âna..ttira-pâlanena Poṇḍurâṇḍu periêri-kîḷê ivv-ûr Koḷḷîšuram-uḍaiyârkku nâṇ-kaṇḍaga-kaḷani-viṭṭên-i-danma-yiṇakinavan Gaṅgai-taḍi kurâṇ-pašu-konṇa Piṇamavatti-paḍuvân

At the same village, on a stone lying in front of the İsvara temple.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôla-maṇḍalattu Puga-nâṭṭil Poṇarel tiru-kKollîšuram-uḍai-yar kôyilil kâṇiy-âna Šiva-Brâmaṇa Â....ya-gô ...ttu Kâkkunâyaka-baṭṭa...

193

At Muduvâdi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-samvatsara-švîja-ba 5 Bra-lû srîmad-râjâdhirâja râja-mânya râja-srî Šambôji-Râja-mahârâjaraiyanavara kâr, ...ru Kôjâla-sîmê sarahadâlada Kaṇayâja-pantaru-modalâdavaru Kôjâlada Kômaţi...alu Chandaya Tambâra-halli-Âdepa-gauḍanavarige Muduvâḍi-Mallasamudrada kerê-keļage hâkista-kaṭuṇadali šâsana.....vâgi yiralâgi......suvahâge mâḍi Bâļâji-paṇḍitarayyanavaru apaṇe-koṭṭadu Mallasamudradallû hola kha 1 alida gadde kha 9..... â-Mallasamudraddalu sa..ke kha 3 Muduvâḍi..ke kha 6 ubhayam saha nâlavattombhattu-kaṇḍuga gaddê šâsana

194

At the same village, on a stone near the village entrance.

šrî šubham astu Šaka-varusha *1404 neya Šukla-samvatsara-Chayitra-šudha 5 lu šrîmatu Muļuvâyi-râjya....ra Dêvarâyapuravâda Muduvâḍi-agrahâ....ašēša-vidyâ-vihâra..liku....mahâ-nâya...yelana era..nigâri Ôbuļi-nâyinigâru Chinnama-nâyanigâru daṇḍa-veṭi yikina-darma-šâsanam mîru mâku yichiṭi-kâvalini Raghunâtha-šrîpatigânu......

196

At Tora-Dêvandahalli (same hobli), on a stone at the village entrance.

šnbham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1463 neya Plava-samvatsarada Bhâdrapada-šu-2 lu šrîman-mahârâjâdhirâja râja-para-mêšvara šrî-vîra-pratâpa šrî-vîra-Achchuta-Dêva-mârâyaru prithvî-râjyam geyutam iralu Râmâbhaṭṭa-ayyanavara kayyalu Kôļâlada mârâya Kôļâla-dêva-teya šrîkâryake biḍisi Devâṇḍahaļi-grâma yî-dharmake âru tapidaru tamma-tâyi-tandegaļa tapidarû

^{*}Šukla=1492; Plava=1404.

At the same place, on a 2nd stone.

Yuva-samvatsarada švîja-šu 5 lu Tammapa-gauda-ayyanavaru Linga-annanavarige pura-mâdi vița grâma

198

At Gâṇḍlahaḷḷi (same hobli), on a pillar in front of the Κvara temple.

(east face) svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya-šrî-pṛithuvîvallabham Palla[va]-kula-tilakan êka-vâkya šrîman-Nolambâdhirâjar IgivaNolamba Nolipayya (west face) pṛithuvî-râjyam geye šrîmat-VikramâdityaTiruvayyam Gang-agu...siraman âluttire Bangavâ(north face)ḍiya-kegege bittukaṭṭu biṭṭudu idan alido Vâranâsiyuma kapileyuman alidon

200

At Nukkanahalli (same hobli), on a virakal in Venkataramana's field.

svasti šrî sakala-jagat-trâyâbhivandita-surâsurâdhîša-Paramêšvara-pratihârî-krita-Mahâvali-kulôdbhava-šrî-Mahâvali-Vâṇarasar prithivî-râjyam geye Bâṇarasarum mahâja[na]rum kâduttire Nekkundi-nâḍan igiyim endu aṭṭe Bâṇarasarâ daṇḍu Pulikurikkiyuḷḷe eraḍu-daṇḍu kiṭṭi egeyuttire Nâga-Guṭṭarasam tamma êgida kudureyan maguḷe aṭṭi bâḷam kiḷṭu naḍadu palaran igidu sattoḍe Beḷḷamparavi mâ.bâḷagaḷchu-âge koṭṭodu sarvva-pâda-parihâram idam aḷivôn Bâraṇâsiyan aḷidônum sâsirvvar-pârvvarum sâsira-kavileyam konda pañchamahâ-pâtakan akku

201

At the same village, on a stone in Sanabhôga's field.

svasti šrî Šakâbda ? 1268 neya . . . mêle saluva Vyaya-samvatsarada švîja-ba 5 Sô-lu šrîman-mahâ-maṇḍa râjâdhirâja râja-paramêšvara šrî-vîra-Bukka-Râyaru pṛitbivî-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa dim pradhâni-Mallarasaru ko[ṭṭa] šâsana Nikarili-Chôļa-maṇḍalada Kôļâla-nâḍa prabhu Yirigi-Seṭṭige pûrvadalli mâ ligakke saluva Nukkanahalli-yanû koḍageyâgi koṭṭeü â-ûrige saluvantâ udda-mukha . . . - sathalaṅgalu adô vâda bhâvigalu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi Yirigi-Šeṭṭige koṭṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu (usual final versos) maṅgala mahâ šrî

At Edahalli (same hobli), on a stone set up in the manya field of the Îsvara temple.

(Grantha and Tamil characters.)

203

At Chikkapura (same hobli), on a stone set up in Râmâyanada Vasantaiya's Inâm field to the south-east of the village.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu âyirattu-irunûggu-epbattu-mûṇga..n mêg-chellâuinga Pâlavaṅga-varushattu Âṭṭi-mâsam 3 ti Triyôdešiyuṁ Viyâla-kilamaiyuṁ šrî-manu-mahâ-maṇḍalêšura ari-râya-vibâḍa bâšaikku-ttappuva râyara gaṇḍa pûrva-dekshiṇa-pachchima-uttara-nâlu-semudrâdhipati šrî-vîra-Bhukaṇâ-uḍaiyar kumarar Kamaṇâ-uḍaiyaru Mulamâyil-paṭṭaṇattil râjiyam-paṇṇinâ kalatil avar araimanai-mahâ-pradhâni Šômappa-uḍaiyavar niruvadinda...Viṭṭappân ivar tamaiyanâr Kopparašârum Nigarili-Šôla-maṇḍalam..Puda-nâṭṭil Periya-nâḍavarum Šivandikan Šennâṇan Šokâṇṇa Kaṭṭipalli Šêšaṇṇa ulliṭṭa nâvarum Tannichchaipalli-pura pâdi Aguvattu-mûvar Vîrabhadra-dêvar-mmagan Vîra-ppanukku šila-šasanâm tara Tannichchaipalli-purattukku pûrvattil šellum nañjai puñjai nâl-ppal-ellaiyu šatu-šîrmaikku kallum nâṭṭi viṭṭôm sarvamani-yam-âga šandira-âditta-varai naḍakakaḍavudu inda dhammattai keḍuttavargal Geṅgai-karaiyil kurâg-pašuvai-kkongavan pâttilê pôvargal Kopparašar dhamma maṅgâlamaha šrî

204

At Gummaraddipura (same hobli), on a stone near the pond at the village entrance.

šubham astu # a-vighnam astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshaṅgaļu 1541 neya Siddhârthi-saṁvatsarada Pushya-šuddha 12 lu šrîmad-râjâdhirâja râja-paramėšvara šrî-vîra-pratâpa šrî-vîra-Râma-mahâdêva-Râyaru Penagoṇḍeya ratna-siṁhâsanârûḍharâgi pṛithvî-sâmbrâjyaṁ geyivuttiralu Chaturtha-sa-gôtrada Sugaṭâra Tammaya-gauḍara pautrarâda Yimmaḍi-

Tammaya - gaudara putrarâda Chikka-Râya - Tammaya-gaudaru Bhâradvâja - sa-gôtrada Chaṇdîšvara-vanišada Râmajana pautrarâda kavi-sammata Narasa-Râjana putranâda Bâlakrishṇayyage koṭṭa bhaṭâgrahâra-bhû-dâna-dharma-šâsanada kramav ent andare Râmarasa-mahârâyarû tamage amara-nâyaka-tanake pâlisida ûra-châvidige saluva Yêlunâda-sîmeyolagaṇa Kôlâla-sîmeya . . râhali

205

At Vânarâsi (same hobli), on a stone in Pațel Vetta's field.

Paridhâvi-samvatsara-Phâlguṇa-šu-5 Gu šrîmatu mahâ-maṇḍaļêšvaram šrî-vîra-Kampaṇṇa-Voḍeyaru Duvâle....rige koṭṭa sam.....salnva Hode-nâḍ-oḷagaṇa Vâraṇâsiyamba ûranû nimage ma..puravâgi koṭṭa-sammandha sarvamânyav-âgi vubhaya.....horagâgi û....sarva-yâgati-saha sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa.....vâgi koṭṭa sthâna-mânya.....mariyâde

207

At Bangavâdi (same hobli), on a stone below the chikka-kerê-bund. svasti šrî vijayâhhyudaya-Šâlivâhana-šaka-varushangalu 1583 neya Šârvari-samvatsarada Mâga-šu 10 lu srîmad-râja-mânya-râja-šrî Vilâji-paṇḍi[ta] Vîra-yanavaru...veḍigeya Gaṇapatiya.....nallige koṭṭa-kaṭṭu-koḍigê-kanlu-kra-mav ent endare namma Daļasanūra-staļake saluva Bangavâḍi-kereya nîvu kaṭṭisiddakke batya-koḍige koṭṭalli varusha 1 keri-keļage achukaṭu-šudda-vâļi-gaļa (back) yallavu vomba....ḍasaluḷḷavaru yidaroḷage yâ.ḍu phala sarvamânya (here follow details) yî-prakâra nadasalullavaru endu koṭṭa-šilâ-šâsana yidake yâru

208

tappidaru pancha-maha-patakaru stana-manya mava......

At Ternahaļļi (same hobli), on a stone in Nāchēgauḍa's Karaga-field. svasti šrī vijayābhyudaya-Šālivāhana-šaka-varushambulu 1647 aguneţi Krôdhi-samvatsara-Šrāvaṇa - šudha 2 lu kôṭa - mânyam Pañchânanam - Tiramulaya - komāraḍu Koṇḍaya chênu kha ¼ Māstēpalli-Ayyama-gaunivilô kha ¼

209

At Bûragahalli (same hobli), on a stone in Karaga-Hanumappa's hongê-kân. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 16.. Bahudhânyanâma-sam-Bhâdrapada-ba-5 lu....janavaru kulakarni....Banguvâḍi-majare Bûragahallî kôṭa-mânya Sambâji-mâue Bûragahallî Guḍe-gavuḍa jana..hola kha.. guṇṭê-kelage gadde kha 4 kotu-yidhêve

Kuppênahalli (same hobli), on a stone in the forest to the east.

Yîšvara - sanıvatsara - Phâlguṇa - šu... šrîman - mahâ - maṇḍalēšvara - Timmayya-Dêva-Chôla-mahârâjalu Tirumala-dêvara mânyamu yavaru tîsinânu vâri â.... vini......

219

At Hôlûr (Hôlûr hobli),

on a stone lying in the panchangi wet land below the tank bund.

svasti šrî vijâyâbhyudaya-Šâlivâhana-šaka-varnshaṅgaļu 1585 Šôbhakrutu-saṁvatsarada Vaišâkha-šu 5 lu šrîmad-râjâdhirâja râja-šrî Šambhâji-Rāja-sâhêbarn Âlambagirî Tippi-Šeṭṭi-Vâraṇâši-Channê-gauḍagû koṭṭa. koḍigê-šâsaua-kramav ent endare Kôļâlake saluva Hôļûru-hiriya-keriyannu nîü jîrṇṇôddhârav-âgi bahušâ kaṭṭišida nimitya prâku saluva achukaṭṭu gadde (here follow dotails) ubhayam âru-khaṇḍuga gadde sarvamânya naḍasaluḷḷavaru yî-mânyake âva pârapatyagâraru tappidarû Kâšiyalli âkaḷa konda pâpakke hôguvaru hosa achukaṭṭu ye (back) shṭu sâgidaru ashṭu gaddeyn yaṇṭu-phalâ nimage sarvamânyavâgi naḍasi-koḍaluḷḷavaru yaṇṭu-phala sandamêle nirṇaya khaṇḍugav eraḍake kaṭu-koḍige gadde kha ‡ ayadu-koḷaga-lekhadalu naḍasaluḷḷavaru hola aramanê pâlinoḷage kha ‡ agrahârada pâlinali kha ‡ ubhayam kha 1 hola khaṇḍugavanna sarvamânyavâgi tappade naḍasaluḷḷavaru yidake yâva pâra-patyagâra tapidarû Kâšiyali âkaḷa konda pâpake hôguvaru

220

At the same village,

on a stone in Dêšakulakaraņi Venkaţanâraņayya's kaudâyam wet land.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1549.... Prabhava-samvatsaram Phâlguṇa-šuddha 10 lu šrîmatu mahâ-nâyamkâchâryalayina Kovara Avubaļa-Nâyani-komâra Nâgu-Nâyanigâru Sugaţūri-Chika-Râya-Tammaya-gavi-nivâri apaṇakûḍâ Hôļūriki agrahâram mahâjanâla sammatina Nalabayi-raḍḍi-Chinabayi-raḍḍi Dâsapa-raḍḍi....keñchayaniki janulu nalugariki......kaṭu-goḍagi dharma-šâsana-vivaram eṭlennanu mâ-kulavurânuku yichina Hôļūru-grâmâna Chalapada charn-kinda kôḍi-staļâna Kâmade..lega.bâna konipiñchi viḍichina maḍi kha 1 ralu..kirâki........ vayiñchukoni paḍilam šêsnkoni yî-maḍi phala-sâmyam putra pautra-pāram â-chandcârka-stâyigâ sukhâna anubhaviūchukoni vuṇdêdi ani yichina-dharma-silâ-šâsanam (usual final verse)

At the same village, on a stone lying near Bairašețți's tope in the west.

(Grantha and Tamil characters.)

šotti širi Mudaliyâr Jayangonda-Šôla lavanjiyâr kalattil Nigarili-Šôla-mandalattu Puda-naṭṭil Poliuril Kachchi-Mukkaṇa-Kâduveṭṭi Pallavâditan Kâmarašar magan Kuttarašar Iravuttira-varašattu kaṭṭinâr-i-Uḍaiya-šamuttiramu Šâma-šamuttira..m i-ur nayauâr dêvadana kalani ongu Yidârpaṭṭa kalani....viṭṭa.....

222

At Dômasandra (same hobli), on a stone lying in the Pațêl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti šrî Šaka-varshangaļu 1277 Manmatha-samvatsarada Māgha-šu 6 Ša | šrîman-mahâ-mandalêšvara ari-râya-vibhâļa bhâsege tappuva râyara ganda uttara-dakshina-pûrva-patsima-samudrâdhipati va

kaparddaka..râkrîdain Gangâ-šringâra-šêkhara | karôtu jagatâm prîtini tatasyandinakalâ || âsîd âsîrvâdair êdhita-râjyas satâm mahîpâlâ Sangama-uripêndra-sûnuh Bukka....pàla....gunî....mân || tasyâbhûd amita-pratâpa-taranis sâkshât prasâdê šašî sangîtaika-nidhis samasta-vi...shâm anyêshu kalpadruma[h] | dharma-sthapana-šîla-buddhi., ritah samrajya-lakshmî-pa...h nâmnâ vîra-Kumâra-Kampaṇa-iti-prakhyâhvayô bhûbhritâii || mantrî tasya mahânubhâva-mati-bhâmatyô gunânâm kulaih satyâchâra-samasta...turas sampûrna-bhâgyônnatah | šrêyân Sômapa ity ndâra-mahimâ prâkalpayat šrêyasê nîtijnô. . luvâdhipûr-adhipati-šrî-Sômanâthâlaya[ii] kadâchid atha kalyânatamani kamala-lôchanani | Sômayâra-yratê dêyam Sômanâtham ayaikshata II nirîksha niprâha tu tam sva-lakshyâ sva-mantri ...ptâlaya-saukhya-bhâjain | dêvan dayâ-vâ...Sômanâtham asmai tadâ grâmam adân mahântam ||

224

At Annênahalli (same hobli), on a stone lying in Paţêl's field.

Sadharana-samvatsarada Chaitra-šu 10 lu šrîmatu mâtušrî Jayitâbâyi-ammanavara appanêli Sugaṭura-hôbalî havâludâra râja-šrî Viṭhala-paṇḍitarayyanavarunnu a(back)grahârada mahâjanaṅgaļu sahâ Aṇṇênahaḷḷî Šaṅkarayyage netara-koḍigî-hola-šâsana ayidu-koḷaga-hola sarvamânyavâgi anubhavisikoṇḍu sukhadali yihadu

225

At Jannappalli (same hobli),

on a stone lying to the south of the Gôpâlasvâmi temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1563 aguneți Vishu-samvatsaram švîja-ba 30lu Âtrêya-sagôtra Âpastamba-sûtra Yajuḥ-šâkhâdhyâyilaina Âravêṭi-Râma-Râju-Raṅgapa-Râjugâri pautralaina Gôpâla-Râjugâri putralaina šrî-Raṅga-Râya-Dêva-mahârâyal-ayyavâru Âtrêya-sagôtra Âpastamba-sûtra Yajuš-šâkhâdhyâyilaina Nandyâla-Phaṇipati-sômayâ-jula pautrulu Raghunâtha-sômayâjula putralaina Veṅkaṭagiri-šâstruluku î-tathâ-tithi-sûryôparâga-puṇya-kâlamandu dhârâ-pôsi ichina Janapalle-grâma-dâna-dharma-šâsanam šrî-Râma

226

At Nenamanahalli (same hobli), on a virakal in Hiranyayya's kandâyam land. svasti šrî Bêlûrarâ magani Mâdappan prabhu-gaudi Belûrâ emmeya tokalol guddi ânt igidu sattan tanani pôdandad okkala...

227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1588 nê Višvâvasu-samvatsarada Pushya-ba 10daya-punya-kâladalu šrîmat-Kaušika-gôtra Bhôšala-nila Šivâji-Râjara putrarâda Šambhâji-Râjara kula-strî Jayitâ-Bâyamman-avaru Kâšyapa-gôtra Kapathaļî Gôvinda-panta-pautrarâda Virupâksha-Šankara-putrarâda Bhâvuji-pantarige koṭṭa bhû-dâna-dharma-šâsanada kramav ent endare Kôlâra-châvaḍige saluva....lada sîmevaļage.....Uttûra-grâmavannû agrahâravâgi dâna-âdhi-kraya-bhôgya-....kainkaryavâgi sa-hiranyôdaka-dhârâ-pûrvakavâgi sadâ sa-putra-pautra-pâramparyavâgi chatus-sîme-vaļitavâda kâḍârambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhya-gaļ emba ashṭa-bhôga-têjas-svâmya-....putra-pautra-pâramparya â-chandrârka-sthâyiyâgi anubhavisikoṇḍu baraviri [...] baresikoṭṭevâgi (3 lines gone)

228

At the same village, on a stone lying below the tank bund. šubham astu Vyaya-samvatsarada Vaišakha-ba 5 Sugaţūra Tamapaya-Gavuḍaayanavara (8 lines gone)

At Mêdutambihalli (same hobli), on a stone in the Göpâli-hulbanni. svasti Šrîpurusha-mahârâjâdhirâja-paramêšvara-bhaṭaru pṛithuvî-râjyam geye Puttûrâ Jeṭṭamugoluttildu Puttûr-Attâṇige aydûmbu-kalaniyum aydûmbutoṭṭappaṭṭum koṭṭar idan alidôr pañcha-mahâ-pâtakar appar parihâra

230

On the right side of the same stone.

svasti šrî Puttûrolu Kaṇṇam Gûlarasa Kanakârige mûgolam kalani Bhagavatige koṭṭôd alivô ppañcha-mahâ-pâtakan akkum ida saliyage dharmmam

231

At the same place.

šrîmat-šrî-Šiva............hârâja prithuvî-râjya geye Puttûr-ude Šivamâram-mam Duṇḍagerggam Nallattûr-ode Ogga mane-balegamum aydûmbu-meda-kalaniyu eltûmbu bâle-toṭṭapaṭṭu Brahma-dêyam koṭṭôdu sarvva-bâdhâ-parihâra idôn rakshippôrâ pâdam eṇṇa tolê mêle

232

At the same place.

svasti šrî Indapparasan-âļan âmkkuļtire Puttūrato Bhuvanasingiyara maga SômaṇamKamavikuṇam bandu toru-goļvalli palaruman ôḍisi ivvattala â..kkondu tâka avandarūļļ aļdudu î-šūra-gati petta arasum Attâṇiyum osadu anoļa kaļaniyum i-kôha-pâļu-mane parihâramum koṭṭa ida salisidôn-pâ[da] enna tale mègaṇdu idan aļidôn pañcha-mahâ-pâtakan akku toruvau ikisidin

233

At the same place.

svasti šrî Noļambādiyarasa prithuvî-rājyam geye Puttūra torukoļuļ pettôm bali-miņdan â-šeṭṭiyara magan ara-paṭṭan-gaṭṭi arasu ūrum ildu ayguļa-kalaniyum koṭṭôdu idan alidôn pañcha-mahâ-pâtakan akkum

234

At Neranalli (same hobli), on a stone below the tank hund.

(Grantha and Tamil characters.)

svasti šrî sârvabhûma-šakkaravattigaļ šrî-Bhôjaļa-vîra-Râmanâ-Dêvarkku yâṇḍu 37 vadu Kara-sammasârâttu Perumangalam-udaiyân Araiyan Viṇduyarperumâļ âna Kâḍuvettiyena Nigarili-Šôḷa-maṇḍalattu Puda-nâṭṭu Puttûr-paṛṛil en-daga....attaiyârkku nanṛ-âga elundaruluvitta Pillai-âlva-îšuram-uḍaiya-nâyanârkku nân kaṭṭina Kânakaṭṭai dêdânam âga viṭṭu i-nâyanâr kôyil Toṇḍai-ma...lattu Illattûr-nâṭṭu Neṇamali Šiva-Brâhmaṇan Pâ..gava nâyana-ppiḷḷaikku kâṇi âga kuḍuttên Kâḍuveṭṭiyena

235

At Šisandra (same hobli), on a vîrakal in the gauḍa's field. svasti šrî Mahâbali Bâṇarasar gGaṅg-aru-sâsiramum âļe (stops here)

237

At Jôḍi-Yâraṅgaṭṭa (same hobli), on a stone in Varadappa's inâm land.

Manmatha-saṅvatsarada Kârtika-ba 5 lu Kôļâla-kôṭeya Šâmbaya-Nâyakaru...

...Bayirapa...taya....kaṭṭu-goḍagi yaramânya

238

At Šahapura (same hobli), on the Kâvalana-baṇḍe. šrî-Chikka-Râya Tima-Gavuḍanige koṭṭa mânya puṇyav âgabêk endu (stops here)

239

At the same village, on the virakals in the Viralagudi field.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chakravattigaļ šrî-Poyšaļa-vîra-Râmanâda-Dêvarukku yâṇḍu 37 vadu Âḍi-mâda-muda..n-tiyadi nâļ muppatt-âṛâvadu Šittirai-mâdam dêvar prâdhâna ..l Mañjiya-mâvuttarum Iļavañjirâyarum Virchunaiyil pûšal-seygaiyil Nambi-šeṭṭiyâr piḷḷaigaḷil Vîrakkaḷal-mugiyâr anusâram âna Meṇṭan-paḷḷi Vi....n Villi pûšalukku-ppôy maḍan-âgi minpeḍugaiyil ivan piḷḷaikku makkaḷ uḷḷadanaiyum tân kaṭṭina kuṭṭaiyuṅ-gaṇḍaga-kkollaiyum avichchu-ppâṭṭam iṛai uṭpeḍa sarvamâuiyam âga-chchandirâditta-varai šellakkaḍavad-âga kuḍuttôm Vîrakkaḷal-mugiyârum ivv-ûrrâyarum

240

At Bichagondanahalli (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1210 idan mêr-chellâninga Sarvachid-varushattu Âḍi-mâdham šrî-vîra-Hariyam-uḍaiya vîra-Bukkaṇa-uḍaiyâr prithivi-râjyam-paṇṇâ-

nigkkaiyil svasti šrî Šegavâran-nâṭṭukkum Šoṇṇeya-nâyan-šaturvêdin-nâṭṭavar Paṭṭiyûr Pemmi-šeṭṭi Šura..... kiša-gavaṇḍar Minarašan Mailâṇḍai..... maggum-uḷiṭṭa nâḍavarum Pammapetta-nâṭṭu Šiggamarâdiyai sarvamâniyam-âga kuḍaṅgaiy-âkki viṭṭôm chandrâditta-varai šellakaḍavadu

241

At Kôtûr (same hobli), on a stone lying at the sluice of the Basavâpura tank.

šrî-Basava-Lingâya namah šubha...svasti šrî vijayâbhyudaya-Šalivâhana-šakavarnshangalu 1530 neya Kilaka-samvatsarada Chaitra-šuddha 15 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Venkaṭapati-Dêvamahârâyaru pûrva-pašchima-uttara-dakshina-chatus-samudra-prituvî-sâmrâjyam gaiütiralu *Charta-gôtrada Sugnṭûra Yimmaḍi-Tammaya-Gauḍara putrarâda Mnmmaḍi-Tammaya-Gauḍaru tamma Amara-Nâyakatanake saluva Kôlâla-sîmê-volagaṇa Kôṭûra-Hosahaḷḷiya-grâmavannu *Chatra-gôtrada Šiva-putrarâda â-Nagaratêšvara-dêvara sishyaru (ma)Mahadêvarige nâü namma tâyi-tandegaḷige puṇyav âgal endu Vîrapurav endu pratinâmavan iṭṭu Basava-Linga-dêvara guḍiyanu nimage maṭavâg irabêk endu tri-vâchâ-tri-karaṇa-šudhavâgi nimage paṭṭa kaṭṭisideü nîvu nimma šisya-parampari â-chandrârkavâgi anubhavisikoṇḍu sukhadali yihôdu yidannu âru tapidarû Kâsî-Gaṅgeya taḍiyali gô-Brâhmaṇa-rige konda pâpake hôharu

242

At Abbani (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti šrî Uttama-Šôļa-kKaṅgar Padima-dêvar magan Gaṅgapperumâļena Vanniyakaṭṭattir Dâmôdara-pperumâļukku Šrîmuka-savvarsarattu Âni-mâdamudal Kâraipaḷḷiyil vîša mudal ûr nanšey pnnjey nâr-pâl-ellaiyum Appaṇai-êri-kîl kuḍaṅgai panniru-kaṇḍagattu pattu-kkuḷagamum uṭpaḍa-ttiruviḍai... ṭam âga kuḍuttên Gaṅgapperumâḷena

243

At the same place.

(Grantha and Tamil characters.)

......va-Ganganena Kârai Vikrama-Šôļa-Gangan......svasti šrî Arngellaiyam svasti....vîša mudal....pâlakku Tirunandavanapuralapurattu Aruļāļanādanumā.......

^{*} Perhaps a mistake for Chaturtha.

At Haraļakuņte (same hobli), on a stone lying at Šankaranārāyaņa-dinne.

(Grantha and Tamil characters.)

svasti šrî Uttama-Šôla-kKangan âna Padumišeyanena Mâmaḍimudaligalil Api ...yil ivan....magan Uyya-vanda-pillaikku Kuvalâla-nâṭṭil Nariyanpallikkaḍaitta nañjai puñjai nâg-pâl-ellayy-um Kaṇṇandai-kuṭṭaiyil nîr pâyum nilamumarrum eppêrpaṭṭanu...m pon-ara-kkaikkoṇḍu maṇṇ-a.....koḍuttên....tṭil Nâyañjeyvânpalliyil.....ppanâr pô.....tta valaiyil Vel.. švaram-uḍaiyârku dêvadânam âga ša..lamum-aḍittu eluto-veṭṭikkallu-nâṭṭi-kkuḍuttên idil Brâhmaṇarku-ppanniru-kaṇḍaga-kkalaniyum panniru-kaṇḍaga-kkollaiyum...ki kuḍuttên.....

245

At Haralakunte (same hobli), on a stone lying in the Sankaranârâyana-dinne. svasti šrî Iriva-Nolambani prithuvî-râjyani geyyntt ire gânigara Perundâli-settiyara magani Gange-setti Kalasyare Panatiya turugolol kondu puyyal vôgi ânt iridu saggam êridani Šakha-varshani 888 bese-geydom Koyatûra kâsigani Vikramâdittan bahu-gunake . . .

246

At the same village, on a stone at the village entrance.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1559..ya Ìšvara-nâma-samvatsarada šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa pûrva-pašchima-dakshiṇa-uttara-chatus-samudrâdhîšarâda šrî-vîra-Venkaṭa-Dêva-mahârâyaru Penugoṇḍeya ratna-simhâsanârûḍharâgi pṛithivî-râjyam geyutt iralu chaturtha-gôtrada....Timmaya (rest gone)

247

On two pieces of a stone at the same village entrance.

(1st piece) šrî Suguţûra Immadi-Tammaya-Gaudara pautrarâda Chika-Râya-Tammaya-Gaudara putrarâda Immadi-Chika-Râya-Tammaya-Gaudarayyanavaru Šatašringa-parvatada Antara-Gangâ-tîradalu navu kaţţisida dêvasthânadalu Yêkâmbranâthannu Kâmâkshammannu pratishţheyannu mâdi â-kâladalu Holalipaţadeya Haralakunţege pratinidhiyâdanthâ Šivakâñchîpurav emba agrahâravannu mâdi...dêvatâ-sânnidhyadalli gaṇa-sankhyâ 33 mûrtigalannu

mâḍi Brâhmaranu gṛihaṅgaļa kaṭṭikoṇḍu kuṭumba-samêtavâ(20d piece)gi iruvahâge mâḍi nâvu.....namma tande Chika-Râya-Tammaya-Gauḍaraiyya-navarigû dharma-svarûpiy âdanthâ Halasammanavarigû puṇyav âgi yî-grâmake saluva valaya-Vâmana-mudrâge vaḷagâda kâḍârambha-nîrârambha-ashṭa-bhôga-têjas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kâṇike-virubha-bêḍige-bîjavari-maṇudere-maggadere-suṅka-soḍige-ulu....âdâya-biṭi-bêgâra-ka-bâḍu-kudurê-suṅka yivu-modalâdav ellâ ..lavu tri-purushâdiyâgi tri-karaṇa-šuddhiyâgi tri..kadalu namma antaḥkaraṇadalu sa-hiraṇyôdaka-dàna-dhârâ-pûrvakavâgi dhâreyan eradu koṭṭa agrabâva-bhû-dâna-dharma-šâsana šrî hîgey endu nâvu sadyaḥ-parichchhêdava mâḍidevâgi yî-dharmavanu (stops here)

248

At Andigênahalli bêcharâkh (same hobli), on a stone at the border of Haraţi. svasti šrî Šakâbda 1319.. ke mêle saluva Yîšvara-samvatsarada Kârtika-šu 1 Sô-lû šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa-Harihara-mahârâyaru prithivî-râjyam geyuvalli....-Râyarige âyur-ârôgya-aišvaryâbhivriddhiy âgabêk endu šrîman-Mahêšvara-panditârâdhyaru Mudda-Girinâthaayyagalige koṭṭa dharma-šâsana.....Kôlâla-nâḍa prabhugalu....pûrvarâda Ballâla-Dêvana kâla-modalâgi hâlâgidda Anḍiganahalliyan ta...â-ûrige saluvanta ûrdhva-mukhavâda vrikshagalu akshîni-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi Mudda-Girinâtha-ayyagalige koṭṭantâ dharma yidakke âru tapidavaru Gaṅgeya taḍiyalli kapileya konda pâpadalli hôbaru

251

At Haradi (same hobli), on a stone at the village entrance.

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple. šrî-Gaṇâdhipatayê namaḥ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1390 ya Sarvadhâri-samvatsarada Mâgha-ba 14 Šivarâtri-puṇya-kâladalu šrî-man-mahâ-maṇḍaļēšvara poḍe-râya bhûpā-Nârâyaṇa-râya Hulihaliya Râmaya-arasugaļu Šrîparvatada Kâmidêva Vîraṇa-voḍeyarige poḍavondu koṭṭa dharma-šâsanada kramav ent endare Teppada Nâgaṇana gaḍi...châvaḍiya Kôļâla-nâḍige sandu-baha Timmasamudrada grâma 1 danu šrî-Mallikârjuna-dêvara šrî-kâryake â-chandrârka-sthâyiyâgi chandrâdityar uḷḷannabara sa-hiraṇyôdaka-dhârâ-pûrvakavâgi voḍambaṭṭu koṭṭa dharma-šâsanada pura (usual final verses) šubham astu

254

At Neranahalli (same hobli), on a stone in front of the village. svasti šrî vijayâbda-Šâlivâhana-šaka-varushangalu 15.. neya Šrîmukha-sam-vatsarada....mahôdaya-puṇya-kâladalu šrîmat-râja-šrî-Jayitâ-Bâyammanavaru Kailâsa-vâsi (rest effaced)

256

At Agrahâra-Sômarasanahalli (same hobli), on a stone on Kûrukalkatte Udugutta. Plavanga - samvatsarada Chaitra - šu . . . šrîmat - Sômarasanahallî kereya nakkala-hola matina-mara-holavam mâdikondu baral ûra gavudaru . . . kondu sukhadali yiharu yî - hola ayikolaga Bilanakudi hola gadde ûbhayam stalagânike hanneradu-kolaga dâna-mâdi Tammarasayyana appaneyinda kotta kodagi . lagam sukhadalu yiharu Tammarasaya-appaneyinda (rest illegible)

MULBAGAL TALUQ.

1

In Mulbagal, on a copper-plate in the Šrîpadaraya-matha.

šubham astu

namas tunga—etc. || Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ | Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyam dadhau ||

kalyâṇâyâstu tad dhâma pratyûha-timirâpaham | yad gajô'py Agajôdbhûtam Hariṇâpi eha pûjyatê ||

svasti šrî vijayâbhyudaya-Šâlivâhana-šakâbdangalu ? 1499 sandu vartamânav âda Yîšvara-samvatsarada Kârtika-šu 15 Guruvâra-Rôhinî-nakshatra-Prîti-nâmayôga-Kaulavâkarana-yukta-punya-kâladalli šrîmat-parama-hamsa-parivrâjakâchâryar âda pada-vâkya-pramâna-pârâvâra-pârînar âda sarva-tantra-svatantrar âda šrîmad-Vaishnava-siddhânta-pratisthâpanâchâryar âda šrîmad-Gôpînâthadêvara divya-šrî-pâda-padmârâdhakar âda šrîmad-Âdirâja-tîrthara prašishyar âda šrîmat-Sankarshana-tîrthara šishyar âda šrîmat-Suvarņavarņa-Parašurâmatîrthara Mulabâgala-mathake šrîmad-râjâdhirâja râja-paramêšvara râjamârtânda râja-kanthîravâpratima-pratâpa vîra-narapatigal âda Ašvapati-Gajapati-manô-bhayankarar âda nara-lôka-ganda Vijayânagara-Karnâţaka-simhâsanâdhîšyarar âda Âtrêya-gôtrar âda šyalâyana-sûtrar âda Ruk-šâkhâdhyâyigal âda Narasihva-Râyarayanavara pautrarâda Virûpâksha-Râyarayyanavara putrar âda Vijaya-Venkatapati-Râyarayyanavaru | Mulabâgala-mathakke yî-Kârtikašu 15 Guruvara-Rôhinî-nakshatra-Prîti-nama-yôga-Kaulavakarana-yukta-punyakâladalli barasi kotta bhû-dâna-šâsana-kramav ent endare Vûţakûru-sihvâsanada pašchima-kôtê bâgalige saluva Paramati-sthalake sêrida Vadaga-Râtûra hô(on the back)balige hondida Vengere-grâma Vadatanapâlyakke pûrva Sirakanapâlyakke dakshina Pândimangalake pašchima Kâvêrige uttara yî-chatus-sîmê-madhyadalli yiruva upagrama-sahita Vengere-gramakke purva-dakshina-pašchimôttaragalalli danda-kamandalu-mudrâ-Vâmana-mudrânkita-silegalanû pratishthâpita mâdista chatus-sîmê-valagina Vengere-grâma yidakke sêrida upagrâmagalu kara sahâ Mulabâgala-mathada šrî-Gôpînâtha-dêvara dîpârâdhanege šrîmad-Âdirâja-tîrthara prašishyar âda šrîmat-Sankarshana-tîrthara šishyar âda šrîmat-Suvarnavarna-Parašurama-tîrthara Mulabâgala-mathakke Narasimha-Râyaravara pautrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Venkaṭapati-Râyarayyanavarû Pânduraiga-kshêtra-vâsi šrî-Vithala-svâmiyavara divya-šrî-pâdasannidhiyalli sa-hiranyôdaka-dhârâ-pûrvakam âgi kotevu kârana yî-chatus-sîmêvaļagina tôṭa tuḍige gade bedalu māvaḍe maravaḍe nidhi-nikshêpa-jala-tarupāshāṇa-akshîṇ[y]-āgāmi-sidha-sādhyaṅgaļ emba ashṭa-bhôga-têjas-svāmyagaļannu nîvê anubhavisikoṇḍu baraluḷḷavar endu Muḷabâgila-maṭhake Vijaya-Veṅkaṭa-pati-Rāyarayyanavaru barasikoṭṭa bhû-dâna-šāsana |

êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm | na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ || (usual final verses)

na visham visham ity âhur Brahma-svam visham uchyatê | visham êkâkinam hanti Brahma-svam putra-pautrakam ||

šrî-Virû pâksha

2

In Mulbagal, on a copper-plate in possession of Krishnappa.

šrî-Prasanna-Virûpâksha šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šakavarushangalu 1353 nê Sâdhârana-nâma-samvatsarada Phâlguna-šu 10 lu yî-Prasanna-Virûpâksha-dêvarige dêvâlaya-prâkâra-gôpuraigaļu šikharada chinnada hodike Manmatha-pushkarani anga-ranga-bhôga-vaibhava-agrahara-gramangalu mantapangalu bhikshâ-mantapa-muntâda-sakala-dharmmangalu Vijaya-Râyara dharmadinda Vishnuvardhana-gôtrada Heggade-dêvangalu Vommâyammangala makkalu Lakhanna-danayakaru Madanna-danayakaru šrî-Prasanna-Virûpâksha-dêvarige paditara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-muntâda aiga-raiga-vaibhôgaigalu nadebêk enda-kârana Uthâna-12 punya-kâladalli dhârâ-dattav âgi ko (back) tṭa grâmangalu Muluvâyi-sîmege saluva Virûpâkshapura 1 Guttehalli 1 Sûrâdêvihalli 1 Mahâdêvanahalli 1 Kumudêvanahalli 1 Kunchibandêtaraphu 1 sahitavâgi dhârâ-dattav âgi kottuyiddhêvê âda-kârana yidakke saluva yalle chatus-sîme-valagana nidhi-nikshêpajala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaigalannu divya-bhôga-svâmyaigaļannu anubhavisikoņdu sakala-suvarņādāya-sakala-bhattādāyagaļunnu šrî-Prasanna-Virûpâksha-dêvarige Vommâyanımanavara makkalı Lakkana-danâyakaru Mâdana-danâyakaru mâdida dharma | (usual final verses)

3

In Mulbagal, on the outer wall of the Ramadeva temple in the Anjaneya temple.

(West side) šrî-Hanumatê namaḥ || šubham astu šrî-vîra-Râmachandra-patê namô'stu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1443 neya Vishu-samvatsarada Kârtika-šu 12 lu šrîman-mahârâjâdhirâja râja-(south side) para-mêšvara šrî-vîra-pratâpa-šrî-vîra-Kṛishṇa-Râya-mahârâyaru pṛithvî-râjyan gaiü-

tam iralu Muļuvāya mūḍaṇa-pariseya Hanumanta-dêvaravara guḍiya dakshiṇa-bhāgadali Udayagiri-sthaļada šênabôva-Hariyapa-voḍeyaru.....châvaḍige...
Râya.....(west side) šâsana-kramav ent endare namma voḍeya Râya-Sidhaṇṇa-voḍeyaru....sîmê-voḷagaṇa Tâtagaṭa-grâmavanu Koṇḍamarasa-arasinava-rige dharmavâgi ayanavarige binnaham mâḍi avara apaṇeyinda â-grâmavanu Utthâna-dvâdaši-puṇya-kâladalu dêvara amṛi(south side)ta-paḍi-nayivêdya-aṅga-raṅga-vayibhôgakke samarpisi koṭev âgi â-Tâtagaṭa-grâmake saluva chatus-sîmê-voḷagaṇa kupe-kiṛukuḷa.....nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmya-sakala-suvarṇādâya-sakala-bhôga...(east side)....pratishṭheya mâḍida šrî-Râmanâtha-dêvaru Šîtâ-Paramêšvarî-Lakshmaṇa-dêvara pratishṭeyanu mâḍi guḍi-gôpura-maṇṭapavanu kaṭisi yidake šrî-Hariyapa-Râjagaḷu voḍambaṭṭu koṭar alliya šrî........... dhâreyan eradu koṭev âgi â-Tâtaghaṭada grâmaü dêvara pûjege â-chandrârka-sthâyiyâgi naḍal uḷadu endu poḍavaṭṭu koṭṭa dharma-šâsana » (usual final verse)

4

In Mulbagal, on a stone in front of the Vithala-Narayana temple.

šubham astu

namas tuiga-etc. |

5

On the basement of the same temple.

In Mulbagal, on a rock attached to the Nacharamma temple.

šubham astu svasti šrî jayâbhyudaya-Šaka-varusha 1339 neya Durmukhisamvatsarada Mârgasira-šu 10 lu šrîman-mahârâjâdhirâja râja-paramêšvara pûrya-dakshina-pašchima-samudrâdhipatiy âda šrîman-mahâ-Pratâpa-Dêya-Râyamahârâyaru prithivî-râjyam geyiütt iralu šrîman-mahâ-pradhâna-Nâgannadannâyakara Mulavâgila-râjyadalu šrîmatu Annadâni-Odeyaru nyâya-dharmagalanu pâlisuta sthiran âgi Muluvâgila-râjya-paripâlanava mâduttam iddalli Muluvâgilige mûla-sthânav âgi yidda grâmâdhidêvatey âda â-Muluvâya Nâchi-dêviyara nirûpadalu â-Muluvâya Nâchi-dêviyara sthânikaru Kêšava-Perumâleya makalu Balepanu Maniyaru Mârapâ Kêšava-Perumâleya tamma Âvâiibala tamma olag êkasthar âgi Šrîvatsa-gôtrada Dêvarasara makkalu Šivarâtreva Vithannagalu Mallannagalu olagâda-mahâjanangalige kota dharma-šâsanada kramav ent endare Mulavâgila-râjyakke saluva Hode-nâda olage namma Muluyâya Nâchi-dêyiyarige saluya Katarîyahaliya šîmê-olage Pâlâra-haladali Araliya-aney embudu anâdi-kâla todagi odadu nela-saritav âgi hâlâgi yida sammandha â-aneyanu nimma kayya bahala-dhanavanû yiki kereyâgi katisi alli Muluvâya-Nâchipurav emba grâmavanû katuvadakke nimage šîmeya mâdikota vivara Yalachiyakunte nimmolagâgi â-Yalachiyakunteya mûdana-kôdiya araliya-mara mêreyâgi holada barabina mêle dara huniseya saritadalu â-marada mêle adakke mûdalu holada baribina mêlê mûdana-kadeya Hayanahala-pariyantara â-halakke paduvalu darahunisege tenkalu namage saluva šîmey-ashtanû nîvu katuva kereya kelayinke šîmeyanû mâdikotu nimma grâmake holada sime nimma Yalachiyakunteya mûdana-kôdiya araliya-mara modalâgi badagalu banahuņiseya mêle jôļada-holada baribina huņiseya mêle badagaņa haraļudindala mêdu pariyantara alinda paduvalu Nâgana anege paduvana hunase modal âgi Hâlâra-tore pariyantara namage saluva paduvana-šîmeyanû adaviyanû nîü kadidu holananû mâdikombadake šîmeyanû mâdikotey âgi nîü katida kereya kîlêriyalu olageriyalu hutidashtu-gaddeyanû nâku-bhâgava mâdi yî-nâku-bhâgada olage ondu bhâgeyanû namma Muluvâya Nâchi-dêviyara bhandârake saluvudu kerege nimma kayinda bahala-dhanayan iki katidirâgi mikka mûrubhaga-gadde nau nimage šîmeya madikota holananû nimma mahajanangalige namma Muluvâya Nâchi-dêvi kota sarvamânyada agrahârav âgi koţev âgi âmûru-bhâga-gadeyanû â-holananû â-Muluvâya-Nâchipurav emba nîü kaţida grâmavanû yidake saluva ashţa-bhôga-têjas-svâmyavanû â-chandrârka-sthâyiy âgi sarvamânyada agrabârav âgi anubhavisùdu nimma kshêtrangalu dânâdhikrayangalige saluvudu nimma kerege ûna-mânav âdare nîu mahâjanangalu katal ullavaru yî-patra-šâsanada mariyâdeyali namma Muluvâya-Nâchiyara munde šilâ-šâsanavanû mâdikotev âgi nîu yî-agrahâravanû sarvamânyav âgi

â-chandrârka-sthâyiy âgi anubhavisi sukhadim bâļūd endu namma strî-putrajñâti-sâvanta-dâyâdyânumatadinda arasina anumatadinda tamma sva-ruchiyinda oḍambaṭṭu dhârâ-pūrvakavâgi koṭa dharma-šâsana || (usual final verses) yintappudakke â-sthânikara su-hastada oppagaļu

9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mekhâm râzdâne zikre ikhfa wa jalî farkhe âada miburad sâhin sanash bûd ganje rôze Haq Haidar Vali—668

10

Ou the south wall of the Lakshmi-Nåråyana temple, near the Šańkara-tirtha. svasti šrî jayâbhyudaya-Šaka-varusha 1321 neya Pramâthi-samvatsarada Chayitra-šu 1 šrîman-mahâ-pradhâna švalâyana-sûtrada Âtrêya-gôtrada Heggappa-gaļa maga Mallarasaru šrî-Lakshmî-Nârâyana-dêvara pratishṭhe dêvâlaya-šikhara saha â-chandrârkka-sthâyiy âgi mâḍida dharmma-šâsana || (usual final vorse)

11

On the wall of the ruined temple near the same tirtha.

ôm namaš Šivâya |

para....san-nidhim san-nidhim yaḥ
.....šrîman-mahâ-Šaṅkaraš šaṅkarô....

"
....Šakâbda-bhâji Vibhavê saṅwatsarê Šrâvaṇê
mâsê châsita-paksha-Manmatha-dinê vârê Bṛigôš šôbhanê |
prâtâpêmmaḍi-Bukka-bhûpa.....Kriyâšaktir ity
âkhyâtasya gurôr Gurôr iva satâṁ Šakrô'bhyadhatta kramât ||
šrîmaty Âhabanîyakê janapadê Kummâyipally-âkhyayâ
khyâtaṁ grâmam ašêsha-dâna-subhagê kâlê tadânîṁ šubhê |
Vidyâšaṅkara-vigrahâya guravê vidyâdhika-vyaktayê
prâtâpêmmaḍi-Bukka-bhûpatir ašêshôpâdhi-muktaṁ mudâ ||

svasti šrî jayâbhyudaya-Šaka-varusha 1312 neya Šukla-samvatsarada Âshâḍha-ba 8 Šu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-Harihara-mahârâya-ravara kumâra šrîman-mahâ-maṇḍaļêšvaram šrî-vîra....vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâšankara-dêvarige ketta dâna-patra-šâsanada kramav ent endare...... Muļuvâya-râjyada Âvani-nâḍa Kummâdêviyahaḷḷiya-grâ-

ma vandanû Vidyâšanka.....amrita-padige â-ûra chatus-sîme-olage ullanthâ kere kuṇṭe bhâvi tôṭa-sahitavâgi a-û...nû Vidyâšankarapuravâgi â-Vidyâšankara-dêvarige â-chandrârka-sthâyiy âgi dhârâ-pûrva...gi koṭṭeü â-ûralu yên ullanthâ dêvara amrita-padige anubhavisûdu yî-mariyâdege....šâsana-tâmra-šâsanavanû baradu koṭeü â-Yimmaḍi-Bukkaṇṇa-Oḍeyara oppa #šrî-Harihara # (usual final verse)

12

On the east wall of the same temple.

svasti šrî jayâbhyudaya-Šaka-varusha sâvi.....Yimmadi-Bukkaṇṇa-Odeyaru pṛithivî-râjyava mâduva......

15 a

At Mulbagal, on a rock on the Mulbagal hill.

(Grantha and Tamil characters.)

Šôbakiri...-šammarcharattu-pPaṅguui-mâšaṅ.....ti u ...yar Mâdêvarkku i..nâchchi...... nena ivanukku pinb-irundên âgil i...pukkaṇḍa. .raich-chan......

15 b

At the same place.

(Grantha and Tamil characters.)

......mâchchan-ańkakkâra Ka...na..raiyena Kûttâḍun-dêvar âna maṇḍalikarku vêļaikkârau nâ...ra.....ppân taṅgaļ ammaikku-ttânê maṇâļan

16

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vi. yakonda-Šôla Âvaniya-nâṭṭu Nulambâdi-râyar magan Nulamba. panukku Âdi. ..la.n magan Gaṅgaperumâllena chchan ivarku...... nena ivan-taṅgal....tâ..ma.......

17

At Mulbagal, near the Jayastambha on the Hauchukallu hills.

(Grantha and Tamil characters.)

.....ti-varsha..ppâḍa....nâ....ḍa..ṭai....ttâr.....vitta tanmam

Copy of a copper plate in possession of Munisâmi-dikshitar archaka of the Sômêšvara temple.

svasti šrî vijayâbhyudaya-Šâliyâhana-šaka-varushangalu? 1156 neya Jaya-nâmasanı | Âsyîja-šu 10 llu šrî-Prasanna-Sômêšvara-svâmige jîrnyôddhâra-dêvâlayaprâkâra - šikhara - Manmatha - pushkarani - aṅga-raṅga - vaibhavaṅgalu - grâmaṅgaļu bhikshâ-mantapangaļu muntada-sakala-dharmangaļu šrî-rajadhiraja-mahârâyar âdanthâ Kañchî-vamšôddhârakarâda šrî-Êkâmbarêšvara-svâmiyavara prasâdakar âdanthâ mahârâya-Vîra-Râyara komàraru Yalavañji-Râyaru šrî-Prasanna-Sômêšvara-svâmiyavarige paditara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-varushôtsava-nritya-vâdya-muntâda aiga-raiga-bhôgabhâgya-vaibhavangalu nadebêk endu pratishthâ-kâladallu dhârâ-dattavâgi kotta grâmangalu Muluvâyi-châvadige salluva Yindlahalli-grama 1 Gummakallu-grâma 1 Mârandahalli-grâma 1 Kondênahalli-grâma 1 Gadipalli-baliya Nellikunţêgrâma 1 Kugganahalli-grâma 1 Tirumalahalli-grâma 1 Pâlênahalli-grâma 1 Toladi-grâma 1 Mêlu-Tâyalûru-grâma 1 Tyâkallu-sîmey-olage Kamppasamudragrâma 1 kasabevolage Sômêšvara-kere 1 kere-kelage gadde khanduga 10 hattukhanduga kasabe-hola Muddanakuntê baliyallu hola 6 âru-khanduga saha dhârâdattavâgi koţţu idhêve âda-kârana idakke salluva yalle chatus-sîme-volagana nidhi-nikshêpa-jala-taru-pâshâna-akshîna-âgâmi-siddha - sâdhyaṅgalannu divyabhôga-svâmyangalannu sakala-dhânyâdâya—sakala-suvarnâdâyavaunu šrî-Prasanna-Sômêšyara-svâmiyavara nimitta archakaru Yajuš-šâkhâdhyâyar âda Bôdhâyana-sûtrar âda Bhârggava-gôtar âda Maudana-Kâlêšvarada Chandrasêkharadîkshitaravarige mahârâya-Vîra-Râyara komâraru Yalavaŭji-Râyaru mâdida dharma-šâsana

(usual final verse.)

šrî-Râma-svâmi-vâkyam 🏽

mad-vamšajāh para-mahîpati-vamšajā vā yad-vamša-jāh parama-dharma-rataika-chittāh | mad-dharmam êva paripāla...chitta-vrittê tat-pādukā-dvayam aham sirasā namāmi || (other final verses)

19

In Mulbâgal, on a south wall of the Sômêšvara temple of Sômêšvarapâlya. šubham astu svasti šrî jayâdy-udaya-Šâlivâhana-šaka-varusha 1440 neya Bahudhânya-samvatsarada Vaišâkha-šu 15 lu šrîman-mahârâjâdhirâja râja-para-mêšvara srî-vîra-pratâpa-šrî-vîra-Kṛishṇa-Râya-mahârâyaru pṛithuvî-râjyam gai-yuttam iralu Muluvâya-râjyakke saluva Yalavañji-nâd-olagaṇa Mandaragôṇṭe

yemba grâmavanî Salageya-dêvanu....bêkendu Kṛishṇa-Râya-mahârâyarige binnaham mâḍalâgi â-binnahannî pâlisi â-Mandaragôṇṭeya-grâmavanî Sômê-dêvarige koṭevâgi karaṇîka Nâga....ge nirûpavanî koḍalâgi Kṛishṇa-Râya-mahârâyara nirûpadinda.....Muluvâya......kâlad annada naivêdyake koṭṭevu......

20

On the same wall.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varnsha 1389 neya Sarvajitu-samvatsarada Mâgha-ba 14 lû šrîman-mahârâjâdhirâja râja-paramêšvara gaja-mṛi-gayâ-vihâra pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-pratâpa-Virû-pâksha-Râya-mahârâyaru pṛithivî-râjyam gaiütam yiralu Narasiṅga-Râja-Oḍeya-rige dharmmavâgi Šivarâtrê-puṇya-kâladalu Muļuvâya Hariyappagaļû Muļu-vâya-paṭṭaṇada Baṇajiga-Daṇḍapana maga Yaleya-Saṅkapa-Seṭṭige koṭṭa dharmma-šâsana nînû teṇuva siddhâya eraḍu haṇa yî-puṇyagaļa bembaļiya vaḍḍi gavuḍa-suṅka magga . . taḷavâṇike-kâṇike-kaḍḍâya-bîḍagoļu hostu haḷadu eraḍu-ettina hêṇu mânya sahavâgi sarvamânyavâgi biṭṭevâgi nînu Muḷuvâya Sômeya-dêvarige dina-ondakke eraḍu-vîḷeyanû putra-pautra-param-pareyâgi â-chandrârka-stâyi âgi naḍasutta bahudu endu koṭṭa dharmma-šâsana (usual imprecatory phrases) Hariyappana baraha ||

22

At Kappalamaduvu (same hobli), on a stone near the Basavanna temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1466 neya Krôdhi-samvatsarada Vaišâkha-šu 14 lu šrîmatu râjâdhirâja râja-paramêšvara šrîvîra-pratâpa šrî-Sadâšiva-Dêva-mahârâya prithvî-râjyam geyuttam iralu Muļuvâgila santeya....ya Tiruvengalanâtha-dêvara amrita-paḍi-nayivêdyake Râma-Râja-ayyanavaru...pa-Râjagalu....(back).....ra nirûpadinda.....suvarṇâdâya.....vanu Tiruvengalauâtha-dêva[ra] amrita-padi.....

23

At Allâlasamudra (same hobli), on a rock near the Talavâramânya wet land.

(Grantha and Tamil characters.)

šrîmanu Aruļāļa-nādar Allāļa-šamuttiramā..pa..ta.šukum..kaiyil nāvi.... māvôm....nālvagku...šā......

At Padmagatta (same hobli), on a stone below the Hanumanakere.

šrîmatu Muļuvâgila Tuļuva Gummaņa-Nâyakara makkaļu Krushņama-Nâyakaru Pramâdi-samvatsarada švîja-bahuļa 5 lu Bîri-jiyana maga Kariyanna-gauḍagu Beļevayana maga Vêmaya-gauḍagu koṭṭa kaṭu-koḍagiya mânyada kramav ent endare......

26

At Tatakallu (same hobli), on a virakal in the Nettaru-bidu.

svasti šrî jagat-tritayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkṛita-Mâ-vali-Bâṇarasa pṛithuvî-râjya geye Pallava ikki Hondikalla turu Niṅga-Râyan almi satta

28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mâ... ko.ḍalagiya perumāļ svasti šrî.dhikêša mahā-vîra tvat-bāṇa-vaḍabā-mukhê hastô hataḥ kathannashṭê niššēsham makarā..yaḥ venri adikan vi.ka....giyāna šau... pašātta..... ko.... nranavu māḍu.. tepa..... mmarungum māḍu.......

29

At Kâvuttanahaļļi (same hobli), on a stone in front of the Sômêšvara temple. svasti šrî Harihara-Râyara Šaka-varsha 1319 neya Κvara-samvatsarada Mâghasu 3 Bhâ Âvani-nâḍa Kâütanahaļļiya Sômê-dêvara pratishṭhê-kâladalu â-haḷḷige mûḍalu Mâvinakuṇṭe adake baḍagaļu Nâgagaṭṭa-voḷagâda Maḍalu Kachuvana-haḷḷi-sîmê-pariyintara Mâvinakuṇṭê-chatus-šîmê saha adake teṅkalu..... Gôḍiyahaḷḷiya-sìmê-pariyantara..â-chatus-šîmeyanu Viṭhapa-Voḍe

30

On a stone at the same place.

šubham astu šrî vijayâblıyudaya-Šâlivâhana-šaka-varusha 1468 neya Parâ-bhava-sanıvatsarada Mâgha.....šrîman-mahârâjâdhirâja paramêšvara šrî-vîra-pratâpa šrî-Sadâšiva-Râya-mahârâyaru pruthuvî-râjyanı geyiüttanı yiralû.......varâda Âtrêya-gôtrada Âpastambha-sûtrada Yajuš-šâkhâdhyâyigalâda šrîman-

mahâ-maṇḍalêšvara....râjagaļa šrî...râjagaļa...Timmappagaļa......bhaṭṭaru piriya.....

31

At the same village, on a vîrakal in Venkatappa's field.

svasti šrî Igiva-Nolamba prithivî-râjyam geyyutt ire Eradayûra ûr-alivinole Bâra Mâdhavayya ânt igidu sattu svarggasthan âdam

32

On a stone at the same place.

34

At the same village, in the Karaga Inam wet land.

(Grantha and Tamil characters.)

Dâtu-varušattu Šittirai-mâdam nâlân-tiyadi širi-vîra-Bukkaṇa-uḍaiyarkku šellâninga kâlattu Âvaniya-nâṭṭil Kâvuttarpalliyil Kâvuttar-šeṭṭi Šâmiṇḍar Šavuṇḍappar Odu..num Šavuṇḍapparum Šivadiyum marrula yûravarum Ega. ṭṭimâyâ..yakanum Mulavâyil nagarattâril Kâḍandai vâṇigan Šaypa..lavi-kungam-uḍaiyârkku šandirayâtti-varaiy-âga ôlai-kuḍutta parišâvadu Vaehchagaṭṭattil Lôkakumârannenadu.pari kaṭṭugaiyil ivv-êri kîlôḍu kuḍaṅgai Âlattârril ten pâširattal nâlu kalani panniru-kulaga kalaniyum šandirâyitta-varai šelutakaḍavadâga šâdanam kuḍuttôm idukku yiyâdoruttan âm-allav-enravan Gengai-kkaraiyil kural-pašuvai konra pâvattilê pôvargal tan tâykku tânê miṇ..n i..kku šânru Ponnamiṇḍar..gâmiṇḍar šadumapâi..ku Šâdâšâriyum Šivaditaṭṭânum ivai Šâvuttan.luttu

35

At the same village, on a stone in Tamme-Gauda's field.

šrîmat-Pingaļa-samvatsarada Âshâḍha-šu 13 Sômavâradalû Vîramarasaru Muļuvâgila râjyake saluva Kâŭttanahaļļiya grâmadali Takkuru Vîrayyage bhaṭavṛittiyâgi koṭa hattu-koṭagada gadde

36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti šrî Virupaṇṇuḍaiyar âḷugiṛa kâlattil Viṭṭappaḍaiyar vi..... ttil Kollaṇam Appaiya-nâyakan..Kâvattanpaḷḷiyil......

At Sonnavådi (same hobli), on a stone in front of Venkatappa's house. šubham astu Sarvajitu-sanivatsarada Vaišākha-šu 5ln šrîmat-Hanumappa-Nâyakaru šrî-Krishṇa-Râya-mahârâyarige dharmav âgabêk endu koṭa koḍagimânyada hola (usual imprecatory phrases)

38

(East face)

At Âvani (Âvani hobli), on a pillar lying below tamarind tree, near the main entrance of the Râmêšvara temple.

Šrî-vadhu Dhare Pôlalchô- | râvanipang agra-mahishi Bhuvanâmbike Vâg- |

dêviyara doreyar enisida | Dîvabbarasiyara doreg eldar perar olare || atišayamâge tamma pesarol nere tat-pati-nâmadin yašô- | rjjitam enip agrahâram avinâsi namasyame mâḍi râjyadol | sutan anukûlanâgi besakeyye guṇônnatiy oppi nind Aru- | ndhati dore Dîvalabbarasiyar jjagatî-talak êm pavitrarô || viditam lôkakke munnam Raghu-kula-dahanôgrêshnvim kâydu tiṇṇam kudigoṇḍ alk itt Agastyam kuḍiyut uguldan im kaṭṭupaṭṭilḍud int a- || ppudu pempan tâlḍit end and ariyare lavaṇâmbhôdhiyam pôlisal vêḍ | idnv ettân ettal embant atibahala-jalan Dîvalabbâsamudram || paded âyâsakke pakk âgire gaḍa piridu-bhrântinim pô . . d ond-a- | bdadol int entânum eydutt irad Amaranadî-kânteyam kâṇbar | dêsar sayp id êm sambhavisito namag app alkarim Gaṅ(south face.)ge teikang |

idiram band ildud embant atibahala-jalam Dîvalabbâsamudram ||
Manu-charitam Mahêndra-nçipaninde parôkshadol â-mahâtmyanâ |
janani Mahêndra-nâmade kolam nija-nâmadolim taṭâkam Î- |
šana bhavanam Mukunda-bhavanamalan imbine mâḍi dharmma-va- |
rddhanade kanîya-nandanana râjyaman îkshisug âva-kâlamum ||
neṭṭane Kadamba-vamšam |
puṭṭida mane Pallavêndran Iriva-Nolambam |
puṭṭida magan ene mugilam |
muṭṭipudum pempu Dîvalabbarasiyara ||
svasti šrîmad-anêka-divya-guṇa-saundaryâlayâ sâ yatô
bhûlôkâgrya-Kadamba-vamša-tilakâ sadbhis sadâ vanditâ |
šrîmad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ višrutâ
pûtâ nûta-pativratâ stuta-gunâ dêdîpyamânâjani ||

(West face)

kṛitvâ dêvâyatanan Mahêšvarârppaṇam ananta-pâpa-vinâšâ | ghaṇṭâ Dîvâmbikayâ Nolamba-Nârâyaṇêšvarâya sudattâ ||

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallava-kula-tilakam Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyam Nolamba-Nârâyaṇa šrî-vîra-Mahêndram Nolambâdhirâ(north face)jana parôkshadol Dîvabbarasiyar pPôlalchôramaṅgaladol Dîvabbâsamudravam kaṭṭisiy alliye Vishṇu-gṛihamam mâḍisiy Âvanyadol Nolamba-Nârâyaṇêšvara-mam mâḍisi yî-dêvargg Elanagaramam sarbbâ-bâdhâ-parihâram âgi koṭṭar nelanum chandranum uḷḷinam salgum î-dharmmava....lîyadava kavile Bâṇa-rašiyan alida pañcha-mahâ-pâtakam [] baredam Nâmayyam []

39

On the basement of the south wall of the same temple.

svasti šrî jayâbbyudaya-Šaka-varusha 1291 neya Saumya-samvatsarada Âshûḍha-šu 1 Budhavâradandu šrîmatu Anantappanavara makkalu Avasarada-Ankappanavarige Âvaniya Râmayi-dêvara Sôma-jîyan-olagâda sthânikaru koṭṭa šâsanada kramav ent endaḍe â-Âvaniya Râmayi-dêvara munde â-Ankappanavaru dharma-chhatrakâgi Âvaniya volage Râmayi-dêvarige saluva dêva-dânada Kaluvangereya keregalu gadde-beddalu-muntâda chatus-sîmeya bhûmiyanu tat-kâlô-chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatus-sîmeya volagâda nidhinikshêpa-jala-pâshâna......

40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûggu-eṇbattêlu šellâninga Raktâkshi-sam-vatsarattu-chChittirai-mâša-mudal tiruv-Irâmîšuram-uḍaiya-nâyanâgku yiv-vûril viyâpârigalil Maṇali-kilavanuḍaiya pillai magan Alagarena Tiruppugak-kuḍaiyil vaichcha tiru-nundâvilakku ... kuḍutta kaḍa vadu Mâhêšura-rakshai

41

At the same place.

(Grantha and Tamil characters.)

42 (a)

At the same temple, to the north of Ganji-mantapa.

(Grantha and Tamil characters.)

švasti šrî Šakarai-yându âyirattu-irunûrru-arupattu-onbadu idin mêr-chellâninga Pramâdi-samvatsarattu Šittirai-mâdam mudal pûrva-pakshattu Nâyagrukkilamaiyun-Tiruvônamum perra nal Nigarili-Šôla-mandalattu Âvaniyattu udaiyâr tiruv-lrâmîšvaram-udaiya-nâya(nâya)nârku Âvaniya-nâttu nâttu-nâyagañjeyvâr Ponna-gâmindar Anka-gâmindan ullittavarôm udaka-pramânam-pannikkudutta parišāvadu in-nāṭṭukkuļ ūr-vaļi kūdi-kkôyilukku-pPagaikanṛundêvar kuļa..mavv-ûrk-adaitta dâna-mâniya.nigarittu voliya..ka.- paga.ri šûlnta šû-. šadai irattaik...dêva-mandalattil Van..., kkan Šadumban eluttu Kama.. pi tadai Arašanpilai eluttu... kan.....yar nâdu-kilân Ula.....ya...lârai kurâl kali...tuvaipa...til...madiruvam...vai...ppallappanam Tippândai Nâchchiyâr , rukku pallikk-oru paṇam ivaiy-ulladu šeluttuvarâga šanntrâdittya (ya)-varaiy-âga šellakkadavadâga udaka-pramânam kalliluñ-jembilum vettikkuduttôm nâttavarôm ippadikku iuda tanmattukku ilanganañ-jonnava. Gamgai-karaiyil kkurâl-ppašuvai-kkonga Pramavattiyâr dôshat. lê viluva. . Ponna-gâmundar eluttu A..gâmundar eluttu ivai Nâ..gaiyan eluttu ivai Ella.... eļuttu ivai......eļuttu ivai Māra....ttavar eļuttu....man eļuttu ivai.... šan eluttu ivai Vallatti......kkum.....eluttu tan tâykku tânê maṇâlan šî-Mâhêšvara-rakshai

42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî pugal-šûlnta puṇari agal šûlnta puviyil Ponuêmi alavum tannêmi nadappa vilangu-Jayamagalai ilan-gô-pparuvattu Šakkaragoṭṭattu vikkiramattolilâr pudumaṇam-puṇarntu maduvaraiy-fṭṭam Vayirâgarattu vâri ayinunai-kKondalavaraiyar.....rišai-ttêmaru-Kamalappû-magal-podumaiyum Ponniyâḍaiyun-tanNilappâvaiyun-tanimaiyun-tavira-ppunidarriru-maṇi-makuṭam urimayir-chûḍi-ttannaḍi-iraṇḍun-taḍamuḍiyâga-ttonnila-vêntar šûḍa....nuvâru......tu tiru-nilal veṇṇilât-tigala oru tani-Mêruvir-puli vilaiyâḍa vârkaḍar-rîvântarattu pûpâlar tirai viḍuta ta kadañ-jori-kaḷiru murai nirpa vilaṅgiya Tennavan karuntalai ka. kkiḍappa.....yir-kula. rai....tuḍaṅgi.....kkiḍappa veṅgaṇum paṭṭa veṅgaru viṭṭa tan mânamuṅ-gûrina vîramuṅ-giḍappa êrina malaigalum mudugu nelippa ilinta nadigal šulanr-uḍaint-ôḍa vilunta ka. ka. lai virittal amara-kkuḍa-tišai ka...nâga-ttânum tânaiyum pannâl iṭṭa pala pala mugum bayant-edir-mâriya Jayapperun-tiruvum paliyugantu kuḍutta pugalin Šelviyum vânarar voṇkaṇa-maḍandaiyar-iṭṭamum mila-

rntu kudutta vengari-niraiyun-Ganga-mandalamun-Jinganav-enum pani irandum oru-mišai-kkai ndiya pugalodu Pandi-mandalan-gola-ttiruvilatt-adaittu vellavaru parita...igam poru-kari-ttalaigalum põla tantira-vâriyum udaittây vantu vada-kadal ten-kadal padarvadu pôla-ttan peruñ-jênaiyai êvipPanjavar aivarum poruda.....nji.......nelitt-ôdi ara...... ttu nâttu. ...duttu marravar tammila.vanašarar tiriyum..porra.....rri korra vibhavavantamum-ettišai-toru nirntti muttin šalapamu.tTamil-pPodiyanum marra vanakari padumayyañ-Jaiyyamuń-Ganniyuń-gaikkond-aruli kâtți ku...malai-nâțt-ulla šâvêr-ellân-tani-višumb-êra mâverittinakaru.... ttalai varaikKungalar kulaiya-kKottaru..ram neri-toru nilaigal ittaruli...Kali.ga-mandalań-gaiypa.ttu tigal-kol-âramum tiruppuyatt-alangalum pôla vîramun-tiyâgamum vi..ga-ppar tola-chChivanidatt-Umaiyena ta.na-šikamani Puva-mulududaiyâl iruppa avanudan Gangai vîrriruntena mangaiyar tiladam êlišaivallavi El-ulagam-u, daiyâl vâli valatt-iruppa ûliyûli Puvana-mulud-udaiyâludan vîra-simhâsanattu vîrgirunt-aruliya Kov-Irâjakêšari-panmar âna šakkiravattigal šrî Kulôttunga-Šôla-Dêvarku yându 2. avadu Nigarili-Šôla-mandalattu Ila . .gar-nâțțu Âliyattu Kâšyapa-gôttirattu Annaman Âtti. .la.n âna Ilanagarnâțțu nâțțu-kkâmundan Šôla-mâttânda-Bramma-mârâyar Âviniya-nâțțu Âviniyattu tiruv-Irâmîšvaram-udaiya-Mahâdêvarku tiru-nuntâvilakku ongukku-chchâvâ mûvâ-ppêrâd-âga vițța pašu irubattunâlu ip-pašu irubattunâlum stânam kâņi daiya Šiva-Brâhmanan Vasishtha-gôttirattu Šivakkolunta-battanum Pûmidêva-battanum Pâratuvâši Iruga-batta.immûvôm ivv-irubattunâlu pašuvum kaikkondu tiru-nantâvilakku onrum šantirâditta-vara šeluttakkadavôm aga kaikkondôm im-mûvôm pan-Mahêšvara-rakshai

42 (c)

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugal-šûlnta puṇari agal šûll]nta puviyil Ponnêmiy-alavum tannêmi naḍappa vilangu Šaya-magalai ilan-gô-pparuvattu Šakkaragoṭṭattu vikkiramattolilâl pudumaṇam-puṇantu maduvaraiy-ṭṭam Vayiragarattu vâri ayinunai-kKontalavaraiyar tantalam iriya vâl urai-kalittu-ttôl-vali-kâṭṭi paḍum pari naḍâtti ttiyai nitti vaḍa-tišai vâgai-šûḍi-ttenrišai-ttêmaru Kamalappû-magal podumaiyum Poniyâḍaiyum tan Nilappâvaiyum tanimaiyun-tavira punidarriru-maṇi-makuṭam urimaiyir-chûḍi toruñ-jella veṇ-kuḍaiy-iru-nila-vilâgamum vegaṇum tanadn tiru-nilal veṇṇilâ-ttigala oru-tani-Mêravir-puli vilaiyâḍa vâr-kaḍar-rîvântarattu pûpâlar tirai viḍuu-tantata kadañ-jori-kaliru murai nirppa vilaṅgiya Tennavan karun-talai parunt-alaittiḍa pir-kula-ppirai pôla nir-pilaiy-enum šoll-edir kôḍirralladâ tan kai vill-edir kôḍâ Vikkalan kallagara-Naṅgili tuḍaṅgi Maṇalûkkaḍn vênda Tuṅgapâttiraiy-a . .

vu..ntanta ponuagara.... kkidappa venganum padavélukanu vi..tan manamuń-gûrina vîramuń-gidappa êgina.....naiyum pinnâl itta pala pala mudugum bayant-edir-mâri Jayapperun-tiruvum paliy-ugandu kudutta pugalin Šelviyum vânara. vânkana madaudaiyar-îţtamu . lâdu kudutta vengari-niraiyun-Ganga-mandalamun-Jingalav-ennum pâniy-irandum oru višai kaikkond-îndiya pugalodu Pândi-mandalań-golla-ttiruvilatt-adaittu vellavaru puritalangam poru-karittalangalum pôla-ttandira - vâriyu . mudaittây vandu yada-kadal ten-kadal padaryadu pôla-ttan peruň-jênaiyaiy-êvi-pPaňja-Pândayarum poruda pôkkalatt-añji nenitt-ôdi araṇena..puga..rattu kât..ppa...... tiyanum matta-vana-kari padum ...ch-Chaiyamuń-Ganniyuń-gaikkondaruli-ttennâd-elai-kâtti...malai-nâtt-ulla šâvêr-ellau-ta.višumb-êra mâveriya tinakarunilai varai-kKungalar kalaya-kKottar-utpada negitorum nilaigal ittaruli yaru-punal Kalinga-mandalan-gaippaduttu-ttiral-kol-aramuntiruppuyatt-alangalum põla yîramun-tiyagamum vilanga-ppar tola-chChivanidatt-Umaiyena-tTirušintamani Puyana-mulud-udaiyal iruppa ayanuda Gangai vîrrirundena mangaiyar. .ladam êlišai-val. .El-ulagam-udaiyâl vâli valattinid-iru......Šôla-Dêvarkku yându 35 âvadu Nigarili-Sôla-mandalattu Ilânagar-nâttu Âliyattu Kâšyapa-gôtrattu Arumolidêvan nâr Ilânagar-nâțțu nâțțu-kkâmuṇdan Râjêntra-Sôla-Brahma-mârâyau Âvaniya-nâttu Âviniyattu-ttiruy-Irâmîšvaram-udaiya Mahâdêyarku tiru-nuntâvilakku onrukku-chchâvâ mûvâ-ppêrâd-âga viţta pašu irubattunâlu ip-pašu irubattu-Pûmidêva-battanum Pârattuvâši Iruga-battanum im-mûvôm ivv-irubattunâlupašuvuń-gaikkondu tiru-nantavilakku onrum šantiradita-varai šeluttakadavôm âga kaiyikkondôm im-mûvôm idu pan-Mâhêšyara-rakshai.

42 (d)

At the same place.

(Grantha and Tamil characters.)

mum.....nilam...kaṇḍagamum....ttu.....toṇṇû...ṇḍagamum nîkki ninga nilam a...kaikoṇḍa tirunâḷu....kâṇi......vi..ttil viḷuvâr ippaḍikku idu pan-Mâhêšvara-rakshai

42(e)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Jayangonda-Šôla Ilavanji-râyarena nâlu-nâțțil niyâyattârkun-jantânam-illâ udaimai kolla-kkadayôm......

42(f)

At the same place.

(Grantha and Tamil characters.)

.....la mudugum bayand-edir-mâyi Jaya-pperun-(ti)tiruvum paliy-ugantu ku pugaluñ-jelviyum vâna madantaiyar patṭamum malâdu kudutta vengari-niraiyun-Ganga-mandalamun-Jingalav-ennum pâniyirandum ovišai-kkaikkond-îndiya pugalodu Pândi-mandalan-golla-ttiruvilattadaittu vellavaru-pari-tarangam poru-karittalangalum pôla-ttantira-vâriyum udaittây vantu vada-kadal ten-kada yai êvi Pañja-Pândavvarum poruda pôr-kalat-añji nenitt-ôdi arane. . pugara-parattu nâttadi-ppaduttu marravar tamalam vana-šarar tiriyum porra ven-juram-erri korra vibhava-van-tambam tišaitorum nigutti muttin šapamum mu-tTamil-pPodiyanu matta-vanakari padumayya-chChaiyamun-Ganniyun-gaikkondaruli ten-nâtt-alai r-ellân-tani-višumb-êra mâveriya tina-karunilai-ttalaivarai-kKuńgalar kulaiya-kKottâr-utppada neritorum nilaigal ittaruli varu-punal-Kalinga-mandalan-gaiyppaduttu-ttigal-kol - aramun-tiru - ppuyatt - alangalum pôla vîramun-tiyâgamum vilanga-ppâr-tola-chChivan-idatt-Umaiyena-tTirašintâmani Puvana-mulud-udaiyâl iruppa avanudan kai......šai-vallabi Êl-ulagam-udaiyâl vâli valatt-inid-iruppa ûliyum Puyana-mulud-udaiyâludan mâ. .vîra-simhâsanattu vîrriruntaruliya Kov-Irâjakêšaripanmar âna šakkiravattigal šrî-Kulôttunga-Šôla-Dêvarkku yândn 27 âvadu Šôla-mandalattu tenkana Nittavinôda-vala-nâttu Kamu. . kûrrattu Nariyanûr Nariyanû . . daiyân Šûriyan Šakkarapāņiy-ana Vikkarama-Šola-mûventa-velan Nigarili-Šo Râmîšvaram-udaiya Mahâdêvarku tiru-nuntâvilakku onrukku šâvâ mûyâ-ppêrâd-âga viţta pašu irubattunâlum i-dêvar kôyilil Šûryya-dêvarku santivilakku mûngukku. . viri Pidâriyarkku santi-vilakk-ongukkum Tukkaiyârkku santi-vilakk-ongum aga santi-vilakku anjukkun-java muva-pperad-aga vitta pašu anju vyapari Agrumn.n Šîraļandevan tiruv-Iramišvaram-udaiya rukkum šava mūva-pperad-aga vitta pašu irubattunalu iv-vilakk-elukku-kkuttuvilakku utkaru utpada Âyiravanâl nigai êlu palam iv-vilakkugalukku aiyimûngu ik-kôyil kâṇiy-udaiya Šiva-pPirâmaṇan Vasishthan Šivakolunta-baṭṭanum Vasishthan Pûmidêva-baṭṭanum Pâradvâši Šāmi-baṭṭanum im-mû-vômum ip-pašu kaikkoṇḍu šantirâditta-varai....ttuvôm idu pan-Mâhêšvara-rakshai

42(g)

At the same place.

(Grantha and Tamil characters.)

42 (h)

At the same place.

(Grantha and Tamil characters.)

......rum.....igal it-têvarku vêndum nivandangalukku iraiyiliy-aga variyilittamaiyal ivv-ûrgalal puravn-vari-tinaikkattu.k.....šeka.... Viluparaiyan, eluda antarâyakatâ, muppatt-êlaraiyinâl nellu nûggu-mukkalanê-kuruni-nânâli Âyaniyant-u...rigattu nilam Râjêndra-kuli-vilâgam kuli irupadi.nbadin enbadinâl vêli pattê-mukkâninâl vêli onrukku Arumoli-dê marakkâl nellu nârpadin-kalam âga nellu pânûrroru-kalauêy-irutûni-kkuruni âga nellu âga nellu âyirattu.....pattunâr-kalanê-ain-guruni iru-nâlikku nibantam-šeydapadi malaimēl tiruv-Irâmîšvaram-udaiya Mahâdêvarkku santi ongukku-ttiruv-amudariši nanaliy-aga sauti mungukku-ttiruv-amudariši kuruni-nânâlikku nâl munnûrr-arubadinukku-ttiruv-amudariši nârpattain-galattinâl irand-aiñjukku nellu nûrr-orupatt-irukalanê-tûni-ppadakku santi onrukku kariy-amudu irandâga santi mûnrukku kariyamudu ârukku nâl onrukku nellu iru-uâliy-âga nâl munnûrr-arubadinukku nellu elukalanê-tûni-ppadakku santi ongukku neyyamudu iru-ševidaga santi mûngukku neyyamudu alakkê-iru-ševidâga nâl munnûrr-arubadinukku neyyamudu aimbattunânâlikku neyyamudu nâlikku nellu-ppadakk-âga nellu mukkala, santi onrukku-ttayiramudu uriyâga santi mûnrukku-ttayiramudu nâli-uriy-âga nâl munnûrr-arubadinukkuttayiramudu ain-galanê-ain-guruni-nânâliyinâl tayiramudu nâlikku nellu nâliyâga nellu ain-galanê-ain-guruni-nânâli santi onrnkku adaikkâyamudu irandâga santi mûngukku adaikkâyamudn âgu âga nâl munnûgg-agubadinukku adaikkâyamudu irand-âyiratt-oruuûrr-arubadukku adaikkâyamudukku nellu nâliyâga nellu iru-kalanê-mukkuruni santi onrukku ilaiyamudu nâlâga santi mûnrukku

ilaiyamudu pannirandâga nâl munnûrr-arubadinukku ilaiyamudu nâlâyirattumunnûrr-enbattaiñjukku ilaiyamudu irubadukku nellu nâliyâga nellu irukalanêmukkuruni .. nali santi onrukku-ttira-vilakku irandaga santi muurukkuttiru-vilakku âyâga-ttiru-vilakku ongukku ennai oru ševidâga nâl munnûrr-arubadinukku ennai aimbattunânâlikku ennai nâlikku nellu-ppadakkâga nel onbadin-kalam âga it-têvarkku ôr-îttaikku nellu nûyru-nârpattoru-kalanêy-irutûni-mukkuruni-nânâli malai . . ttiruv-Irâmîšvaram - udaiya Mahâdêvarku nâļ ongukku-ttiruv-amudariši mukkuguniyum artta-yâmattukku tiruvamudariši iru-nāļiyum āga nāļ munnūgg-agubadinukku-ttiruv-amudariši toņņūgyêlu-kalanê-tûni-ppadakkinâl irand-ajñjukku nellu irunûrru-nârpattu-mukkalanê-iru-tûni-kkuruni nâll-onrukku kariyamudu padinârukku nellu nânâliyâga nâl munnûgg-agubadinukku nellu-ppadinaiñ-galam nâl ongukku neyyamudu uļakk-âļākkê-oru-ševidāga nāl munnūrr-arubadinukku neyyamudu nūrru-nārpattu-nânâlikku neyyamudu nâlikku nellu-ppadakkâga nellu irubattunârkalam nâl onrukku-ttayira(ya)mudu nânâliyâga nâl munnûrr-arubadinukkuttayiramudu padinain-gala naraga nal munnurg-agubadinukku adaikkâyamudu aiyyâyiratt-elunûrr-arubadinukku nellu nâlikku adaikkâyamudu pattâga nellu agu-kalam nâl ongukku ilaiyamudu muppattirandâga nâl munnûrr-arubadinukku ilaiyamudu padinôrâyiratt-aiññûrr-irubadu ilaiyamudu irubadukku nellu nâliyâga nellu aru-kalam nâl onrukku santi-vilakku muppadum arttayâma-vilakku añjum âga vilakku muppattaiñjukku vilakk-ennai mulâkkêâlâkkâga nâl munnûrr-arubadinukku ennai munnûrr-orupatt-aiññalikku. .rpa kku nâll-ongukku-ppidivilakku âgu... kku-ppidivilakku irandum âga-ppidivilakku ettukku ennai uriyâga nâl munnûrr-arubadinukku ennai nûrr-enbadinâlikku nellu muppadin-kalam šâttu-ppari. .ttam irandukku kâšu irandun-tirumêrkapa-ppudavai onrukkun-tiru, ni, ppudavai onrukkungâšu onrum âga kâšu mûnrukku nellu ain-galanê-mukkuruni âga it-têvarkku ôr-âttaikku nellu munnûrru-ttonnûrrêlu-kalanê-tûni mattiyânattukku-chchattichchôgu ongukku ariši nâliyâga nâ kalanê-tû pi-ppadakkum šrî.. li eluntarnlum Arkalinga-dêyarku nâl onrukku ariši ulakkâga nâļ munnûrr-arubadinukku ariši iru-tûņi-mukkuruņi-irunâļiyinâl nellu irukalanê-tûni-oru-nâli šrî-Bali eluntarulum Šantirašêkara-dêvarku santi onyukku tiruv-amudariši iru-nâļikkum neyyamudukkum taiyirkkum kagikkum adaikkâyamudukkum santi-vilakku irandukkum âga inta dêvarku ôr-âttaikku nellu irubatt, ru-kalanê-êlu-kuruni nânâli tiruvilâ-elundarulum Umâ-sahita-Irâjantira.....nânâliyum santi onrukku neyyamudu iru-šovidukku tayiramudu urikkum santi onrukku kariyamudu irandukkum adai....irâdukkum verrilai nâlum santi-vilakku irandum âga i-dêvarku ôr-âttâikku nellu nâlpatten-kalanê-iru-tûni-kkuruni Ganapatiyârkku santi onrukku tiruv-amudariši iru-nāļiyāga nāļ ongukku ariši agu-nāli nekkum tarkkum kagikkum adaikkây amudukkum santi-vilakku ongukku âga it-têvakku ôr-âṭṭai-nâḷaikku nel elubattunâg-kalanê-tûṇi-ppadakk-oru-nâḷi m tayirukkum kagikkum aḍaikkâyamudukkum santi-vilakkum âga it-têvagku ôr-âṭṭaikku nel nûgg-irubattu-mukkalanê-mukkuguṇi . Karumâṇikka-dêvagku santi ongukku ariši nâ nâgpatteṇ-kalanê-iru-tûṇi-kkuguṇi

42 (i)

At the same place.

(Grantha and Tamil characters.)

...... tiruppadimārrukku i-kkollai nila...mbaļļikku-ppôm vaļikku tekkil tāngal ēri-kkaţţi tūmbum iduvittu-kkoļļavum ivv-ēri-kîļ.kādi viļai-nilata....šeydukoļļa ivv-ūr a...šu-kkôlāl koņda kuļi mūvāyiram i-kkuļi mūvāyirattukkum ivv-ēri-kkîļ ivar pakkal.tu.....ta....ţṭapaḍi kuḍi..kāl nirai pon iru-kaļañju pon iru-kaļañjum ivar-pakkal ara-kkoṇḍu..ñja..tti ivv-ēriyum ivv-ēri-kîļ nilan kuļi mūvāyiramum nār-pāl ellaiyum šilā-lēkai-paṇṇi-kkoṇḍu Vibhi..ṇīšvaram-uḍaiya Mahādēvarkku tiruv-amudu tiru-ppaḍimārrukku šandirāditta-vara šelvadāga ivar-pakkal pon

42(j)

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

44(a)

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chakravatti Pôšaļa šrî-vîra-Irâmanâ-Dêvarkku yâṇḍn 34 âvadu Sarvadhâri-sainvatsarattu Tai-mâda(mu)-mudal Âvaniyattil irukkum viyâpâri Tiruñalaṅgilavar Valliyâlvârena uḍaiyâr Aṇṇîšvaram-uḍaiya-nâya-nârku ivar dêvadânam amudakkaḍaitta mêl.nâm ippôdu iṭṭa pon 5 i-ppon aiñjukkum in-nâyanârkku uchchi-chchandikku nâl onrukku nâli ariši amurdu-šeyivikkakaḍavôm chantirâditta-varai šellakkaḍavadu it-tamatai irakkinân Geṅgai-kk...šuvai konrân pâvam-kovân

44(b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-orunûggu-orupattongu šengu yiraṇḍâvadâna Saumiya-šanuvagcharattu Kanni-nâyaggu êḷân-tiyadiyum apara-pakshattu Saptamiyum Rôhaṇiyum Nâyarru-kkilamaiyu šrî-Kulôttuṅga-Šôla-Dêvarkku yâṇḍu panniraṇḍâvadu šrî-Vallâļa-Dêvan pritivi-râchchiyañ-jeyyâ-nirka Nigarili-Šôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu švaram-uḍaiya varku Širimalaiyâlan Šâttaṅgaṇḍan Âvaniya-nâṭṭu ... rgâlvâr-âna yakkoṇḍa-Šôla

45

At the Bharatêšvara temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yându âirattu-oru-nûrrêlu šellâninga Višvâvasu-sammarsarattu Aippaši-māsattu Paurņņamiyum Brahaspati-vāramum perra Ašvatinakshattirattu nal svasti šrimanu-maha-mandalechcharan Talaikkadu Gangavâdi Nuļambavâdi Vanavaši Pânungal Uchchangi konda pušabala-Vîra-Ganga asahaya-šûra Šanivâra-siddhi Giridurka-malla šaladanka-Râma nissankapratâpa Poyšaļa vîra-Vallàļa-Dêvar pridhivi-rājyam-paņņi aruļāniņka-pPoyšaļavira-Vallâla-Dêvar pradânan Jeyangonda-Šôla-mandalattu-pPuliyûr-kottattupPuliyûr-kilaya Nâyaka-ttêvan âna šrîmanu-mahâ-pradâna sarva-adikâri samasta-chetrapati vävüttara niyôgâdipati mahâ-pasâyattan šrîkaraṇattu Vallala-dandanayakkanudaiya(n) dandanayakkichchi Pemmiyakkanena Nigarili-Šôla-mandalattu Âvaniya-nâţţu Âvaniyattu tiruv-Irâmîšvaram-uḍaiya-nâyanârkku tiru-nandâvilakku ongukku nân ik-kôyilil kâṇiyudaiya Šiva-Brâmmanan Bharadvaja-gôttirattu Šaivachariyan Malaiyalvan-bhattan vašamum Vasittagôttirattu Šaivachariyan Mahadêva-bhattan vašamum kudutta..pon ongukku pâga-vatți polivadâga polišaiyâl ulludu kondu šandirâdita-varai iv-vilakkongum šrî-Mâhêšvara-rakshai Puggidan-gondâr âna Nulambâdarâya-rakshai Valañjiya-rakshai

46

At the same place.

(Grantha and Tamil characters.)

47

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugal šûlnta puṇariy-agal šûlnta puviyil Ponnêmiy-alavun-tanuêmi nadappa vilangu-Šaya-magalaiy-ilan-gô-pparuvattu vikkirama - ttolilar-pudu-

manam-punarntu maduvaraiy-îţţam Vayirâgarattu vâri ayiranunai-kKontalavarašar tantalam-iriya vaļ ugai-kalittu-ttoļ-vali-katti-ppogpari-nadatti-kkirttiyai nirutti vada-tišai vagai-šūdi-ttenrišai-tten-maru-Kamalappū-magat-podumaivum Ponniyadai nan-Nilappavaiyum tanimaiyun-tavira-ppunidaggirumanimakuta - muraimaiyir-chûdi - ttannadiy - irandun - tadamudiyaga - ttonnila-vêntar šûda munnai Manuv-âru peruga-kKaliy-âru varuppa-chcheigôl tišaitoruñ-jella ven-kudaiy-iru-nila-vilâgam enganun-tanadu tiru-nilal vennilâ-ttigala orutani-Mêruvir-puli vilaiyâda vârkadar-rîvântarattu-ppûvar tirai-vidu tanta kadañ-jori-kaliru murai nirpa vilangiya Tennavan karun-talai parunt-alaittidaponnagarapurattidai-kkidappa in-nâl pirkula-ppirai . . . nirpilaiyennuñ-joll-edir-kôdirg-alladu tan kai vill edir-kôdâ Vikkalan kall-agara Nañgili tudangi Manalur naduvenda Tungapattirany-alayum venganum patta ven-galirum vitta tan manamun-gurina viramun-gidappa érina malaigalu mudugu nelippa ilinta nadigaluñ-julang-udaint-ôdi vilunta kadalun-talai-virittal-amarakkuda-tišai-ttan-nâl-ugantu tânun-tânaiyum pan-nâl-itta pala-pala mudugum bayatt-edir-mâriya Šaya-pperun-tiruvum paliy-ugantu kudutta pugaluñ-Jelviyum vâļā vitta madantayar-ittamu miļādu kudu ta ven-gari-niraiyun-Gangamandalamuñ - Jinganav-ennum pâniy - irandum oru višai - kkaiykkond-âramuntiru-ppuyatt-alangalum pôla vîramun-tiyagamum vilanga-pparmišai mêvalar vananga vîrrirunt(arunt)-aruliya Kôv-Irâjakêšari-varmarâna udaiyar šrî-Kulôttunga-Šôla-Dêvarku yându 10 âvadu Nigarili-Šôla-mandalattu Âvaniya-nâţţu Âvaniy-attu-ttiruy - Irâmîšyaram-udaiya Mahâdêyarkku Šôla-mandalattu-kKalliyâṇa-puraṅ-goṇḍa Šôla-vala-nâṭṭu-pPâmbuṇi-kkûrrattu Nîdûr Nîdûr-kilavan Arinji-šadaiyanana Šembiyan Tenkirai-nattu mûvênta-vêlan i-dêvarkku-ttirunantâ-vilakku ongukku šâvâ mûvâ-ppêrâd-âga vitta pašu 24 ip-pašu irubattunâlum pati-pâda-mûla-ppatt-udai-ppañchâchârya-dêvakanmigal vašam vittana idu pan-Mâhêšvara-rakshai yându 10 i-dêvarkku ivv-ûr Vîranukkar tirunantâvilakku onrukku-chchâvâ mûvâ-ppêrâd-âga viţţa pašu 24 irubattunâluñjandrâdittavara šelvadâga ⊦idu pan-Mâhêšvara-rakshai ∥aram-aravarku aram alladu tunaiy-illai

48

At the same place.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chchakkaravattigaļ šrî-Poyšaļa-vîra-Râmanâ-Dêvarku iyâṇḍu 34 âvadu Sarvadhâri-samvatsarattu Tai-mâsam mudal Âvaniyattil irukkum viyâpâri Tiruñalaṅgiḷavan Villi-âlvâre Kagkuṭṭai Veḷḷiri-kkuṭṭaikku nân.....iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai......

49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru manni valara iru-kuvad-anaiya-ttan-tôlum vâlun-tunaiyana Kalâvašanai kadantu Vayirâgarattu-kkuñjiralâm pala-vâri añjalli Šakkara-gottattu-tTaravarašanai-ttikku nigala-ttirai-kondaruli arukkan-uyaittaraišai irukkun-gamalam-anaiya Nila-magal-tannai munnîr kulippay-annâl tiru-Mâl-âdikêlal âgi eduttad-iyâduñ-jaliyâvagaiy-inid-eduttu-ttan-kudai-nilar-kîl inb-uravirutti-ttigiriyum puliyun-tišai-toru nadatti-ppugalun-tarumamum pu...toru nigitti vîramun-tiyâgamu-mânamum karunaiyum urimai-chehnggam âga-ppi... yâttalai nigala jayamun-tânum vîrriruntu kulamani-makuta mnraimaiyir-chûdi-ttan kalal tarâdiyar šûda-chchengôl Nâvalam-puvi šêr nadâttiya Kōv-Irâjakêšari-vanmar âna udaiyâr šrî-Rajêntra-Šôla-Dêvarku yându mûnrâvadu šrî-Râjêntra-Šôla-Dêvar tiruvaruļi. dêšam ellân-tiru-mêļi kūdi vantu nirnta Šôļa-maņdalam elubatt-ettu nādum Jayangonda-Šôla-mandalam nārpatt-enņāyiram pûmiyum perumbadai valangai mahâ-sê..... tarkku nirnta šrî-Râjêntra-Šôla-ppadinen-pumi-pperiya vishaiyan-gandamadam Šôlakala tiru-kkulantongiggu mudal pašuvukkum erumaikkum igaiy-illai ip-padinen-pûmiyil illâdavirai kattattu...rku adikârigaļ..giya Šôla-mûvênta-vê(nta)lâr pašuvukkum erumaikkum illadav-irai kani ivv-irai irukkavendavenrum kadu punšajy vilainta nilangaluku ainjil-ongu mêl-vâram iduvadâgavum êri-kîl nel vilainta nilattukku mûnyil-onru...ru mêl-vâram iduvadâgayum vêdar kummari vilainta nilam âyiratt-aiñuu kulikk-oru pudavai kolvadâgavum ûr-kkil iru . . ku mâgachchanam vannar.....nall-erudu nar-pašu ullitta anta.....ku.ral irandu kašiduvadagavum širu-šungattukku Ašuvi-makkal ašuvam-unnum pērāl oru kašiduvadagavum, raiyavittal oru kaš-irippadagavum, ..., nru, ..., ttukku ûr mudali, adiyâl vîdnm iru-pendir vîd-ongum ulamai-šaivadâgavum uvâtti-vîdum tiru-kkôyil-udaiyân vîdum talarar-vîdum širu-šungattukku irutta vîdu tavira nîkki ninga vîdugalnkku vîttâl kâl kâšu kolvadâgavum...kku..ri nilam-alakkum pattu-ppanniru...kondadu šân-âga-ppadinen-sân kondadu kôl-âgakkondu nilam-alappadagavum ippadikku-ppadinettu vishaiyamum perumbadai valangai mahâ, naiyum padangandum agappada kal-vetti i-sâsanan-jeydôm padinen-pûmi-pperiya pperukki ûrum perumbadai mahâ-sênaiyum evvigai, littu...n igai, m iguppânum Gangai-karaiyil gô-Brâhmanaraiyum naraiyâm kurâluń-go yalittân Brahmavattiyum paduvadâgavum periya vishaiyattukkum perumbadai.....

49(b)

At the same place.

(Grantha and Tamil characters.)

49 (c)

At the same place.

(Grantha and Tamil characters.)

..... Nila-ppâvaiyun-tani ppuvani-naggirumaṇi-makuṭamu .

50

On the south basement of the same temple.

..mad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ višrutâ } khyâtâ nûta-pativra.....mânâjani || sâdhvîti.....manôhâriņî san-marggârgaļa-bhêdinî nirupamâ sat-pâtra-dânânvitâ | sat-Kâdamba-mahânvayê samabhavad dêvîha Dîvâmbikâ kim dhâtrî-makuṭâgra-maṇḍana-maṇiḥ kim Kâma-dê... || kṛitvâ dêvâyatanam Mahêšvarârppaṇam ananta-pâpa-vinâšâ || ghaṇṭā Dîvâmbikayâ Nolamba-Nârâyaṇêšvarâ..... ||

...samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallava-kulatilaka Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyan Nolamba-Nârâyaṇa Dîvabbarasiyar nNolamba-Nârâyaṇêšvaramam mâḍisipûjeyam koṇḍu Elanagaramam sarbba-bâdhâ-parihâram âgialipidava- kavileyuma Bânarâsiyuman alida-pañcha-malıâ-pâtakam #

At the same place, on the south basement of the Satrughna temple. šrîmad-Dilîpayyam prithuvî-râjyam geyyutt ire Âvanyada-sthânada panneraḍu-kiru-dereyam biṭṭar Mahâdêvargge salâgeyan ettisi idan alidôm Vâranâsiyan alidom

52

At the same place.

sthânad ûrggalge Nolamba bittam

53

At the Satrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûrru-nârpatteṭṭu-chchenga Pârttiva-šammarcharattu uḍaiyâr tiruv-Irâmîšuram-uḍaiya-nâyanârku Jayaṅgoṇḍa-Šô-la-Ilavañjiya-râyanâna Kûttâḍun-dêvar agambaḍiyâril Tantirapâlan Pêriyuḍai-yânena in-nâyanârku-ttiru-ppalliy-elichchikku nâl onrukku nâliy-ariši amudu-paḍi šella-kkaḍavud âga aiñjarai-ppon kuḍuttên ip-ponnâl ulla pališai koṇḍu šandirâditta-varai šelutta-kkaḍavôm ik-kôyilir-kâṇiy-uḍaiya Šiva-pPirâmaṇan Vašiṭṭa-gôttirattu Mâdêva-baṭṭar marugan Muttippillaiyum Dêvappillaiyum Pârattuvâja-gôttirattu-pPirân-baṭṭar pêran....ṇḍippillaiyum Pirân-baṭṭarum koṇḍôm i-chchandikku iraṇḍu tiru-vilakk-êrruvud âga oru pon kuḍuttên Tantirapâlan tamaiyan Nîraṇiñjânena it-tanmattaiy-irakkinân Geṅgai-kkaraiyir-kurâr-pašuvai-kkonrân Piramôtti-ppaḍuvân pan-Mâhêšura-rakshai

54

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugal šûlnta puṇari agal šûnta puviyil Ponnêmiy-alavun-tannêmi naḍappa vilaṅgu-Jaya-magalai ilaṅ-go-pparuvattu Šakkaragoṭṭattu vikkiramattolilal pudu-maṇam-puṇarudu maduvaraiy-îṭṭam Vayirâgarattu vâriy-ayiranunai-kKontalavaraiyar tantalam iriya vâl ugai-kalittu-ttôl-vali-kâṭṭi-ppôg-pari.....vaḍa-tišai vâgai-šûḍi-ttengišai-ttêmaru-Kamalappû-magal podumaiyum Ponniyâḍaiyum tan-Nila-ppâvaiyum tanimaiyum tavira-ppunitaggiru-maṇi-makuṭam urimaiyig-chûḍi tannnadiy-iraṇḍum taḍamuḍiyâga-ttonnila-vêndar šûḍa munnai Manuv-âgu peruga-kKaliy-âgu vaguppa-chcheṅgôl tišai-toguñ-jella veṇ-kuḍaiy-iru-nila-vaḷa.....ṇilâ-ttigala oru tani-Mêruv-ig-puli vilaiyâḍa vârkaḍaggîvântarattu pûpâlar tigai-vidu tanda kadañ-jori-

kaligu mugai-mugai nigpa vilangiya Tennavan karun-dalai parund-alaittidattan ponnagara-ppuratt-ani kidappa pinnal pirkula-ppirai pôla nir-pilaiyennuñ-joll-edir-kôdirr-alladu tan kai-vill-edir-kôdâ velakulatt-araiyagal......m pattamum pariyum vitta tan manamum kûriya vîramum kidappa êriya malaigalum mudugu nelippa ilinda nadigalum šulanr-udaind-ôda vîlnda kadalgalum talai-virittal-amara-kkuda-tišai tan nâd-ugandu tânum tânaiyum pannâl itta-ppala pala mudugum bayand-edir-mâriya Jaya-pperunderuyum paliy-ugandu kudutta pugalin Šelviyum valarā onkaņa-madandai......kariniraiyum Ganga-mandalamum Šinganav-ennum paniy-irandum oru-višai-kkaikkondu îndiya pugalodu Pândi-mandalan-golla-ttiruvilatt-adaittu vellavarupari-talangalum poru-kari-ttalangalum pôla-ttantira-vâriyum udaittây vandu vada-kadal ten-kadal padarvadu pôla tan peruñ-jênaiy-êvi..varaiyalarum yum pochchai-veñ-juram-êrri korra šaiya-ttambam tišaitoru nirutti muttin šalapamum mut-Tamil-pPodiyamu matta-vana-kari padummai..chChe..muń-Ganniyum kaikkond-aruli Têda-nâţţ-ellai-kâţţi Kudamalai-nâţţ-ulla šâvêr-ellâm tani-višumb-era maveriya tan varupani-ttalaivarai e..... r-utppada neritorum nilaigal-itt-aruli varu-punal-Kalinga-mandalam kai-paduttu tiral-kolâramum tiru-ppuyatt-alangalum pôla vîramum tiyâgamum vilanga-ppâr tolachChivan-idattuyainda Tiyâga-vallavitarum Avani-mulud-udaiyâl iruppa avanudan Gangai vîrrirundena mangaiyar-tiladam êl-išai-vallapi Êl-ulagam-udaiyâl vâlišai malarnd-inid-iruppa ûli-ûli-toru.....sanattu Avani-mulud-udaiyâlôdum virrirund-aruliya Kôv-Irâjakêšariyanmar âna chakravattigal šrî-Kulôttunga-Šôla-Dêvarku yandu 33 yavadu Jayangonda-Šôla-mandalattu Ûrrukkâttu-kkottattu - tTingâdu-pâkkattu Tingâdu-pâga-kilân Araiyan Araudângiy-âna Râjêntra-Šôlan âna Gângêya-râjan Nigarili-Śôla-ma.....Âvaniyanâttu Âvaniyattu-ttiruv-Irâmîšvaram-udaiya Mahâdêvarku tiru-nantâvilakku onyukku šava mūva-pperad-aga vitta pašu udal irubattunalnım pati-pada-mulappatt-udai pañchâchâriya dêvakammigal vašam vittana ivai šant(ra)râditta-vaga šelvad-aga pan-Mahešvara-rakshai.

55

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûrru-ttoṇṇûrru-iraṇḍu šenra Pramâdauta-samvatsarattu Paṅguni-mâšam mudal Brahmâdi-râjarâ Šelvâṇḍai-dêvar magaļâr âna svasti Jayaṅgoṇḍa-Šôla Ilavañjiya-râyar âna Kûttâḍun-dêvar-mmagauâr Ilaiya Vâšudêvar nambirâṭṭiyâr Šeṭṭâlvârena Âvaniyatt-uḍai . . Ilava-Râmîšva-ram-uḍaiyarkku amudu-paḍikkum archanâbôgam dêvakanmakanukkum Toṭṭi-

ganpallikku ulla ettam-ulpada nanjai punjai nag-pal-ellaiyum viţtu tiruppani šeyvvitta Šiva-Brahmanan Bharadvaja-gôttirattu-kKondibaţan Vašudêva-baţanukku-kkani muludum dêvakanmamu udakam-panninên Šeţţalvarena pan-Mahêšyara-rakshai

56 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûrru-nârpatteṭṭâna Pârttiva-šammarcharattu svasti šrî Nigarili-Šôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tirnv-Irâmîšuram-uḍaiyâr kôyilil âḍiy-arulugira kûttarku svasti šri Jayaṅgoṇ-ḍa-Šôla Ilavañjiya-râyar âna Kûttâḍun-dêvar aḍiyân Šûrriyâlvâr magan Tiru-..... ḍaiyânena ik-kûttarku u...... kku amudu-paḍi nâliy-ariši šandirâdita-varai šella-kkaḍavadâga âru pon kuḍuttên ip-po...kkoṇḍôm Vašitta-gôttirattu.....ṭan Mâdêva-baṭṭar marugan Mârimutti-ppillaiyum Dêva-ppillaiyum Pârattuvâja-gôttirattu-pPirân-baṭṭar pêranmâril Koṇḍi-ppillaiyum Pirân-baṭṭaruṅ-Gûttâḍum-pillaiyum it-tanmattaiy-irakkinân Geṅgai-kkaraiyil kurâl-pašuvai konrân Piramôtti-ppaḍuvân pan-Mâhêšvara-rakshai

56 (b)

At the same place.

(Grantha and Tamil characters.)

..dêva....daiya..... Âvaniyattu..rndatti.....nangalu..pati-pâda-mûlappaṭṭ-uḍai-ppañchâ...ya.....n mêrkil naḍu-veṭṭu-kkîl-mûlai...pârkellai.. ppaiy-kuṭṭaikku ten-mêrk-ellai......lpaḷḷi..šuravichchunai....kku... onru idan vaḍakku...laikku kilakku.....

57 (a)

At the Gaurî-dêvi temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-iru-nûggu-irubatteṭṭu-chchellâninga Parâbava-šammachcharattu Šittirai-mâšam padinâlân-tiyadi Tiṅgaṭ-kilamaiyum Utti-râḍamum Trayôdašiyum pegga nâl svasti šrî Jayaṅgoṇḍa-Šôla Ilavañji-râyar âna Kûttâḍun-dêvar pṛithivi-râjyam-paṇṇiy-arulâninga Nigarili - Šôla-maṇḍalattu Jayaṅgoṇḍa-Šôla-vala-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyar tiruv-Irâmî-švaram-uḍaiya-nâyanâr dêvadânam peri-êriyil ik-kôyil tiru-ppaṇikku munningu šeyvitta Vîra-Šôlavâṇukkaril Pegga-pillai magan Šîmâṇḍaikkum Vayirâṇḍai magan Šeṭṭiyaṇṇanukkum ivv-iruvagkum Maṇidâriyum Pangimukka nâg-

kaṇḍaga-kkalani chandrâditta-varai šelvad-âga viṭṭôm ippaḍi anubavippadu idukk-ilaṅganam-paṇṇavan tan tâyku yiraṇḍu-ninaittavan idu tânattâ-rakshai

57(b)

At the Angada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti šrî ma.....machcharattu Âvaṇi-mâdam mudal..rnna nangilavan Valli-âlvâ.....širi-êrikku mêl-nagaram....pon aiñju ip-ponnukku i.....koṇḍu nâl ourukku oru na..nellu amudu....vum idu ilanga..n-Mâhêšvara-rakshai

58

At the same village, on the basement round the Ammana-guḍi. svasti Šaka-varushambulu 1284 sanda Šubhakṛitu-samvatsarada Kârtika-šu 11 Gu-dinadalu svasti šrîman-mahâ-maṇḍalêšvara ari-râya-vibhâļa bhâsege tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-Voḍeyara šrî-vîra-Kumâra-Kampaṇṇa-Voḍeyara aramaneya šrîman-mahâ-pradhâna Sômappa-Voḍeyara nirûpadim svastî šrîmat-sâmantâdhikâri Âvaniya Râmaya-dêvanavaru Âvaniya šrî-Râmanâtha-dêvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayam grâma 2 kam saluvantu šrî-Kumâra... koṇḍu taṭa... pari yishṭanu tiddikoṇḍu šrî-Râmanâtha-dêvarige.... yanu daṇḍeya... koṭṭaru... (usual final phrases) šrî-Râmanâtha-dêvara......

59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugrîva temple. svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithuvî-vallabha Pallava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kañjâsana saṅgrâma-doraygaṁ bîra-Triṇêtra gaja-râja-malla palar-añje gaṇḍa šrîmat-Chaladaṅkakâṛa-Dêvana perggeḍe-Basavayyan aṅkana bhaṭṭanu mâḍisida mâna-stambham uttarôttaraṁ

60

At the same village, on copper plates of the Avani-matha.

(Någari characters.)

[b] šrî Vênkaţêsâya namah | yasya samparka-puṇyêna nârî-ratnam abhûch chhilâ | yad upâsyam sumanasâm tad-vastu-dvandvam âšrayê || yasya Dviradavaktrâdyâh pârishadyâh paraššatam | vighnam nighnanti bhajatâm Vishvaksênam tam âšrayê ||

jayati kshîra-jaladhêr jâtam savyêkshanam Harêh | âlambanam chakêrânâm amarâyushkaram mahah II pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas sanjajne Nahusho Yayatir abhavat tasmach cha Purus tatah 1 tad-vamšê Bharatô babhûva nripatis tat-santatau Šantanus tat-turyô Vijayô'bhimanyur udabhût tasmât Parîkshit tatah II Nandas tasyashtamôbhût samajani navamas tasya râjñaš Chalikkakshmâpas tat-saptamaš Šrîpati-ruchir abhavad Râja-pûrvô narêndrah 1 tasya šrî-Bijjalêndrô dašama iha nripô vîra-Hemmâļi-Râyas târtîyîkô Murârau krita-natir udabhût tasya Mâyâpurîšah || tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkanatrastâmitra-gaņas tatô'jani haran durgâņi saptâhitât | ahnaikêna sa Sômi-Dêva-nripatis tasmâch cha jajñê sutô vîrô Râghava-Dêvarâd iti tataš šrî-Pinnamô'bhûu nripah || Âravîti-nagarî-vibhôr abhûd asya Bukka-dharanîpatis sutah | yêna Sâluva-Nrisimha-râjyam apy êdhamâna-mahasâ sthirîkritam || šrî-Râma-Râja-kshitipasya tasya chintâmanêr arthi-kadambakânâm | Lakshmîr ivâmbhôruha-lôchanasya Lakkâmbikâmushya mahishy alâsît || tasyâdhikais samabhavat tanayas tapôbhiš šrî-Ranga-Râja-nripatiš šaši-vamša-dîpah | âsan samullasati dhâmani yasya chitram nêtrâni vairi-sudrišâm cha nir-anjanâni || satîm Tirumalâmbikâm charita-lîlayârundhatîprathâm api titikshayâ vasumatî-yasô-rundhatîm | Himâmšur iva Rôhinîn hridaya-hârinîn sad-gunair amôdata sadharminîm ayam avâpya vîrâgranîh # rachita-naya-vichâram Râma-Râjam cha dhîram vara-Tirumala-Râyam Vênkatâdri-kshitîšam 1 ajanayata sa êtân ânupûrvyâ kumârân iha Tirumala-Dêvyâm êva râjâ mahaujâh # sakala-bhuvana-kantakân arâtîn samiti nihatya sa Râma-Râja-vîrah | * vyarājata šrî-vara-Vênkatādri-Râjah kshitau Lakshmana-châru-mûrtih || trishu šrî-Ranga-kshmâparivridha-kumârêshv adhi-ranam

^{*} The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityari-kshmapan Tirumala-maharaya-nripatih mahaujās sāmrājyē [IIa] su-matir abhishiktô nirupamê prašasty urvím sarvám api tisrishu můrtishv iva Harih II yašasvinām agrasarasya yasya paţţâbhishêkê sati pârthivêndôh | dânâmbu-pûrair abhishichyamânâ dêvî-padam bhûmir iyam dadhâti || Sâmâdayô Vidhi-mukhâd iva satya-vâchah sâmâdy-upâya-nivahâ iva sâmyugînât | Râmâdayô Dašarathâd iva râja-mauļêḥ tasmâd amêya-yašasas tanayâ babhûvuh # râjâ tatô'bhûd Raghunâtha-nâmâ šrî-Ranga-Râyas šrita-pârijâtah | šrî-Râma-Râjaš šiširâmšur urvyâh vikhyâtimân Vênkata-Dêva-Râyah || šrî-Ranga-Râyas sahajêshu têshu pârangatô nîti-payah-payôdhêh | ashtâsu dikshu prathitas sa lêbhê pattâbhishêkam Penugonda-râjyê || atha šrî-Vênkatapati-Dêva-Râyô nayôjvalah 1 avanîm ašishat kîrtyâ dišô daša višôbhayan [taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôh 1 jâtas Tirumala-Râjalı khyâtas šrî-Ranga-Râyôpi 🛭 tayôs šrî-Rânga-Râyasya tanayâ vinayâdhikâh 1 ajâyanta dayâvantas šrutavantô yašasvinah II šrî-Ranga-Râya-nripatês tanayêshu têshu pâram girâm adhigatah kavi-pungavânâm | ratnêshu Kaustubha ivâmbudhi-sambhavêshu šrî-Râma-Râya-nripatis suchiram vyalâsît || půrvam višruta-Râma-Râja-nripatêš šrî-Râmabhadrâkritch kalyânôdaya-šâlinas tanubhavâh pañcha prapañchâvanê 1 dakshâ nîti-pathânugâs samabhayan Kshîrâpagâ-kâminô gîrvânâlaya-bhûruhâ iva bhudha-šrênîshta-dânôtsukâh || vikhyâta-charyêshu nripêshu têshu šrî-Ranga-Râjaš šiširâmšur urvyâh | višva-trayê višruta-kîrtir âsît saurėshu salėshy iva parijatah II šrî-Raiga-Râjasya tapô-višêshais santôshinaš Šêshagirîšvarasya | kârunya-bhûmnâ kamanîya-šôbhau

putrâv abhûtâm Puruhûta-bhôgan Peda-Vênkatêndra-Pina-Vênkatâdhirâditi-nâmakan prakriti-pâlanôtsukan | khara-dûshana-prahati-dakshinav nbhau dadatah pramôdam iya Râma-Lakshmanau | šrî-šâlî Peda-Vênkaţêndra-nripatir jyêshthô vayôbhis tayôs šauryandârya-gabhîratâ-dhriti-kalâ-pûrvaiš cha sarvair gunaih šrî-Ranga-Râjêndra-kumârakê'smin vîrôttamê Vênkata-Dêva-Râyê | pattâbhishiktê Penugonda-râjyê tadâbhishiktâs su[dhi]yôpi hêmnâ H khyâtas tasya pitâmahânujatayâ šrî-Vênkatâdri-kshamâpâla-šrî-lalanâ-svayamvrita-patêr jâtânukampâspadam | âsîd uddhata-šatru-gandha-karati-pradhvanisa-baddha-vratô haryakshah kavi-lôka-rakshana-kalâ-pratyagra-Bhôjâkritih II tasya šrî-Rangapati-kshônîpatir âtmabhûr gunâbdhir atha 1 yasyandârya-mahimnâ kalpa-taruh kvâpi Nandanê vasati # rājnas tasya guņādbhutasya sukritaih prāchîna-janmārjitaih putrô'bhût Puruhûta[11 b]kalpa-mahimâ Gôpâla-Râjâgranîh | sarvêshâm vidushâm samîhita-phalam datvâ jagatyâm svayam yô vismârayati sma dâna-chaturân Bhôjâdimân pârthiyân H sô'yam priyâ-sahacharas sukritî tapôbhir ârâdhayad Vênkata-šaila-nâthani i prîtas tadânîn agadîd abhîshţadâtâ sa dêvah kripayâ tam ênam II putras san dharanîm avâpam adhunâ šrî-Vênkatâbhikhyayâ vikhyâtas China-Vênkatêndra-nripatêr ugrais tapô-vaibhavaih pûrvain šrî-Vasudêva-bhû-Vala ripôh Krishnâbhidhô'ham yathâ Nandah prâg iva tam sutam kalayatâm šrî-Ranga-Râyâbhidham I šrî-Ranga-Râya-kshitinâyakani tam Šrîkânta-rûpam kshiti-rakshanâya avâpya tam tat-kula-vriddhi-hêtôr Gôpâla-Râjas samabhût prahrishtah H sô'yam šrî-Ranga-Râya-kshitipatir avitum saj-janân dur-janâuâm garva-dhvamsaya Kamsasura-mada-garima-dhvamsino rapa-dhari | prájyam sámrájya-simhásanam adhivasati pratyaham bhakti-púrvam nânâ-dêšâvanîšair vinutam anupamam prâpta-pattâbhishêkah # šrî-Rangêšvara-datta-râjya-mahimâ šri-Ranga-Râyâgranîh pâdâmbhôja-vinamra-Bhôja-Magadha-kshmâpârpita.....

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sarvêshâm prithivîbhujâm adhi-širô-vinyasta-pâdâmbujah
prithvîm pâlayatê nayêna mahatâ saptârnavî-mêkhalâm 🛭
vârâši-gâmbhîrya-višêsha-dhurya-
Chaurâši-durgaika-vibhâla-varyah 1
parashta-dig-raya-manah-prakama-
bhayankaraš Šârngadharantarangah II
hata-ripur animêshânôkahô yâchakânâm
hosa-birudara-gandô râya-râhutta-mindah 1
sâra-vîra-ramayâ samullasan
Âravîti-pura-hâra-nâyakah |
kundalîšvara-mahâ-bhujah šrayan
mandalîka-dharanî-Varâhatâm 🛚
Âtrêya-gôtra-jânâm agrasarô bhûbhujâm udâra-yašâḥ |
sô'yam nîti-jitâdi-bhûpati-tatis Sutrâma-šâkhî sudhî-
sarthanam bhuja-têjasa sva-vašayan Karnața-simhasanam |
â Sêtôr api châ-Himâdri vimatân samhritya šâsan mudâ
sarvôrvîm prachakâsti sindhu-parikhâm šrî-Ranga-Râyâgranîh j
randhrartu-bâṇa-chandrâkhya gaṇitê Šaka-vatsarê |
vatsarê Pârthivâbhikhyê mâsê'smin Mârgašîrshakê [[
pakshê valakshê punyarhê dvâdašyâm cha mahâ-tithau 1
šrî-Vênkatêša-pâdâbja-sannidhau šrêyasâm nidhau
para(ma)-hamsa-parivrâjakâchâryânâm mahaujasâm 1
šishyâ yê Višvarûpâkhya-Bhârati-svâminâm amî ||
šrîmad-Viţţhala-nâmânô Bhâratî-svâminah priyâh |
tach-chhishya-Râmachaudrâkhya-Bhâratî-svâminô'bhavan II
ašesha-vidusham tesham mathaya mahad-ojasam |
šrîmat-Kôlâla-dêšîya-grâmêshu ganitam janailı 🛭
manôharam Dêvapalyâh prâchîm dišam upâšritam |
sva-nâmagašya šailasya dakshinâm dišam âšritam ||
Chinkâbhidhâna-grâmasya pašchimâšâm upâšritam |
Tammêpaly-âkhya-ghôshasya uttarâšâm upâšritam #
Narasimha-iti khyâtam pratinâma-samanvitam |
Chinanikallu-namanani gramam arama-sobhitam H
sarvamânyam chatus-sîmâ-sahitam cha samantatah 1
nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitain 🛭
akshiny-âgâmi-samyuktam rishi-bhôgyam sa-bhûruham (
vâpî-kûpa-taţâkaiš cha kachchhârâmaiš cha samyutam ||
šishya-prašishya-sambhôjyani kramâd â-chan[IIIa]dra-târakani 1
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dânâdhamana-vikrîti-yôgyam vinimayôchitam u parîtah prayatais snigdhaih purôhita-purôgamaih 1 vividhair vibudhaiš šrauta-pathikair adhikair girâ I šrî-Raiga-Râya-bhûpâlô mânanîyô manasvinâm (sa-hiranya-payô-dhârâ-pûrvakan dattavân mudâ || vîra-šrî-Ranga-Râya-kshitipati-varyasya kîrti-dhuryasya 1 šâsanam idain sudhî-jana-kuvalaya-chandrasya bhû-Mahêndrasya 🛭 vîra-Srî-Ranga-Râyôktyâ prâha pautras Sabhâpatêh 1 Kâmakôti-sutô Râma-kaviš šâsana-vânmayam II vîra-Šrî-Ranga-Râya-kshmâpa-nidêsêna Sômanâthâryah 1 šasanam alikhat Kamaya-šrî-Ganapayarya-pautra-manih II

(usual final verses)

*šrî-Râma

61

On a rock behind the Ayani Matt.

(Grantha and Tamil characters.)

svasti šrî Ânanda-šammachcharattu Kârttigai-mâšam Jayangonda-Šôla Ilavañjiya-râyan âna tan-vâši-kâţţiya Vâšudêvan šâmantaril Kulôttunga-Šôlavanukkan Udaiyandai maga Nulamba-dêvarku varaikaran Šitti, mê, panditan magan Dêvanena vêlaikkâran und-ôdi-ppôm vâriyâtkal nâyan

62

At the same village, on a rock in front of the Nagarakunte.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1550 agunedi Vibhavasamvatsaram Magha-ba 30 lu šrimad-rajadhiraja raja-paramėšvara šri-vira-pratâpa-šrî-vîra-Râma-Dêva-mahârâyalû prithivî-sâmrâjyam chêyichundagânu chaturtha-gôtram Suguţûri Tammayagâri pautrulu Yimmadi-Tammaya-gauni bhârya Bairakûri Chokkanna-gauda sakka tammulu Chikkarâya-Tammayagaudu....bhatta-komârudu Tirumala-sômayâju-bhattala komârudu Umâpatisômayâjulu âyana tammudu Krishna-sômayâjula châta Âvani-Râmêšvara-Kâsî-Višvanāthuni sannidhini Agnishtômam ane yajnam chêyinchi yîvaka.....Dêvarâyasamudram Lakshmîpati-komâra Apâyapa......

63

At the same village, on a stone in front of the Îsvara temple near the Antaragange. Sarvajitu-nâma-samvatsaram švîja-šuddha 12 lu šrîmat-Marigôpanagâridi rôlu vûra-kunta di.....

^{*}In Kannada characters.

On another stone near the same Antaragange.

šrî-Râmâ Mogali-Venkațagiri-Daḍḍi-Vegganna-komâruḍu Liggachâri akkagâridi dêvattânam....

65

At the same village, on a rock to the west of the Ginditirtha.

svasti šrîmad-Âvanyada sthânamam nâlvattu-varshaman âļd ayvattu-dêgulam mâḍi piriyav-eraḍu-kereya kaṭṭi Šaka-varsham eṇṭu-nûr-embhatta-mûr âdand utkrânti geydu šrî-Tribhuvana-karttara-Dêvam Kali-yuga-Rudrânka Rudra-lôka-prâptan âdam

66

At the same place.

Šaka-varsham eṇṭu-nûr.eṇbatt-ayd âdandu Muddakana Nâšakâ-Bhôgi agni-pravêša geydam

67

At the same place.

Mahêndra-bhatta mâdidam Kali-yuga-Rudrange kiriya-dêgulamam

68

At the same place.

- â Kailâsa-girîndra-kûṭa-nikaṭâd Gaurî-padâpy añchitât
- â Sêtô Râghavêša-pratanita-višadôttunga-kîrtti-pramûrttêli
- â prâtah-parbbatêndrât savitur udayatô yâvad â pašchimâdrêh
- kô vâdî šâstra-vit kô gamaka-guṇa-yutaḥ kô dhari.... #

69

At the same village, on a rock on the way to the hill.

Paridhâvi-samvatsarada Vaišâkha-šudha 10 llu šrîmatu Sugaţûra Ayama-Gaudarû vulegada Sîlavanta Chikkanu hâkisida gadubu bîja vokulake guli âru

70

On the Âvani hill, over the south door of the Êkânta-Râmêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Jayangonda-Šôla Ilavañjiya-râyan âna Kûttâdun-dêvar dêviyâr Šan-gândai paṭṭa-tiruvâšilum tiruttê..m inda..ttiyaga..niguttinâr šandirâditta-varai......

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt....rukku svasṭi šrî Jayaṅgoṇḍa-Šôla Ilavañjiya-râyan âna Kûttâḍun-dêvan agambaḍiyân Šûrriy-âṇḍan magan Pêriyuḍaiyân âna Tantira-pâlanena svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûrru-nârpatt-onbad-âna Sarvadâri-samvatsarattu Tai-mâsattu svasti šrî nâyanâr tiruv-Irâmîšvaram-uḍaiyârkku tiru-ppalliy-elichchikku nâl onrukku nâliy-arišiy-amudupaḍi santrâditta-varai šellakaḍavad-âga Vâši(ši) shṭa-gôtrattu Mâdêva-baṭṭa.....

72

At the same place.

(Grantha and Tamil characters.)

73

At the same place.

(Grantha and Tamil characters.)

74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai. . ndu 1318 mêl šellâninga Dhâtu-samvatsarattu **Taiy-mâdam** 5 ti šrî-vîra-Arihara-râyan kumâran Yimmadi-Bukka-râyan prithivî-râjyampannaninga kalattu Jayangonda-Šola-vala-nattu Âvaniyattu Mülattanam-udai-yar koyilil madapattiyan-jeyvar Muttarandar Muttarum Väšandai magan Pach-chai-nayauum Mulavayil Šanmata..perunderuvil Vanikapurat...natar ana vaišya-vaniya-nagarattaril vadavaniyan Periya-perumal Kamandai-šettiyar ivargal tanam-aga naltogum oru tiru-pegkum onbadan-tirunalile oru poludum padaippad-aga vangina pon irubattongum kondu chandraditya-varai nadatta-kkadavem idu langanan-jonnavan Gengai-karaiyil kural-pasuvai-kkongan papattile povan idu pan-Malesvara-rakshai

75

On the same hill, on a rock north of the Janaka-rishi temple.

76

On the same hill, on a rock to the north of the Dhanushkôţi-tirtha.

77

At the same place.

(Grantha and Tamil characters.)

ma . . pâyiṭṭa Vilupparaiyanukku-ppinb-irên Viruda - maṇḍana Mâdêvanena Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vâšidêvan âna Ilavañjiya-râyan šâmantaril Kulôttuṅga-Šôlavaṇukkan Udaiyâṇḍaikku Pallimukkaṇṇan magan Kâmanena vêlaikkâranân ena ivarku pinb-irundên âgil Vallavaraiyan šattiyam

79 (a)

At the same place.

(Grantha and Tamil characters.)

svasti	šrî	Vikṛiti-saniva	ıtsarattu	Vaiyig	àši-mâdam	mudal	uḍaiyâr	tiruv-I	râmî-
švaran	a-uḍ	laiyârkkum	tat	tukku.	. Mâhêšva		pa.ţaš	arâna.	la
tiru			val	ane	ena	k	kuṭṭaiyir	nel	
			maḍa	ttukku	añju tiru-p	ppêr an	ıudu-ševil	xiga	. livu
koṇḍu	âŗı	ı tiru-ppêruk!	cu amud	u-paḍail	kkavum u	âlu paņ	ań-goṇḍu	mûng	u.yi.
poli.k	oṅġ	u iruk	m	y	i	tta		dai	
nâ.		gai - kk	araiyil k	urâr-pp	ašuvai-kko	npâp	ań-goļvâr	Mâhêš	vara-
raksha	i it	-tanmattukku	ila						

79 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šavummi. .šamaršarattu Âvaņi-mādam mudalil. .Iļavañjiya-rāyar Vāšudēvar šāmattaril Kulôttuuga-Šôļa-aņukkan Udaiyāņḍai magan Nuļambadēvarkku uṇḍ-ôḍi-ppôm vāriyāk. . . . nāyan Ugaikāgumugane vēļaikāganena

80

At Mélâgâṇi (Âvani hobli), on a stone lying near Venkaṭaramaṇa-Gauḍa's straw-heap. svasti šrimat-Šri-rājya-Vijaya-sambatsaram nālvatt-eraḍaneyandu Šripurusha-mahārājādhirāja paramēšvara-bhaṭāra pruthivī-rājyam geye avarā magandir Duggamār-Ereappô Kuvaļāla - nāḍu - mûnûrum Gaṅg-aru - sāsiramum āļe avarā mahā-dêvi Kañchiabbe Âgaļiy āļe Maduregiļā Vellasammaṅge koṭṭôdu kaṇḍugad-ayguļa-kaļaniyum channa-kaļaniv ele-tôṭṭa paṭṭu samaṇ-pālin-mêle eṇ-kaṇ-dugam apūrvva-parihāram āge koṭṭôdu idake paḍeyam aggishṭageyum arava...yum idan alidon Bāraṇā....varam sāsira-kavile......

81

At the same village, on broken stones lying in front of the Gôpâlasvâmi temple. Šrîpu...râja paramê....sâsiramuma Narêndrarasar agavattum âļe..râigaļi gode....Jaunayyaige sâsi.....

82

On a stone at the same place.

šubham astu Raüdri-samvatsarada Jêshtha-ba 7 Gu-lu šrîmat-Narasaṇṇa-Nâyakarige dharmmav âgabêk endu Muļuvâyali Šênarâmarâ makkaļu Râmapa-Bayireyagaļu....yanû Kṛishṇârpaṇav âgi koṭevu

At the same village, on a stone near the well.

svasti Šaka-bhûpâlâkrânta-samvatsara-šatanga 896 neya Bhâva-samvatsaram pravarttisê Âshâḍha-mâsa....svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabham Pallava-kula-tilakam Pallavâdityam šrîman-Nolambâdhirâjam Chôrayya Nolambar-tande mûvarum Sûryya-Miniyûrol ildu Mâra-singha-Permmaḍiy atîtan âdan embudam kêldu svasti samasta-nêma-sangashṭa-nôpêtam Pompala-kula-tilakam Kâḍuvaṭṭi-vaṃšôdbhavam Kâñchî-purâdhîšam raṇa-mukha-piḍugam Nâṇḍiya Javam Nanna.....

85

On a virakal at the same place.

svasti šrî Aṇuva ša......ya Lôkan embudu elpattaidu-pandiyam kondattu idu verasi yî-nâyaka Dhalagan embudu Pirisandi maga yippattaru-pandiyam kondan

86

At Kilagani (same hobli), on a stone in front of the Chaudesvari temple.

(The top portion gone) ndu-maṇḍalavaṁ pu ..mâṛ-ânta-ripu-baladoļ tâgi ... ridu sarggasthan âdaṁ Chiliyaṁ Chô.....râjya-šrîyoļ nindu Jannayyana kelava-maṁ.....mâditya ba.....kramâdityaṁ gôtra....ļda dêvara Vâṇigê padirkuļa ...koḍaṅge goṭṭaṁ Jannayyana.. ñehi Haryya-Bîraṇṇage vuļuga...kallaṁ nirisidaṁ svasti bha.....

87

On a rock to the north of the same village.

At the same village, on a stone în Guțțapalli Timmê-Gauda's field. šubham astu chandra-šûriyal ula-pariyantralu Dêšâyiyavaru baradu koțța mânya

89

At Sangandahalli (same hobli), on a stone to the east of the Hûlikunte-halla. Hêvalambi-samvatsarada Šrâvana-šuddha 2 lu šrîmat-Timma-Râyanu Tipatûru-sîmê nirnayakkâgi.....

90

At the same village, on a rock near the Ajjavirappa temple.

svasti Virôdhi-samvatsarada Phâlguṇa-ba 5 lu šrî-mahâ-Arasana-gôtra....

Veṅkaṭappa-Nâyakaru...vâgi...â-paṭṭaṇa..........

91

At Balla (same hebli), on a vîrakal near the Κvara temple.

svasti Šaka-varisha vembaynûra irppatt-ombattaneya varisham pravarttise
Tribhuvanakarttara-bhaţârar Âvanyada sthânaman âļuttire Masekali...

ppa-dêvara...jigana magam Nolamba-gâmuṇḍa Ballada-ûr-alivinol kâdi sattu
svarggasthan âdam

92

On a second virakal at the same place.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkrita-Mahâvali-kulôdbhava-šrî-Bâṇa-Vidyâdharaṅge Vijaya-sambatsaraṁ eraḍane-yad âge Raṇamukhaduṭṭanâ magan Karapuran bandu Balladâ turu-goļe ûrâ toruvallam Uvalan turuv-alti idire naḍad eridu bildân avaṅge Mâsarakuṭṭi-yaru Attâṇiyum osedu aygula keyyu okkilul okkulamum âge koṭṭâr idân ali-vônu ikkâdôuu pañcha-mahâ-pâtakan akkuṁ

93

On a third virakal at the same place.

svasti šrî Diļîpayya prithuvî-rājyan geyye Tribhuvanakarttara sthânaman âļutt ire Ballada Mammeya turugeļeļ Basalvera maga..kayya kādi sattoḍ âtange bhatarar mmechchi kotta kodange padir-kkola-kalani Mamakachiya kolage padir-kkola-palu idan alidom Varanasiyum kavileyuman alida

94

On a fourth virakal at the same place.

svasti šrî Diļîpayya prithivî-râjyan geye Tribhuvanakarttara-paṇḍitar tapa-râjyan geye Bannûr-châvariya maga Pâla Ballada turugoļo kâdi turuvan ikkisi svarggiy âda.....

95

On a fifth virakal at the same place.

Ballad-ûr-alivinole Mudda-Šettiyara maga...Malama...kâdi sattu svarggasthan âda....aygula-kodige kottar idan alida Bâṇarâsiya kavileyan alida

96

At Virûpâkshapura (same hobli),

on the basement of second tower of the Virûpâksha temple.

šubham astu į svasti šrî jayâbhyudaya-Šaka-varusha 1353 neya Sâdhâraṇa-samvatsarada Phâlguṇa-šu 10 lu yî-Prasanna-Virûpâksha-dêvarige dêvâlaya-prâkâra-gôpuragaļu šikharada chinnada hodake Manmukha-pushkaraṇî-aṅga-raṅga-bhôga-vaibhava-agrahâragaļu maṇṭapagaļu bhikshâ-maṭha-muntâda sakala-dharmmaṅgaļû Vijeya-Râya-mahârâyara kumâraru gaja-bêṇṭekâra Dêva-Râya-mahârâyara dharmmadinda Vishṇuvardhana-gôtrada Heggaḍe-dêvagaļu Vommâyammagaļa makkaļu Lakhaṇṇa-daṇṇâyakaru Mâdaṇṇagaļu yî-Prasanna-Virûpâksha-dêvarige mâḍida šêvê šubham astu ∥

97

On the stones of the tower of the main entrance of the same temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1449 neya Sarvajitu-samvatsarada Kârtika-šu 12 lû šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Virûpâksha-Dêva-Râya-mahârâyaru prithvî-râjyan gaiüttam yiralu Râyadurgada Tipparasara makkaļu Bhôgarasaru tamma âļidanthâ-svâmi Tipparasa-Voḍeyarige dharmav âgabêk endu Muļuvâya-châva-dige saluva Kundâṇi-šîme-voḷagaṇa Mukundasâgara-Kaḷavekallige pratinâmav âda Tippasamudrav emba grâmavanu Utthâna 12 dvâdašî-puṇya-kâladalû šrî-Prasanna-Virûpâksha-dêvarige yibbaḷa-akki-nai(another stone)vêdyaü eraḍunandâdîpakû dhâreyan eradu koţevâgi yî-Kaḷavekalige pratinâmavâda Tippa-

samudrada-grâmake saluva chatus-šîmê-voļagaņa nidhi-nikshêpa-jala-pâshâṇaakshîņi-âgâmi-muntâda sakala-suvarṇâdâya-sakala-chatur-âyavanû yî-Prasanna-Virûpâksha-dêvarige Râyadurgada Tipparasara makkaļu Bhôgarasarû mâḍida

98

On a rock in the compound wall of the same temple.

svasti šrî vijayâbhyudaya-Sâlivâhana-šaka-varshambulu 1624 aguneti Syabhânu-samvatsaram Âni-nela 16 têdilô vêda-mârga-pratishthâpanâchâryyul ayni âdi-Tiruvâlangâdu-pratiayya padamaţi-Virûpâkshapuran dharama-Šivâchâryul ayni Yimmadi-âchâryulavâri nâyabuvartti Sahâya-šâstrulavâri Tiruvâlangâdu tûrpu abhinava-dharma-Šivâchâryulavâri nâyabu Vîra-Râjapa-šâstri vrâsi yichchina patrika padamatanunti Vêlûri-Bhava-Bhêri-vartukulu mî-šishyul ani mîru vachchi vuntiri mêmu tûrpunuñchi mâ-šishyul ani vachchi vuntimi ganaka mana ubhayatralachata Gulâm-Alli-Khân-Sahêbalavâru karttabulu puchchukoni naluguru sadhyal ani kûdi ubhayatrula kartapalu koni mana âchâri-mukhamuna nâdulu vini â-vartamânam Nagaramvârini pilipiñchi âchârivârichâta kartapâlu puchchukoni vâri mukha-vachanam vini pûrvâpûrvavichâriachi telaši mîru pûrvîkalu ani nišchayinchi Nagaramvâru mâ-šîshyalu šidham mêmu paga.. Šiva-dâna-patramvalla kottalam aitimi anduna Yimmadi-kula....timi mêmu.....yichchina pra.....naku mîru pûrvîkalu siddham ayinanduna têrugade ayinavi pûrvâpûrvam mîdi mîku panik eyni...mundara.....Nâyaka....Vêlûripai vidêšam sahasra-gôtram...... Subbâ-šâstrulu mana Nagaramvâru mâ-šishyul ani muţţalêdu iţlani vrâsi ichchina têrugada-patrikâ..., sâkshalu Simhâdi-Nârana Bô..., jaggambala Annayya || Antâjivanteya Vâsudêva-Pantalu

100

At Kambihațți (same hobli), on the rock called Mâyde-bande.

(Grantha and Tamil characters.)

svasti šrī Šakara-yâṇḍu âyirattu-iru-nûrru rubattu-mûnru šellâniora šrī-Poyšaļa-vîra-Râmanā-Dêvarku yâṇḍu muppattu-âru šellâniora Vikirita-sam-vasarattu Karkaṭaka-nâyarru pûrva-pakshattu Budan-kilamaiyum Uttiramum ... tutthiyu perra nâļ uḍaiyàr tiruv-Irâmîšvaram-uḍaiya-nâyanâr dêvarku Tamatt-iḍaiyil-irukku Nâgapaṭṭaṇam-uḍaiyan Šâyan Dêvanâgakûttanena uḍaiyar tiruv-Irâmîšva........gaļ pakkal ivv-ûril Kâvirikuṭṭaikku aḍaitta nañjai puñjai nâl-pâl-ellaiyum ponn-ara kuḍuttu maṇṇ-ara koṇḍu ivv-ûri uḍaiyar Kumbî..ram-uḍaiya-nâyanârku dêvadânam-âga chandrâditya-varai šellakkaḍa-

vadâ-ga viṭṭên Dêvanâgakûttanena it-tamattai vilakkinân Geṅgai-kkaraiyil kurâl-pašuvai kongân pukka narakam puguvân it-tanma Mâhêšvara-rakshai šubham astu

101

At the same village, on a rock below the katte.

(Grantha and Tamil characters.)

šubham astu šrîman irâjâdirâšan irâja-paramêšvaran gaja-vêṭṭai-kaṇḍa šrî vîra-Dêva..ra-mahârâyar pridhuvi-râjyam-paṇṇi aruḷâninga Šagâbdam 1362. mêl šellâninga Iravuttiri-varusham Âvaṇi-mâsam 10 tiyadi Âvaniyattil uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanârkku-chchellum Âvauiya-nâṭṭu Tammatt-iḍai-yil nilattil Puḷil-êriyil eduvâyil taṇṇîr igaittu viḷaiyum nilam šatu-širmai uḷḷadum uḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanâgku tiruvotta-šamattil amu-dukku mahâ-pradâna Mâdaṇa-daṇṇâyakkar.....paṭṭaṇam i..jayam âgaiyil Dêva-Râyar mahârâya...mam-âga-kkuḍukkaiyil idu šantrâditya-varaiyum naḍatta.....

102

At the same village, on a rock called Kindrigutte.

svasti samadhigata-pañch-mahâ-šabda Pallavânvaya šrî-prithuvî-vallabha Pallava-kula-tilaka Nolambâdhirâjam prithuvî-râjyam geyyutt ildu Puttûra Konguņi-sâmiyage Belamballiyol râja-mâna mû-gaṇḍugam (stops hore)

104

105 (a)

At Yeldûr (Yeldûr hobli), on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Pûmiyum Tiruvun-tâmê puṇara vi.kiramattâ,..ṇ-kuḍai-kkî..la-magaļ nilava Malar-magal puṇarntu šeṅgô,...chchi-kkaruṅ-Gali-kaḍintu....

105 (b)

At the same place.

(Grantha and Tamil characters.)

105 (c)

At the same place.

(Grantha and Tamil characters.)

nilam kuli padinen-sân-kôlâl kkuli ...âyirattu-munnuru kuli ...koṇḍu
pa...ku nilattukku ...m nellu ...kkum ...li nellu kuruṇiyu ...liyum ...ne.lu ...nâliyum ...nâl onrukku nellu mukkuruṇinânâliyum koṇḍusanti ...kkaḍavâr âgavum in-nilam pa .. šenridu šenra ...nellu ...ivv-ûr ...rkku ...gavum ip-parišu kâṇiy-âga nila-nivantam šeydum ivakalpiḍiyum mukkaiyum mutti kkâṇiyum manaiyum manai-paḍa paiyum târai-šeydu kuḍuttên ...n kuḍanavatikku Šâmuṇḍan Irugaiyan nâ . Vîrarâkshasa-Brahma-mârâyannena ...yyamuduntayiramudukkuri-kîl vaitta nilam padinen-šân-kôlâl munnûrrukku vaḍa-pârkellaikku ...nilattil ka .šappaṭṭiyarkku . vau Viļa . kan Kêttanukku viṭṭa kuli nûrr-irubadu dêva-gêhattukku p . nta širu-kâlukku terkum kîl-pârkellai Kollaga Vilakkan kalanikku mêrkum ten-pârkellai va . bôḍ-aḍainta ...llukku vaḍakkum mêl ...peru-varambôḍ-aḍainta nâvalukku kilakkum

.

106 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vîra-Pândiyan talaiyuñ-Jêralan-Šâlaiyum Ilaigaiyum Irattapâdingonda Kô-Râjakêšari-vanmar âna udaiyâr šrî-Râjâdhirâja-Dêvarku yându muppattu-mûnrâyadu udaiyâr šrî-Rajâdhirâja-Dêvarku dêvar tiru-madaippallippuram Nulambapâdiy-âna Nigarili-Šôla-mandalattu Pudal-nâţţu Iraţiyûr..vê ...ndiliya-gôttirattu Śâmundan Irugaiyann-âna Vîrarâkshasa-Brahma-mârâyanena ivv-ûr Κânîšvaram-udai Mahâdêvarku tiruv-amirdu tiru..chcha......vaitta pariš-âvadu.....nâna....pperiy-êri-kkîļ....dêva.....kîļ-pârkellai Tâlaimaduv-utpada....kum te....k-ellai Muchukunta-Šôla-vilâgattukkuppânta yâkkâlûkku yadakkum mêli,pâykkellai tûmbu ningu, yku nôkki, nta Sarva..pperuvâykkâlu....vaḍa-pârkellai Sarvadê..periy-êri..terkum in-nârpâlellaiyullum agappatta kuli ennûrum Muchukunta-Šôla-vilâgattukku kîl-pârkellai terkunôkki-ppâynta vâykkâlukku mêrkum ten-pârkellai Šêvaga-pparrukkuml Perungollan...tukku yadakku mêl-pârkellai aiyamânangalukku kilakkum vada-pârkellai Tâlaimaduv-utpada terkum in-nâr-pâl-ellaiyuḷḷum agappaṭṭa kuḷi aru-nûrum Tinga....daiyan daiyan nilattukku kîl-pârkellai Šêvaga-parr-âna... ma..kkundiligalukku...... pârkellai Šêvaga-pparrukku vadakkum mêl-pârkellainingu terku nôkki-ppânta.....kkâlukku kilakkum vada-pârkellai Tâlaimaduv-utpadavum Sarvadêva-pperiy-êrikku....kum in-nâr-pâl-ellaiyullum agappatta kuli ennûrr-aimbadu....Brahma-mârâyan....tti.....ntara-dêva-vilâgattukku-kkîl-pârkellai Vâla..ttârrugalukku mêrkum ten-pârkellai...... šâriyâna Râjâdhirâja-pperu...nilattukku vadakkum mêr-pârkellai Sarvadêva... . vâkkâllukku kilakkum vada-pârkellai Κânîšvaram-udaiyâr tiru.. nduvânattu-

kku.....nûr..mbadu.....maduvutpada-ppadinen-šân-kôlâl ku..irand-âyiratt-aiññû.....rand-âyiratt-aiññûrukuliyun-gondu švaram-udaiya Mahâdêvarku nivanta š-âvadu ši .. kâlaisanti.....tu santi.....tiruv-amudariši.....santit tiruv-amurdu......kâ.lai tiruv-amudariši.....liyum kariya..du onrum.....nâliyum.....nâliyum vadaiy-amirdu nâllonrukku......Brâhmaṇa-....kku.....nellu nâli....yârkku.....kku nâli.....šrî-Bali eluutarulumpoludu pidivilakku ongukku nellu..liyum âga nâl (y)onginukku udaiyâr bandârattukku....yan marakkâlâl nellu ain-guruniyum ichcho......kuļi padinen-šan-kôlal irand-ayiratt-aiñňûru-kuliyuù-gondu.....varkku nivantan-jeluttakadavargal Jayangonda-Šola-mandalattu Ku. vattan koya-. . tTillattûr-nâttu Nenmaliy-âna. . šaturvedi-mangalattu Šiva-Brâhmanan Bhâradyāja Muppattiruvan Šantira....battanum Šiva-Brāhmanan Bhāradvāji.... ...num šrî...ni....gal... nila-nivantam-âga..... yattârku... dêvar kâniyâga.....dêva.....ttu. taṇanâ.....kkum ivv-iruvarkum..nivantañ-jeydu kuduttên Šâmundan Irugaiyann-âna Vîrarâkshasa-Bralıma......

106 (b)

At the same place.

(Grantha and Tamil characters.)

107

At Viragudi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti šrî Tiru-magaļ maruviya šeṅgôlavan..munnôn šênai pinnaduv-âga munn-edir..ngu Iraṭṭapâḍi êḷarai-ilakkamuṅ-goṇḍu Kollâpurattu jaya-stambanâţţi edir-amar-pegâdu eṇḍišai nigalum pagaiyadu kagaiga Âhavamallan..
dag-chênaiy-ellâm pâradu nigala-ppašum-piṇam-âkki Pêrâ...karai-kKoppattu
Â..mallan pugakkiţţ-ôḍa...yuṅ-gudiraiyum oţ....ṅgalum agappaḍappi...kkoṇḍ-aruli vîra-šiṅ...vîggirunta...Kô-pP....na uḍaiyâr
....ṇḍu 6 vadu mudal...la Mâlavarâja...
.Iratiyûr ûr...iraṇḍ-âyirapaţţi paṇappâgai ûr-kaṇakka...ppon...
.lañj-arai ponnâl kâšu irubadâgum nall-erudu...ṇḍinâl kâšu muppadu
neyy-eṇ...gai-ppadi-nâliyum šeppegu...dêva...nellu..va..
mum kâţţ-ârambam añjil ongu švâmi-bhôgam kôlvadâgavum i...lla..
naḍuvvâr...yigaiy-êggi yâ..nu...van kuga-pašu kongân pâvattigpaḍuvâr ivai kaṇattân Šembiyan Šôla-muvênta-vêlân eluttu

108

On a stone at the same place.

svasti šrî Igiva-Nolambam prithivî-rajyam geyyutt ire Srîmangali-Singaparakramana magam Tiruvengadayyan Erediyûra peldugugolol ânt igidu sattan Šakavarisham 871 svasti Prithivî-Gâmunda-svâmiya magam Gâmunda-svâmiya tammam Vâmayya-dêvange koṭṭa koḍange kaṇḍugam kalani kaṇḍugam pâlu idan alidom pancha-mahâ-pâtakan akku besangeydom Koyatûra Bijayitâchâriya magam Vikramâdityam.....

109

At the same village, on a stone near the stone pillar in front of the Kôdaṇḍarâma-dêva. Vyaya-samvatsaram Âshâḍha-ba 5 dinam Raghunâthuḍu...dêvâlayamu Muni-Bhôyagâru Yaladûri-samsthânam Ana-Bhôyulaku kondarukunnu sahâyamugâ yichchinadi mâḍalu nânûra-.....inâmugâ yichchinadi

110

On a stone in the veranda in front of the door of the same temple. Ânanda-samvatsarada nija-Jêshṭa-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-nâtha-svāmi-maṇṭapa naḍavara bagye nânâ-su-dharma-bhaktarugaļu sadâ koḍu-vanthâ sâmantâdigaļu yesaru....

111

At the same village, on the way in front.

(Grantha and Tamil characters.)

yâṇḍu20 kal kaḍaļ šâpêkku ra.mân maṇḍi	kaṭṭu
mandi.kudutta tôppupin taduttâlveliyidu	Vikkira-

mârkarâyan....hê......mânadu.....lgaļ.....yinâmati kuḍutta ..m tâm kuḍutta-ppaḍam kâṭṭinâr maṇḍiyil yinâm ku..r....mêl kaṇḍapaḍi id-ellâm yinam kuḍukkapaṭṭadu....ḍavuļ tannadu.... magaļ kuḍukkapaṭṭadâyi yirukkiradu

112

113 (a)

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

113 (b)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da..ttai mâgginavau Gamgai-karayig-kurâr-pašu paṭṭudu paḍakkaḍavân

114

At Uttanur, on a stone in the inâm field of Varadarâja-svâmi.

Kîlaka-samvatsarada Mâgha-bahula 14 lu šrîmatu Chikka-Râya Tammappa-Gavuḍaru Šivarâtri-puṇya-kâladali Hiriya-Gavuḍarige puṇyav âgali yendu Varadarâja-dêvarige koṭṭa (usual imprecatory phrases)

115

At the same village, on a stone lying in Duggalamma's wet land below the tank. svasti šrîmatu jayâbhyudaya-Šaka-varsha? 1557 lu Yuva-samvatsara-Phâlguṇa-šu 5 lu šrîmatu Hode-nâḍa Uttanûra Maḍavâļada Kâvabba-dêviyara sthânika

nâyaka.... Pallavoḍaraî-nâyanâru â-ûra samasta-gauḍa-prajegaļu nalla...ge
..... Sûriyapage barasikoṭa šâsana ...yanâru-dêvaru Muḍigûra...... 10 ka
..... yida šâsana Yidageriya kereya kelage (grant specified) ishṭanu mânyavâgi
yî-ûru prajegalu..... anubhavisûdu yendu baradu koṭṭa...............

117

At the same village, on a rock in the field of Madivala.

svasti šrî Šaka-varushangaļu 1602 Raŭdri-samvatsarada Šrâvaņa-šuddha 151u rājašrî-Šambhôji-chakravarti Kôļāļa-kārukūnange māḍuva nirūpa Kātyāyana-sūtrada Pārthiva-sa-gôtra Yajuš-šākhādhyāyi Gôvinda-bhaṭṭara kumāra Channi-bhaṭṭara putra Vēnkaṭēša-šāstrige Vuttunūru Maḍavāļa.....hola nidhyādy-ashṭa-bhôgangaļa anubhavisikoṇḍu yihadu embadāgi koṭṭa bhū-dāna-dharma-šāsana

119

At the same place.

(Grantha and Tamil characters.)

.... Tiru ma.ni viļa kuvad - anaiya-ttan-tô tuņaiy - ena - kKeļilāvañjanai kadantu Vayirâgarattu-kkuñjara-kkulâm pala yâri . . ñjalil Šakkaragottattu-tTârâv-araišanai-ttikku nigalâ-ttirai-kond-aruli arukkan-udaiya-ttišai ... yirukkuu-gamanaiya Nila-magal tannai munni ku. mavan.... Mâl âdi-kêlal âgi edutta..yâduñ-jaliyâvagaiy-inid-eduttu tan-kuḍai....nb-uravirutti tigiriyum puliyun-tišaitoru nadatti lun-taruma . . m puvitorum nigutti vîramun-tiyâgamu . . namuû-garunaiyum urimai-chchugga . . ga . . riyâttala niga.. jayamun - tânum vîrriru maņi-makuţa muraimayirchûdi-ttan kalal..râdi..šûda šengôl.....toyum nadâttiya Kôv-Irâjakêšarivanmar âna udaiyâr šri-Rajêntra-Šôla-Dêvarku yâṇdu mûnravadu šrî-Râjêntra-Šôla-Dêvar tiruv-arulinâl dêsam ellân-tirumêļi kûḍi vantu... nta Šôla-mandalam elubattettu-nâdum Jayangonda-Šôla-mandalam nârpattennâyiram pûmiyum pe....dai mahâ.....nta šrî-Râjêntra-Šôla-ppadinenpûmi-pperiya vishaiyamum perumbadai-mahâ-sênaiy gru mudal .. varku lâda irai katta adikârigal Alagiya - Sôlamûvênta-vêļār pašuvukkum erumaikkum illāv-irai, ivv-irai irukka-vēņdāvengum kâdu punšey vilaintanattukku mêl-vâram aiñjil ongum êri-kîl nel vilaintana mûnrittonrum mêl-vâram vâšiy-iuri-kkolvadâgavum vêdar šeyda kummari âyiratt-aiñ.....kulikku o..puḍavaiy-iḍuvadâgavum..rak-kalañju kumari ka.....ppari..nall-eruduntarâyaúgaļukku êrâl oru kâšu iduvadagavum ttukku Ašuvi ..kkal Ašuvi muņņā nattukku vâramudali.....ga vîdum ulavu-šêvagar vîdum iru-peņ....nrum tirukkôyi...víðum uvatti-víðum..var víðum tavira níkki ninga víð-ongukku viṭṭa .kâl kāšu koļvadāgavum nilam kai....la....raṇḍu-viral-koṇḍadu šâṇ-âga padineṇ-šâṇ-koṇḍadu kôl-âga-kkoṇḍu nilam amaivadâgavum ippaḍikku-ppadineṇ-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ..naiyuṅ-gaṇḍamadam .kal-veṭṭi sāsanaň-jeydôm padineṇ-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ....vânum iva.....hmaṇaraiyum niraiyuṅ-gurâlum Vâ-raṇavāsiyum alittavantu mahâ-pātakar âvar periya vishaiyattukkum perumba-dai-mahâ-sênaikkum vagka-ppagaivar âvar-âgavum inta silâ-lêkai-ppa..niguttinâr šāšvanmé..ntumatapalam peguvar âgavum ippaḍi silâ-lêkai-šeydôm padineṇ-bhûmi-periya vishaiya...perumbaḍai-mahâ-sênaiyum agam-agavagk-agam-alladu tuṇaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shashṭim varsha-sahasrāṇi vishṭâyân châyatê krimi sâmânyôyam dhamma-sêtu nṛipāṇām kâlê kâlê pāla.....savvân êtân bhâ..naḥ pātthi.....

120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

121(a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-šakkaravattigaļ šrî-Pôšaļa-vîra-Râmanâda-Dêvarkku yâṇḍu 1...Tâ

121 (b)

At the same place.

(Grantha and Tamil characters.)

...Nigarili-Šôla-maṇḍalattum Vikkirama-Šôla-maṇḍalattum yaṇḍu 14......

At the same village, on a stone near the southern steps of the Varadarājasvāmi temple.

svasti Šaka-varisha 890 eņţu-nûra-tombhattaneya Šukla-saiuvatsarain pravarttise Chaitra-suddha-pañchami-Sômavârain šrîmat-Nanni-Nolambain... ţţań-gaţţi prithvî-râjyan-geyyuttire Sakapâdig elava Pogalmalle-Nambê magain Nolamba-seţţi Uttanûra mahâjanain-pannirbbarggain nûru-gadyâṇain ponna koṭṭa nichchav ayvar-atitigal parivadiy-uṇbar âvar bbarada divasa ûralu ayvara-sa-Brâhmaṇar uṇḍa-phalain chandra-sûryar-ullavara naḍevudu...rbba Paramêšvarige nitya-nivêdya..nandâ-dîvi..yu...nâlvattu-gadyâṇa..bhûmiya koṇḍa koṭṭain Mahâdêvana nitya-sthiti-nivêdyakain padinaydu-gadyâṇa Badanûrandu Badanûra mahâjana chanda...nuvara...nya......kâlihada.. Machavalli.tâvo..r prîtiyinda bhûmiyain..harita.m â-chandra..irvvara dâsa

123

At the same temple, to the west of the prâkâra.

(Grantha and Tamil characters.)

124

At the same village, on a pillar of the Âñjanêya temple. Mahâbali Bâṇarasara karaṇiga Vaļuṅgavammana kambaṁ

125

At Yedarûr (same hobli), behind the Sômêšvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu 1133 tribhuvana-chchakkaravattigaļ šrî-Kulôttuṅga-Šôḷa-Dêvarku yâṇḍu 32 Pramâdôti-saṁvachcharattu Âni-mâsattu muṛ-pakkattu Sôma-vârattu svasti šrî Râjêntra-Šôḷa-pPudanâṭṭu maṇḍalikar âna Šakki-dêvar maganâr Pulla-dêvar maganâr Šakki-dêvar maganâr Pulla-dêvar âna Pudanâṭṭu maṇḍalikar Nigarili-Šôḷa-maṇḍalattu Puda-nâṭṭai suka-râjya(ya)m-paṇṇiy-aruḷâniṛka (y)ip-Puda-nâṭṭil Vidirûriṛ-Pûṅgâṇi. lan Atirâtameṭṭi Koṅgiṇai. na Gaṅgai-gâmuṇḍan magan âna Mâra-gâmuṇḍan magan Šôḷa-gâmuṇḍan magan Šeḍilmâṛakolvân magan Pamma-gâmuṇḍan magan Šeṭṭi-gâmuṇḍan magan Ayira-kkâmuṇḍan magan Kašava-gâmuṇḍan magan Nâma-gâmuṇḍan Vayira-gâmuṇḍan ivargaḷukku iv-Vidirûr šempâdikkubavar vašatilê i. n kâṇiy-âḷa. .va .kaiyinâlê ivargaḷukku Puḷḷa-dêvan âna Puda-nâṭṭu maṇḍalikanena kâniy-âga-chchantrâdita-varai šelvadâga kuḍuttên idukk-oru aḷivu-šeydavar Geṅgai-kkaraiyiṛ-kurâṛ-pašuvai-kkonṛa Brahmavattiyilê puguvar

126

At the same village, on a stone on the bund of Chikkakere.

svasti Šaka-nṛipa-kâlâtîta-samvatsara-satangal eṇṭa-nûṛ-embhatta-mûṛaneya amvatsaram pravarttise Iṛiva-Nolamba pṛituvî-râjyan-geye svasti sakala-jagat-trayâbhivandita surâsurâdhîša Mahâbali-kulôdbhava Paṛuma-pura-para-mêšvaram payšâchika-paṭaha....Nandagi[ri]-nâtam kṛishṇa-dhvaja-vṛishabha-lânchanam šrîmat-Sambayyam Bidirûran âlutt ildu kerege bittukaṭṭam biṭṭa i-dharmmavan alido Vâraṇâsiyan alidom

128

At the same village, on a pial of the pillar in the Venkaṭaramaṇa temple. Svabhānu-samvatsarada Mārgasira-bahuļa 5 Gu-dinadalu šrîmat-Yadarūra-Yarapa-Nāyakaru šrî-Venkaṭaramaṇa-svāmige koṭṭa bhūmi kha 1...naḍevudu idan alidava......

129

At Kolattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south. Pramâdi-samvatsaram Âsvîja-ba 12 lu šrîmatu mahârâja-šrî-Dêšapâṇḍe-Kṛishṇa-ppavâru Kolattûru Orugalaya-komâruḍu Nâgarâjappaku yichchina nettara-goḍigê krama.....

130

At the same village, on the north wall of the Sômêšvara temple.

(Grantha and Tamil characters.)

..bham astu svasti šrîman-mahâ-maṇḍalēšvara harirâya-vibhâḍa..rirâya-vibhâḍa pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-pratâpa.....kumâran Dêva-Râya-mahârâyan prituvi-râjyam-paṇṇiy-aruļa...Šakâbdam âyirat..... pa ..mûngukku mê .chellânigka Si...rthi-varushattu ..tra-mâsamum pûrva-pakshattu Ashṭamiyum......mum Makha-nakshatramumna Muḷavâyi.......

131

At Vâṇiganahalli (same hobli), on a rock below the Mullukuṇṭe tank, svasti šrî Šaka-varusha 1329 neya Sarvajitu-samvatsarada Jêshṭa-ba 10 Gu šrî-matu Gautama-gôtrada Mahadêvagala maga Mangarasage Uttanûra Madavala-da Gaurî-dêviya sthânika kûraîkola aḍapugalû nagarattarû Mangarasage koṭṭa kereya kaṭṭu-koḍagiya mânyada gaddeya šâsana Gaurî-dêvige Hode-nâḍa Vâṇi-yarahalliya sîmeyalû kere-kaṭṭida-sammandha Hirî-Mangasamudrava kaṭṭida-sammandha â-kereyalû volagereyalû âdanthâ gaddeyali hattakke eraḍu kaṭṭu-koḍagi hattakke yaraḍara-lekkha ayidaralû vondu-bhâga-gadde sarvamânyav âgi â-chandrârka-sthâyiy âgi Mangarasana makkalu-makkalugalige tapade saluvudu (usual imprecatory phrases)

132

On the same rock.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha 1417 Ânanda-samvatsarada Kârttika-ba 12 lu šrîmad-Amritâtma-prabhugaļa šrî-maṭhada Girijeyagaļige šrî-Sômâdarasara Lakshmîvallabha-dêvagaļu koṭṭa bhû-dâna prâku Maṅgarasa .ninna mêge dayavâgi banda Vâṇiyanahalliya kereya kelagaṇa kaṭṭu-goḍagiya gaddeyanû dhâren eradu koṭṭevâgi yî-yikhaṇḍuga-gadeyanû nîü nimma putra-pautra-parampareyâgi â-chandrârka-sthâyiy âgi sukhadim anubhavisûdu endu koṭṭa bhû-dâna-šâsana šrîr astu

135

At the same village, on a stone near the Îsvara temple.

Kîlaka-samvatsarada Âshâḍha-ba 5 lu šrîmatu Uttanûra Gânavanigânipalli .. Mummaḍi-Tammê-Gaüṇḍaru samarpisida Kempâpura yidake tapidare mâtṛi-drôha

139

At Nallûr (same hobli), on a stone in the kaṭṭugoḍigê wet land to the south.

Vyaya-sanwatsara-Âsvîja-šu 12 lu šrîmad-râjâdhirâja râja-paramêšvara vîrapratâpa šrî-vîra-šrî-Raṅga-Râya-Dêva-mahârâyar-ayyavâru nâḍu-kartaraina
Chinna....ru Nalûra China-Jaya-gauniki.......

At the same village, on a stone in the Government wet land.

Bahudhânya-sam-Phâlgu-šu 6 lu šrîmatu Tammappa-Gaunigâru Elache-gauniki yichchina kaṭṭu-koḍige-mânya-maḍi kha 4 kolaga kha . . (back) sarvamânya-mugâ â-chandrârka-varavakû galava......

147

At Kottanûr (same hobli), on a broken stone to the east of Buṭṭyappa's field. šubham astu svasti šrî vijayâbhyudaya-Šaka-varsha 1391neya Virôdhi-samvatsarada Âshâḍha-šu 12 lu šrîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâḍa bhâshege tapuva râyara gaṇḍa gaja-bêṭegâṛa Virûpâksha-Râya-mahâ-râya pṛithivî-râjyam-geyiüttiralu šrîman-mahâ-mam......

149

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree. Payingala-samvatsarada Chayitra-šuddha 5 lu šrîmatu Sadâšiva-Râyala-ayiyavâri nirûpam Gurumûrtti-Viṭṭhala - Râja-ayiyavâru Tirumalapallê-Appalâ-chârya-ayiyavâriki Kottapalli-grâmam dhârâ-pôsi yichchitimi (usual impreoatory phrases)

153

At Kondipalli (same hobli), on the Bôtî-bande.

šubham astu šrî-Šaka-varusha 1442 neya Vikrama-samvatsarada Phâlguṇa-ba 10 yalu šrî-Konga-janara-dinneya baṇḍeya mêgaṇa Sômeya-dêvaru....Areya..... varu modalâgi Hâdiyada Sômaya-dêvaru guṇḍige Annadâna-Voḍeyara nirûpa viḍidu ba..koṭṭa patranu â-hola-Sômaya-dêvaranu punaḥ-pratisṭhê mâḍi dêvarige Upukuṇṭeya chatus-sîmeyanu kalanu naḍasikoṭṭu dêvara pûje-punaskâra-mâḍahudake Kaušika-gôtrada Chandrapayara maga Dadugana.....stânika ...dêvarige......oḍayarige sarvamânyavâgi koṭeü (usual imprecatory phrases)

154

At the same village, on a stone behind Doddakere.

Vijaya-samvatsara-Kârtika-bahuļa 11 lu šrîmad-rājādhirāja-rāja-rāja-rāja-srī-Sambāji-Rāja-mahārājara kumāra Kannarāyāji-Paṇḍita Šaka-varusha....dâna-dharma-....diganahaḷḷi vraya koṇḍu........vatige koṭṭa kaṭṭu-koḍagi

At Šêshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Pingala-samvatsara-Kârtika-ba 11 lu šrîmatu Suguţûra Chika-Râya Tammaya-Gavuni-ayavâru Mâdêvara Madapaya China-Basavapuram yi-purâniki kaligina svâmyamun î-dêvara-ayavâru sûrya-chandra. .lu kaliginavaruku yî-šrêya-munu anubhaviñchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina šâsanalın (usual imprecatory phrases)

157*

At Mudiyanûr (same hobli), on copper plates in possession of Venkațarâma-šâstri. [I b] ôm namaḥ Šivâya |

Nandyâkhya-sailôtkaṭa-kûṭa-pîṭhô

Mandâkinî-vârinidhir ddharêšah

Dêvêndra-brindâraka-vandanîya-

. pâdâravindô jayati pranamyah 🛭

svasty astu bhû-Bhûdharâdhîšatanayâlingya - vaksha-sthaļa-Šivasyâmṛita - bhû-chandra - dhâriṇô dayâyâ bhuvaḥ sakala-bhuvana - prasâdhanîbhûta - yašasô bhâsuratara - taraṅga-taraḷa-jala-jaladhi-sthita-bhujaṅga-šayana-šâyinaḥ Kamalanâbhasya vikrama - trayârambha - lôbha - pra . . . rita - kara - charaṇa - sarôjalânchhanâlôkanaika - hêtubhûta - dâna - vibhavasya Mahâbali - nâmadhêya - dânavêndrasya vaṁša-samṛiddhi-kâraṇôlbaṇaḥ kṛita - raṇa - labdha-sukṛitôpaniyata - dvija - vara-ghushyamâṇa-puṇyâha - ghôsha - nirddhûta - duritâri - balavadibha . . ûga - dalaha - vijṛimbhamâṇa - turaṅga - naṭa - nirudhiladhikurvan - vakrasainya-samasta-narêndra-lôka-vandyamâṇa-pratâpaḥ prâbhûtvâtha-vivaksha

kshôṇîdharêndrâyata-bâhu-daṇḍaiš

chaṇḍêša-nirjji
[II a]ta-karâļa-khalgaḥ ${}_{\parallel}$

kêyûra-hâra-dyuti-râjitângah

kirîța-haripîțha-labdha-sa-Nandivarmmâ dhṛita-râja-dharmmalı 🛭

tatah tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôtphulla - paṅkê[ru]ha-sannibhâsyah ${}_{\parallel}$

praņāma - kṛita - kshaṇîya - mauļi - mâlâ - nighṛishṭa - prabhâ-maṇḍala-pâdapîṭhaḥ $\,\parallel\,$

nâmnâ Vijayâditya-Dêvô nija-bhuja-bala-vilupta-durvvâra-vividha-vairi-vibhavaḥ sajala-jaladhara-thâna-gambhîra-gaļa-kṛita-gharjanâbhipûrita-dig-antarâļa-nâga-khaḍgaš chaṭula-raṇaraṇâyamâna-nipatita-praharaṇa-janita-vraṇa-gaṇâbharaṇa-vapushâ virâjamânaḥ kṛitavân âdhijyam âsît tasya tâdṛišaḥ šrîmad-Bâṇa-vaṃša-kamalâkara-prabôdha-nalina-karasya sûnôs tribhuvana-madhya-

^{*} This inscription abounds in mistakes.

varttinâm prâṇinâm parama-kâruṇya-kathayâ bôdhi- satvôpamânasya vîratayâ [II b] Hara-hita-Vîrabhadra-sannibhasya râjâdhâratayâ Mahêšvarôpamânasya muktâ-phala-sêvitâyâm vârirâsi-sadṛišasya Mêru-pratinidhy-êkâchalaišvaryyât Kârttikêyânukâriṇaḥ pratidinam Umâ-nirûpita-pramôda-hêtôḥ \parallel api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajaḥ kṛiddha-simhasya šaktyâ bâhu-prôdghâta-khaḍga-dhruta-pavana-bṛihachchaṇḍa-ghâtêna yasya ¡ šrôṇî-bhârâlasatvaš chalita-gati-manôhâri-[.]nâni vadhûnâmi yasmin lagnâni chêtâmsy amala-kuvalayâkshîṇi naivâpayânti ||

tasya tâdṛišasya višvambharâ-valayâbharaṇa-dîrgha-bâhôr aharahar abhivarddhamâna-šakti-trayasya Ândhra-maṇḍalê dvâdaša-sahasra-grâma-sampâ-dita-saptârddha-laksha-vishayâdhipatêr aparimita-châturâšrama-vyavasthâ-charaṇa-kâraṇa-šrî-Vadhûvallabha-Malladêva-Nandivarmmana Âvanya-purê sthitvâ êka-shashṭy- uttara-dvaya-šatê Šakâbdaḥ pravarddhamâ[IIIa]nâtmanaḥ trayôvimšati-varttamânê Viļambi-samvatsarê Kârttikâ-šukla-pakshê trayôdašyâm Sômavârê Ašvinyâm nakshatrêti Bharadvâja-gôtra-sâmânya-charaṇa-šrî-Rudrabhaṭṭa-šarmmaṇâ Kaušika-gôtra-Trilôchanabhaṭṭa-šarmmaṇâ Kauṇḍalya-gôtra-sâmânya-charaṇa-Trivikramabhaṭṭa-šarmmaṇâ Kâšyapa-gôtra-sâmânya-charaṇa-Nârâyaṇabhaṭṭa-šarmmâ cha saha nânâ-gôtrêbhyaḥ pañcha-vimšati-viprêbhyas tat-pâda-prakshâļanam kṛitvâ Hodali-vishayê Muḍiyanûr-unâma-grâmam udaka-dhârâ-pûrvvam mayâ dattam asya grâmasya šîmôchyatê (detaits of boundaries)

bhûmim yah pratigrihnâti yaš cha bhûmim prayachchhati | ubhau tau puṇya-karmmâṇau niyata-svargga-gâminau || bhûmi-dânât tu yat puṇyam na bhûtam na bhavishyati | yasaiva haraṇât pâpam na bhûtam na bhavishyati ||

(usual final verses)

Brahma-svam praṇayâd bhuktam dahaty â-saptamam kulam tad êva chauryya-rûpêṇa dahaty â-chandra-târakam tvikramêṇa tu bhôktṛiṇâm daša pûrvvân dašaparân tlêba-chûrṇâšma-chûrṇañ cha vishañ cha jarayên naraḥ Vadhûvallabha-Mallasya vachanênaiva šâsanam tvasḥtâ Nandivarmmâchâryyô dânasyâsya likhâmy aham tvashtâ Nandivarmmâchâryyô dânasyâsya likhâmy aham tvashta sôma-sahasrâmsû tâvat tishṭati šâšvatam tchûda-grâmam pradâsyâmi Vadhûvallabha-bhûpatiḥ titham kṛitam sarvva-pradhânam Vaivasvata-daṇḍâdhipêna tvyâdhan Mullegam t

On copper plates of the same village.

[Ib] šrî-Ganâdhipatayê namah | avyâd avyâhataišvarya-kâranô Vâranânanah 1 varadas tîvra-timira-mihirô Hara-nandanah || šrîmân âdi-Varâhô yah šriyam dišatu bhûyasîm | gâdham âlingitâ yêna mêdinî môdatê sadâ II asti Kaustubha-manikya-kamadhenu-sahodarah 1 Râmânujah kalâ-nâthah kshîra-sâgara-sambhavah II udabhûd anvayê tasya Yadur nâma mahîpatih 1 pâlitâ yat-kulînêna Vâsudêvêna mêdinî | tat-kulê Bukka-nâmâ yah kîrti-šaurya-vichakshanah | Magâmbikâbhavad râjñî Lakshmîr iva Harêr yathâ abhût tasya kulê šrîmân abhangura-gunôdayah | apâsta-duritâsangas Sangamô nâma bhûpatih 🛭 Mâlâmbikâbhavad râjñî tasya râjñaš šuchi-smitâ | Damayantî Nalašvêva Indrasvêva vatha Šachî n âsan Hariharah Kampô Bukka-Râya-mahîpatih (Mârapô Muddapaš chêti kumârâs tasya bhûpatêh 🛭 pañchânâm madhyagas têshâm prašâstê Bukka-bhûpatih 1 prachanda-vikramô madhyê Pândavânâm ivârjunah II bhangah Kalingamita-šaurya-vrittêr Vanga vibhinnanga-vighurna-nêtrah (Andhrâš eha randhrâni višanti yašya bâhûgra-khadgêna višîryamânâh || Turushkâš šushka-vadanāh Pândya-bhûpâh palâyitâh 1 sva-bhujârjita-vîryêna tasmin râjyam prašâsati 🏾 Bukka-Râyô'bhavaehchhrîmân bujârjita-parâkramah j mêdinî eha prajâ yêna sva-putrâ iva rakshitâh 🏽 râjâdhirâjas tê[Ha]jasvî yô râja-paramêšvarah 1 bhasha-langhita-bhupala-bhujangama-vihangamah râja-râja-bhujangô yah para-râya-bhayankarah (Hindu-râya-Suratrâna ity êtair upašôbhitah 🛭 Vidyâbhidhâna-nagarî vijayônnati-šâlinî (Vidyâranya-kritâ tasyâm ratna-simhâsanê sthitah || yasmin shôdaša-dânânâni dharâyâm parišôbhitani I dânâmbu dhârayâ tasya vardhatê dharma-pâdapah II alankrita-Šakasyâbdê ra[sartu]-nayanêndubhih | Târaṇâbdê Chaitra-mâsê navamyâm šukla-pakshakê ||

Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhan 1 Âpastambâkhya-sûtrâya Bhâradvâjânvavâyinê || Yâjushânâm varênyâya sakalâgama-vêdinê ashtadaša-purananam abhijnatartha-vedine # ashta-bhasha-kavitva-šrî-Šrî-Vanî-jita-sampadê Sômâya Nâchanâmbôdhês sômâyâmita-têjasê || Guttidurgâbhidhê râjyê Kôdûrâkhya-mahîtale | Penamâgani-vikhyâtan sarva-sasyôpašôbhitan || Kôdûru-Nâgamallâkhya-dinnâbhyâm api pašchimani | grâmôttamâd Valunkûrôh prâchyâm diši samanvitan 🛭 Ürachintala-nâmnaš cha grâmâd dakshina-samsthitam / Vanganûr-Kodatâlâbhyâm uttarâšâm upâšritam 🛭 Pinâkinî-tatê Panchakaladinnâhvayan purâ | Bukkarâyapırâkhyâta-pratinâmınâ cha šôbhitam # nidhi-nikshêpa-samyuktam jala-pâshâna-samyutam j akshiny-âgâmi-sahitam siddha-sâdhya-samanvitam # ashta-bhôgam idani sarva-svâmyam â-chandra-târakani į sa-hiranya-payô-dhârâ-pûrvakani dattavân mudâ || šrîmân Nâchana-Sômâkhya-mahâkavi-varôpy atha I rajanam ašishach chaiva chira-jîvî bhavatv iti II svayam anvakarôd vrittim dašôttara-šatam kavih I shad-vimšad atra bhagaš šyur yajamanahvayas tatah 11 (here follow names of vrittidars and details of boundaries) idam akhila-râja-šêkhara-madhukara-jhênkâra-gîta-mâhâtmyani šrîmad-Bukka-Râjêndra-nripatêš šâsanam achalaika-pârijâtasya 🛭 Âtrêyânâm Yâjushah Kôtidêvârâdhyâchâryasyângajô Mâdhamûrtili 1 chakrê samyak sarva-šâstra-pravînah šlôkân êtân Mallanârâdhya-varyah | tvashtraitach-chhâsanam svâmi-šâsanêna vinirmitam |

(usual final verses)

šâsanâchârya-yaryêna Nâgi-dêvêna šilpinâ

(in Kannada) šrî-Virû pâksha

159

At the same village, at the entrance of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî sâmânyôyan dharmma-sêtuḥ nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhi sarvân êtân bhâmina pâtthivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

At the same temple, on the north basement.

(Grantha and Tamil characters.)

.....dan mêl...ninga Vahudhânya.. Kâttigai.....svasti šrîmat-pratâpa-chchakravatti Pôšaļa-šrî-vîra-Vallâļa-Dêvar prithivi-râjyam-paṇṇâninga kâlattu dêvar pradhânigaļ šrîmanu-mahâ-pradhânan Dâdi.. llappa-daṇṇâyakkag kumâra râja-gaja-simha pâpandya-râja-kumakâmi sadhâ-gaṇḍa Sômanâtha-dêvar divya-šrî-pâda-padmârâdaka.....na ša..haṇiyârena Nigarili-Šôḷa-maṇḍalattu-pPudi-nâṭṭu Muḍiyanûr-nâmâ Kûttâḍu-daiva-chchaturvêdi-maṅgalattu uḍai-yar Sômîšvaram-uḍaiyar nâyanârkku......

161

At Tâvarekere (Duggasandra hobli), on a first vîrakal in Tammaṇṇa's field. svasti šrî Dilîpa-Nolambam pritivî-râjyam geyyuttire Mâgarayyam paṇṇi peṇḍiran uḍey ulchalum eltina turugololum almi sattan besageydom Koyatûra Vikramâdityan bahu-guṇa-têjan

162

At the same place, on a second virakal.

svasti šrî Dilîpa-Nolambam prithivî-râjyan geyyuttire Mandikalla Kambala-Dânavarmme kadasan perbhuli kond ôde â-puliyan kolven endu pratijne kadidu jâmadind olage kondan puliyun nâyum oda sattan besageydom Koyatûra Kâsigan Vikramâdityan bahu-guna-têjan

163

At the same place, on a third virakal.

svasti šrî Diļîpa-Nolambam prithivî-rājyam geyyuttire Nelmalliyûra Châmayyam pati-hitan paṇṇi peṇḍiran uḍey ulchalum eltina turugolalum almi sattan besageydom Vikramādityan

165

At the same village, near the southern outlet of Doddakere.

(Grantha and Tamil characters.)

svasti šrî tinga..nattu-ttongal venkudai-kkîl Nila-magal nilava Malar-magatpunarndu-chchengôl-ôchchi-kkarun-Gali-kadindu mannu-pall-ûliyul Tennavar

166

At Bâṇasamudra (same hobli), on the outer wall to the south of the Chaudêšvarî temple.

Pramâdi-samvatsarada Kârttika-šuda 12 Guruvâra-puṇya-kâladalu Boramaṇṇagalu Muluvâya sthaladalli šrîman-mahâ-pradhâua Vîrappayyagala . . m makkalu Râjašêkhara-Dê . . galu Muluvâya nâḍavolage naḍava . vumbalige saluva Bâlasamudrada â-sthalakke salluva chatus-sîmevolage dâriya halla saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-halava samudra kereyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anubhavisuva vṛittimantara vivara (here come details of vṛittidârs)

167

At the same village, in Sunnanguri Tammanna's wet land in the south-west.

(Grantha and Tamil characters.)

169

At the same village, on a stone on the tank bund to the west.

šubham astu šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangal 1439 neya Κvarasamvatsarada Kârtika-ba...13 lu šrîman-mahâ-nâyaka..... Châbuya-Nâyaka
......(back) vanu âgumâḍikoṇḍu î-kerege varusha-varushake tagumagi ge kallu-maṇṇannu kaṭṭisikoṇḍu bahudu

170

At Kûtândapalli (same hobli), on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

šubham astu Šakâbdam âyirattu-munûrru-nâ.patetti.mêl šel...ra Parâbavarushatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu..vâyil Šômîšuramm-uḍaiyar stâ.....vatti Šiva...na....tâ..dêvar Nalûril...ṇa-perumâļuku..ti...niyum pattu kuļaga.....

171 (a) 1016

At the same village, on the north wall of the Îsvara temple in ruins.

(Grantha and Tamil characters.)

svasti šrî sârvabhauma-ehehakkiravattigaļ šrî-Pôšala-vîra-Râmanâtha-Dê....udaiyâr Pengîšvaram-udaiya-nâyanâr tiru-madaivilâgattu.yâ.....ya nâyanârukku pâda-toyam âļil patt-âļukku ôr-âļ vaichehu-kkuduttê.....

171 (b)

At the same place.

(Grantha and Tamil characters.)

Adaippan-âļavanda-piļļaiyena udaiyār Peṅgîšvaram-udaiya-nâyanârukku eṇ kuṭṭaiyilê a..ppaḍi kaṇḍaga-nilam viḷakka..ppaṭṭa..viṭṭên

172

At Råjagundlahalli (same hobli),

on a boulder to the south of the Venkataramana-svâmi temple.

šubham astu kereya kattu-kodagiya sâdhanada prati svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1419 neya Nala-samvatsarada Vayišâkha-ba 10 lu šrîmatu Allapagala makkalu Nârasimha-dêvagalige Nârasimha-dêvara sthânikaru Kondapa Timmanagala makalu Dêvapagalu kotta kattu-godagiya sâdhanada kramav ent endare namma Kadirî-Lakshmî-Nârasimha-dêvara amritapadi-nayivêdyake saluva Hode-nâdolagana Nârasimhapuravâda Gundalahaliyagrâmayanu nânu Nârasimha-dêvara nirûpadinda nambigalu Apachi-Anantappagalige kâniyâchiyâgi kotadu dêvara amritapadi-nayivêdya-katalegeü paruvatithigala katalegû dêvara višêsha-nayivêdyaken gandhada krayakken pañehaparuvadalû mâduva šêvey iü-muntâda-parichârakara jîta yiü-muntâda-šêvegalige mâdûdake nambigalu yitandadavarigû nela-thara-kâniyâchiyâgi kota Gundalanahaliya-gramadalu hiriya-kerege paduval ada Mavinahalavanu nimma kaiyalû dhanavanû yiki Karukoli-kanne-kereyanu katisuva sammandha nîvu â-haladalû kereyanû katisi kerege mannanu bahalavâgi hâki kalu kateyanû kati kalu-tûmbanû yiki â-tûbige yitige rasavarga sunna saha yiki tûbanû jatanavâgi mâdi â-kereyanû pûrayisi â-kereya kelage achukatina gadeyanû tidi â-kereya kelage huțidanthâ achukațina gadeyanû belada-bhâga nâlkubhâga mânyavâgi anubhavisikombiri â-nâlku bhâgaü tumbida baļika nâü nimage koduva dasavanda â-kereya kelage puțidanthâ gadege vola-dasavandavâgi hatake mûrara vola-dasavandada maryâdeyalû katu-godageyanû tirichi â-kaṭu-goḍageya gadege uttama-madhyama-kanisṭavâgi tri-stânadalû šilâstapanavanu madisi-koduven yî-kereya katu-godage-manyavagi kotta holanu

yîga vyavasâyaya mâdi râgiya bituva holadolage nimage katu-godagê-mânyavâgi kota holanu kha 1 tarisu holadalû mânyav âgi kota holanu kha 1 ubhayam kha 1 khanduga-holavanû katu-godageya mânyavâgi šilâ-sthâpanavannu mâdisi koduveü nimma bhâga-mânyada nâlku-bhâgada volage â-nîü nîü katisi kerege ûna-mânav âdare â-kereyanû nîvê katisikondu nimma bhâgamânyada gadeyanû nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaü tumbida balika â-kerege lêsu holeyav âdare â-kereya kelana gadeya mêle nimma dasavandada gade sahavâgi virâdisi gadeya mêle roka-bhattavanû variyanikki etti kereyanu katisuveü nimma katu-godageya gade-holake namma sthânadinda banda tirunâla-kânike haladu hostu grâma-vecha biţi birâda sollage âudû yilla elli elli matû munde nîra tidi haridu yashtu gade hutidarû tidida tidida sthaladalû nâlku belada bhâga-mânyavanû anubhavisi adakû yî-maryâdêdasavandavanû tirichikondu mikkâda gadeyanû endendigu nimma sâgubaliyâgi nadasibaheü sâgida gadege nege-maryâdeyalli vâra-gutageyanu yikabahiri yî-kereyalû sâgida gadege sthânada bêdige birâda bîjavari biţi solage yidâüdaku nimage sammandhav illa nîü katîsta kere dhriva-jalavâdare adike-tengumodalâda sthâvaragalanû nimma kaţu-godageyalû sthâvaragalanû yiki nîvê anubhavisikombiri yî-dasavandake hatake mûrara vola-dasavandada gadege kere tumbade yidare kodage nîru-saridiyalû gadeyanû anubhavisalulavaru nimma dasayandada gade-holayanû mâduya yokalugalige maneyanû katuyadake sthalavanu tôgisikodalulavaru â-vokala kayalû mane-dege biti bêgâra kânike kadâya ênanû nâŭ kola-salladu yî-katu-godageya gade-holavû nimage âchandrarka-stayiyagi nimma putra-pautra-paramparabhivriddhiyagi danadbikrayangalige yôgyav ahantagi salaluladu endu vodambattu kota katu-godageya sâdhana yint apudake sâkshigalu (names of witnesses) yint ivar-ubhayânumatadim sâdhanava baradâta Puṭarasara maga Dêvarasanu su-hastada vopa šrî-Nârasimha-kâniyâchikâra nambigala voppagalu Apachiya baraha *Chunachappana baraha sâkshigala vopagalu vodeya vopa †Raghumaghagaram *lôka †sâkshinâ Dêva-Râyagala sâkshi Timmayana sâkshi šrî-Kadirî-Nârasimha mangala mahâ šrî šrî šrî

173

On the north side of the same boulder.

šubham astu kereya gadeya sâgubaleya vôleya prati Rudhirôdgâri-samvatsarada Jêshṭha-ba 12 Bu-lu šrîmatu Muluvâgila Kadirî-Nârasimha-dêvara sthânikaru Viṭhayagalu Anantappagala aliyandiru Kuppayagalû Râmasamudrada Kadarî-Nârasimha-dêvagalige koṭa sâgubaliya vôleya kramav ent endare namma Nârasimha-dêvara amṛita-paḍige saluva Guṇḍlahaliya-grâmadalu nîü hostâgi

^{*} In Tamil characters.

kaṭṭisita kereya kelage nimma dasavandada gadeya kalade nimma dêvasthânada gadeyanû nimma sâgubaliyâgi sâgista vivara nere-mariyâde Chika-Anbhala-sômayâjigala kereya gadeya guttage-vârige âru-khaṇḍuga-koḍage ĉļu-khaṇḍugadalû naḍeyalâgi nîü kaṭista kereya kelagaṇa gadeya alateya kôlina vâsige nâü hecha kaṭidu khaṇḍuga sahakâra-bhâga 1 ke kha 1 ke guttage kha 7 koḍ[ag]eya bhâga 1 ke gade kha 1 kke guttage kha 8 aksharadalû kârige ĉļu-khaṇḍuga koḍage 8 khaṇḍugada maryâdeyalû kaḍu-guttageyâgi salisaluļavaru kerege nîru sâlade sâvihôdare gadege sarî-vâravanû ikkaluļavaru kereyali nîru sâladidare gûḍe yereyal âdare nere-maryâdeyalû guttageyanû yilihi-koḍalulavaru kabu-gade = 1 ke guttage roka 1¾ alla arasina = 1 ke gutage = 1½ haṇa-vaḍa yî-maryâdeyalû dêvasthânada baṇḍârake amṛitapaḍige roka-hhatta-vanû mâr-alate bahahâge aladu koḍalulavaru yî-maryâdeyalû sâgisi rûpa-mâ-dikoṇḍu yihudû endu koṭa sâgubaliya vôle *Viṭhayana baraha Kachchayana baraha *šrî-Kadirî-Nârasimha maṅgala mahâ šrî šrî

174

At the same village, on a rock near Holagêri to the east.

šubham astu Chitrabhânu-samvatsarada Šrâvaṇa-ba 8 lu šrîmatu Muļuvâgila Kadirî-Nârasimha-dêvarû Chiratakuṇṭe šrî-Sâmâjiya maga Râghava-bha.... bhû-dâna-patrada kramav ent endade Narasimha-dêvara amṛitapaḍige saluva Narasimhapura-grâma Kuṇujili-grâmada naḍuvaṇa Šiva.. sammandada Sâmi...chatraga âhâra-svâsthyeyam Narasimha-Kuṇujili..eya Šrîyasarige..... pura-niyôga-sambaḍa-vechchagaḍige nimma kaiyyalli vûra mundaṇa hola-grâma khaṇḍuga 1 hola-gade kha ½ vubhayam hola-gadde ..vana âgamâḍikoṇḍu â-chandrârka-sthâyiyâgi putra-pautra-pâramparyavâgi......hadu yendu koṭṭa dharma-šâsanam (usual final phrases) šrî-Nârasimha

175

At Agara (same hobli), on a stone in the Gâṇigara-tôpu near Mâdigara-pâlya to the north-east.

svasti šrî šubham astu šri-mahâ-maṇḍalêšvara ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa pûrva-dakshiṇa-pašchima-samudrâdhipati Hindû-râya-Suratâļa vîra-râjâdhirâja paramêšvara šrî-Harihara-Râya-kumâra šrî-vîra-Dêva-Râya-Voḍeyaru pṛithivî-râjyam geyva kâla Vijayanagariyali sthira-paṭṭâbhishêkavâgi yiha-kâla Šakâbda-(varusha) 1000 munnûṇa-mûvattaṇa mêle naḍava Sarvvadhârî-samvatsarada Šrâvaṇa-ba 1 Maṅgaļavâradallu šrî-vîra-Vijaya-Râyaru Muļavâ-gilali pṛithivî-râjyam geyiva kâladalli šrîman-mahânâyaka-Bayira Kaṭhâri-Sâ-luva Sambe-Nâyakara Tirumale-Nâyakaru Murâri-Nâyakara maga Tammaya-Nâyakaru jaṇa yêkastarâgi namage saluva Ho (back) da-nâḍu voḷagaṇa . . .

^{*} In Tamil characters.

li Agarada kere chikka-kere haladalli kaṭṭi Maṭṭikasamudra......samudra
..ba vūru....chatu....nālku-kalimaņe......Bhāradvāja-gōtra Yajudhikamaga Siṅga-Perumāļukoṭṭa dharma-šāsanada kramav ent endoḍe Agarada kere-oḷa-kereya Horanakereya kaṭṭe koḍa....
mūdiyayì-dānayì-šāsana baradāta

176

At Maṇḍikallu (same hobli), on a stone near the Gôpâlasvâmi temple.

.... šu 1 lu šrîmanmêšvara SûdakapaliBachiya-Dêva-mahâara Nâgeya-Nâyakarige ama ṭa Maṇḍikala Sâsaveya ... PâpeyaNâyakaru

177

At the same village, on a stone in Patel's house in the fort.

šubham astu......Šālivāhana-šaka-varushangaļu 1542 nē Raudri-sam....

..rallu šrīmad-rājādhirāja rāja-paramēšvara šrī-vīra-pratāpa......Dēva-Rāya

...sampannarāda Dēvā......gauda Šrīrangap...-Dēva-gaudage.....

Hampayanavarige....gaudaru tamma amrita-gaudage puņyavāgabēku yendu

.....nāgi samarpisida grāmagaļu Maņdikallu idara Kurupahaļļiya.....

Harapanahaļļiya-grāma 4 Duggasamudra......

178

At Kurudumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûrru 82 šenra mûvâm âṇḍ-âua Raudiri-ša-marchcharattu tiru-Kâttigaiyin nar-kkâlattu Jayaṅgoṇḍa-Šôla Ilavañjiya-râyarâ Kûttâḍun-dêvar maganâr Vâsudêvar nambirâṭṭiyar Šeṭṭâlvârena Puda-nâṭṭu-kKuruḍimalaiy-âna Kûttâḍuu-dêva-nallûril šrî-Vâsudêva-pperu-mâlukku šandrâditya-varai šelvad-âga vaitta tiru-nandâvilakk-onrukku Irati-yûril periy-êri-kîl viṭṭa nilam aru-kaṇḍagamum Šelva-Gôpâlarku Šittirai-paḍi amudukku nirram nâliy-ariši tiru-ppônagattukkum ivv-êri-kil viṭṭa nilam aiṅgaṇḍagamum âga vichchu vilukkâḍu nilam padinêlu-kaṇḍagamum nirkkala vilukâ . . . nâdê iru-pû vilaivad-âgavum tiruv-ârâdanam-paṇṇum nambimâril Kâšyapa-gôtra Nârâyaṇa-baṭṭanum Kaušika-gôtratu-kKarumâ . . kka-baṭṭanum kaikoṇḍu chandrâditya-varai šeluttakkaḍavargal âga viṭṭên Šeṭṭâlvârena i-dharmam irakkanavan Gaṅgai-karaiyil kurâl-pašuvai konrân pâpattalê viluvân

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti ... Iravattira-šanmarcharattu Iļavanjiya-rāyan šâmattan daṇṇâkkan Vâšanukku Anantanena vê..kâran vi.ţôm.pô..nâyan

180

At the same village, in front of the Nagarêšvara temple.

Durmukkhi-sainvatsarain Chayitra-šuda 7 lu šrîmatu-Kuriḍimala Gaṇapaya Âvani-Gaṇapaya Chinnayya î-janain mugurunnu yêkastulai Baigâru Mudaya kaṭiñchina guḍi liṅga-pratishṭhe chêyiñchi î-Nagarêšvara-dêvuniki svâsti mu...archanâ-vṛittitôgoḍuṅgu-mâui-chênu khain ½ yî-dêvaļânuku archanânakugâ mêmu nîku krayânuku yichinârain â-svâsti mêmu (stops here)

181 (a)

At the same village, on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1233 idan mêl šellâninga Kaliyuga-samvatsaram 4412 idan mêl Virôdhikçit-samvatsarattu Makara-nâyaggu pûrva-pakshattu Dašamiyum Budhan-kilamaiyum Rôhiṇiyum âna nâl Toṇḍai-maṇḍalattu-tTiruvallattu-kkâṇi-uḍaiya Gautama-gôtrattu Paramêšvara-bhaṭṭan-dêvan Nigarili-Šôla-maṇḍalattu Puda-nâṭṭu-kKuruḍimalaiyil uḍaiyâr Peṅgîšvaram-uḍaiya-nâyanâgku mudaliyâr Ilavañjiyar âna Kûttâḍun-dêvan..kku.....periya êriyil udakapûrvam âga-ttanda nilam a..ppaḍi eṭṭu-kkaṇḍagamum dêvadânam âga chandrâditya-varai šelvad-âga-kkuḍuttên inda dharmmattukku šrî-Mâhêšvarar rakshai

181 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôļa-maṇḍali.....laiyil uḍai.....

182

In front of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kurudimalaiy-âna Kûttâdun-dêva-nallûril mô..yelundarina madattukku yivv-ûril ennai-vâniyar palarum ti....malaiyaru.....n šekku ongukku arai-chcholigai ennai........

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1195 n mêl šellâninga Šrîmukha-samvatsarattu Vaigâšimâdam mudal svasti šrî Jayamkoṇḍa-Šôḷa lḷavañjiya-râyan Vâsudêvan Vâsudêvan svasti šrî Nigarili-Šôḷa-maṇḍalattu-pPuda-nâṭṭu-kKuruḍimalaiy-âna
Kûttâḍun-dêva-nallûril uḍaiyâr Kûttâḍîšvaram-uḍaiya-nâyanârkku-ppûjaikkum
pala-paṇi-nimandaṅgaḷukkum uḍal âga in-nâṭṭil Tâmaraippaḷḷikku aḍaitta
nanšey punšey nâṇ-pâṇkellaiyil dêvadânan tiruviḍaiyâṭṭam baṭṭa-virutti nîkki
ivv-ûr chandrâditya-varai sarvamânyam-âga dêvadânam-âga-kkuḍuttên šrî
Mâhêšvara-rakshai sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭirvarsha-sahasrâṇi vishṭhâyâm jayatê krimih šivam astu

185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti šrî Širuppiļļai Šāmāšāņḍāņ Pramāmôda-varushattu nammuḍaiya .mbi-rāṭṭiyār kôyilil māḍāpattiyamum avarkku..ṇamum kuḍuttôm Tambirāṭṭi-êriyilê mu-kkaṇḍaga-kkalaniyum tirut..kaṇ..gamum mu-kkaṇḍaga-kkollaiyum viṭṭôm ippaḍi kaikkoṇḍ-anubavippadu

186

On the south basement of the outer wall of the Κvara temple to the north of the same temple.

(Grantha and Tamil characters.)

svasti šrîḥ Šakarai-yâṇḍu âyiratt-oru-nûrru-toṇṇûrru-eṭṭâm âṇḍ-âna Dhâtu-varushattu Makara-ravi irubattumûnrân-tiyadi Nâyarru-kilamaiyum pûrva-pakshattu Êkâdašiyum Mṛigašîrshamum âna irrai-nâl Jayaṅgoṇḍa-Šôla Ilavañji-râyar mudaligalil Ponnappillai magan Tanimai-nîkkinârena ammân Vayi-râṇḍai pratishṭhitta nâyanâr Peṅgîšvaram-uḍaiyârkku širu-kâlai-sandhi amudu-šeyd-aruluvad-âga Kalppalimaḍuvil en-kkuṭṭaiyil kalaniyilê mu-kkaṇḍaga-kalani dêvadânam âga šantrâditta-varai šelvad-âga viṭṭên Tanimai-nîkkinânena i-dharmmam šrî-Mâhêšvara-rakshai

187

At the same village, on the south hasement of the Amma temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yandu 1192 šellalvandai-devar maganar Jayan-gonda-Šola Ilavanji-rayarana Ilaiya-Vašude...nambirattiyar Šettalvarena udai-

188

At the same village, on the basement of the gateway to the Kâši Višvêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1288 mêl šellâninga Parâbhava-varushattu Âni-mâdam 20 ti . Kuruḍimalai . yil uḍaiyâr-kKûttâḍišvaram - uḍaiya - nâyanâr kôyilil tiru

189

On the west basement of the same temple.
(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1220 n mêl šellâninga Viļambi-varushattu Âni-mâsa-mudal Kuruḍimalaiy-âna Kûttâḍun-dêva-nallûril uḍaiyâr Kûttâḍišvaram-uḍaiya nâyanâgku svasti šrî Jayamgoṇḍa-Šôla Ilavañjiya-râyan Vâsudêvan Kûttâḍun-dêvan ivv-ûgku mêgkil Šôla-kuṭṭaikku aḍaitta nanšey punšey nâg-pâgkellaiyil mun-nâlil dêvadânam tiruviḍaiyâṭṭam Šômanâta-dêvar nila mu-kkaṇḍagamu-nîkki in-nâyanâgku ivv-ûril vilai-nilai-gollai kalani tôṭṭam ellâñ-jandrâditya-varai dêvadânam sarvamânyam-âga-kkuḍuttên

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1283 mêl šellâninga Pila-varushattu Kâttigai-mâsam 8 ti Puda-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Šilandikan Šennaṇan Šokkaṇan...šîyar Tiru-Mâg-pêguḍaiyar magan Alagiyâr Vêṅgaḍavâšârikku sâsanam-paṇṇi-kkuḍutta paḍi nâyakar nâchchiyârai êgiy-arulappaṇṇina viḍattu tiruppaṇi kûviyil šeppupaṇi mûngatongu dašakiyai nâlattongu kalichchu kuḍu...ttukku nâyanâgku šellu dêvadânattilê kaṇḍaga-kalaniyum pattu-kulaga-kollaiyum naḍattakaḍa-

vômm-âgavum Kuruḍimalai šellumbôdu Pâraikuṭṭaiyum vaḍa-purattil pattukkulaga-kollaiyum šandrâdittya-varai šellakaḍavadu šubham astu ôm

191

At the same village, on the north basement of the Vighnêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1295 mêl šellâninga Pramâdi-varshattu Vaigâši-mâdam 2 ku nagaravagkku naḍattakkaḍavadu ivanukku naḍattum šîmai ivan aḍai.....li-Šôla-maṇḍalattu-pPuda-nâṭṭu-kKuruḍimalaiyil Atirêkavîrappillaiyâr-Appuppillaiyâgkum Dêva-maṇḍalattil ain-gulaga-kalani ain-gulaga-tô.....kôyilil ttânattâr Dekshiṇâmûtti Vinâyakag Šivâ-mudaliyâr Kûttâḍundellaiyum Appukku-chcheluttakkaḍavôm dêvar..maikku-kkaṇḍaga-ni.....var Appa-chchîyar êva..nuṇai nâyanâr Malaipperumân magan Irugarukku-chchâ..m ain-gulaga-kollaiyum naḍattakkaḍavôm tTiruvâlattaṭṭi.....nam-paṇṇi-kkuḍutta paḍi mugppaṭṭa aḍaippa mugpaṭṭa Dêvarammai..nigum pala mugai mudal-oḍukku ivarukku.....

192

At the same village, on the Brindâvana-kaṭṭe in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters.)

svasti šrî Naļa-šamvachcharattu Šeyangoņda-Šôļa Iļavañji-râya...ļ manidaril daņņākkar âna Vāšananukku Pārpaduvil irukkum Vāsudēvappadai...n magan Šômananena Vāriyā....nena uṇḍ-ôḍi-ppôm .vāriyākka....

193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

At the same village, on a black stone to the south of Arakere wet land. šrî-Rangasâmi-šilâ-tîsinavudu Vaishnava-Timmappa-kumârudu Bairana Kempapuram-Pâpanna-châta vêyinchina-šilâksharâlu Nârâyana

196

At the same village, on a rock below Talekunte.

Višvâvasu-nâma-sanivatsarada Parâbhava - nâma-sanivatsarani Kârtika-šudha 3 lu šrîmatu-Kuriḍimala-Gaṇapaya Chinnaya Lingapa jana-muguru yêkastulai Arasaye-gavuni-Kṛishṇa-gauniki Tâļakuṇṭê-charuvu-kindanu kaṭu-koḍagi-maḍi mūḍu-staļâla modaṭi-kaṭanu (grant specified) â-chandrârkangânu anubhavinchêdi

197

At the same village, on a rock near Mådigara-kunte. yî-dâriyanû Sôvarasara dharmade Bîrarasa mâdistanu

198

At Kurubarahalli (same hobli), on a stone lying on the bund of the tank. svasti šrî-Dilîpayya prithivî-râjyam geyye Tiruvayyana magam Chandrasêkaram Mandigalla-kerege bittukattu bittam (usual final phrases)

199

At Kannasandra (same hobli), on a rock near Chaḍiga's field. Krôdhana-saṁvatsarada Vaisâkha-ba 12 lu Yiṭṭayyanu Kaṇayyage biṭṭa karagamânya-hola kha 1

200

At the same village, on a rock near Tôṭi's field to the south.

Râkshasa-nâma-saṁvatsarada Pushya-šuddha 6 lu šrîmatu šrî-Kêšava-Râyage
Dêša-kulakaraṇi-Veṅkaṭa-Râyaru barakoṭṭa-kâgada . . . 14 Raṅgaṇṇa Bîmayanavara Bayachaṇṇa jana....ma-samudra koṭa-mânya hola kha 1¦ gadde kha ¾

201

At Bairakûr (Bairakûr hobli), on a stone in the enclosure of the Ânjanêya temple attached to the Kôdaṇḍa-Râmasvâmi temple.

svasti šrî jayabhyudaya-Šalivahana-šaka-varushangalu? 1454 neya Nandana-samvatsarada Bhadrapada-ba 1 lu šrîman-maharajadhiraja paramêšvara šrî-vîra-Sadâšiva-Râya-Dêva-maharayarû prithivî-râjyam geyiüttam

202

203

At the same village, on a stone lying to the south.

. . svasti šrî Madire-goṇḍa - Ko-Pparagêšarivarmmaṅge varisham irppatt-ombhattarol Baydakûra Râvi-nâḍa Mâryamma mamma Gaṇipa Râma turuvan ikkisi alki sattan avaṅge kal-nâṭu Permmâḍiya Sâmantappan koṭṭa kalani okkaṇḍugaṁ kereya kelage . . . udâdiṅg uyyala . . . pôpâ (usual final phrases)

204

At Šîkûr (same hobli), on a stone built into the Bûruga tree jagali.

(Grantha and Tamil characters.)

svastti širi Vi...varushattu..kkiyil Piḷḷaiyâr kôyil..mêšuraril arubattumûvar še..en piḷḷaigaḷum i-ttiruppaṇi..yakkaḍavargaḷ

205

On a stone on the hill of the same village.

svasti šrîmat-Râma-Râjayyagâri baṇṭarôtu Sâdhâraṇa-saṃvatsaraṃlô Chauḍêšvari-ammavâriki tana bhakutiniñchi chêyichchina maṇṭapaṃ sûri-chanduluâdigâ vuṇdêdi (imprecatory phrases)

207

At Hebbaṇi (same hobli), on broken stones built into rachche-kaṭṭe.

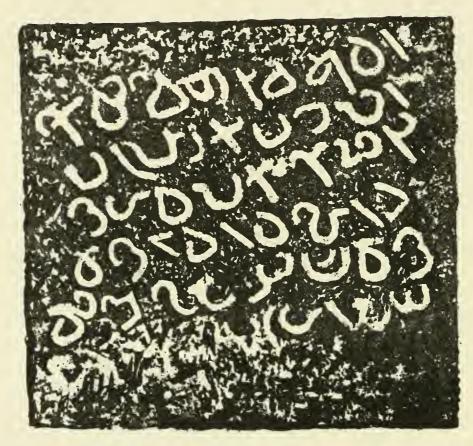
svasti šrî Dôsi-arasarâ be. Kalaja-ga... yaṅg erâva he....vi-Râman-..

ļe-goṛa....âļ Meṇḍi-arasa bîra-satya....ge..napo.....ļga tale.

..koṭṭa...kâla...koṭṭa...ṭṭodu pe..pudu...goḷa........



BAIRAKÛR VAŢŢELUTTU STONE (MB-XII)





BANGAVÂDI ANCIENT TAMIL STONE (MB-247)

At the same village, on a pillar near Doddasidda's house.

svasti šrî Navakhanda-mandalamum dandatti-konda Râjarâjam Mummadi-Chôlana pattangattida padinâraneya samvatsaram âge šrîmat-padey-ankakâra Nolambâdhirâjam Perbbennayam tâ...sûrekâra-Kâdiyannange kottode hiriyakere odanu... Mandeya-gâmundana magam Prithivî-Râva-Šetti odavam kattisidode mechchi Nolambana besadole Perbbenneya pûrvva-siddâya pattugadyâna ponnum irpâru-bhattavum Tiruvantage Kâdiyannam kottam oddargge mû-gandugam galde-kodange salvudu ellâ kâlakkam int î-pravâhava tappasalla idan alidom kavileyumam Bânarâsiyuman alidom mangalam kerege bittukatta nadevudu idan alidom pañcha-mahâ-pâtakan akkum

209

At the same village on a pillar near the Umâ-mahêšvari temple.

šrî Râjarâja Mu[mma]di-Chôla pritivî-râjyam geye Perbbenneya Mandayya-gamundana maga Prithi[vi]-Râma-sețți tanna gâmundugeyvo-kâladolu.ri.nama livu mâdisi munnina dêva-bhôgada piriya-galdeya kelagana...ya biţţa.....

210

At the same village, on the bali-pitha in the prâkâra of the Channakêšava temple.

(Grantha and Tamil characters.)

. Pûlûr Piramândai-pillai tanmam

211

At the same village, on the virakal lying near the Gôpâlakrishna temple.

(Vatteluttn characters.)

Kô-Višaiya-îchchuvara-parumarki pannirandâvadu Kârôniri Vânarâšar-ppôr-chChirai-û . . riya Vânarâšar . . ya paṭṭâr A . yâ

212

At Gummakallu (same hobli), on a rock to the north of the village-

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍalîšvaran Kuvaļāla-pura-paramēšvaran Gaṅga-kulô, bavan Kâvêri-vallavau..ndigiri-nâdan maṇḍalikan Dêvêndiran šattiya-vâšaka....tâṅ-gakan šaṅgirâma..ran ubaya-tala-metta me..dar gaṇḍan Uttama-Šôḷa-kKaṅgan âna Šella-Gaṅga....n Šîpatiyil Ti..puyana-yidaṅga-Kshêtrapâla-piḷḷaiyârku

Kummai..l....l dêvadâna ni..kki nanšai punšai nâg-pâl-ellaiyum kîl nôkkina kiņagum mêl nôkkina maramum utpada-kkaikkoņdu ivv-û....tigai-vânga ko....kki..taṇḍ-igai tagi-igai taṭṭâr-ppâṭṭam.....pega....var ip-....nâyanâgkku tiru-mêg-pûchchu-chchandanattukkum pa...kagppûra..ttukkum kuḍuttôm Šitirabânu-varushattu-chChittirai-mâda-mudal šandirâdita..rai kaikkoṇḍu Mâhêšvara-kaṇkâṇi-baṭan šâtu..tu idai mâgginavan Gaṅgai-kkarai kugâ-pašuvai kongân pâvattilê viluvân iv-ûrai ali vu-šeydavanai....

213

215

At the same village, on a rock at the village entrance.

Timmaṇa-gauḍarige Nâyakaru koṭṭa staḷa-mânya-ho kha 1 gadde kha 1

216

On a pillar to the north of the Gôpâlasvâmi temple at the entrance of the same village.

(Grantha and Tamil characters.)

217

At the same village, on Channâpurada bande.

svasti šrī vijayābhyudaya-Šālivāhana-šaka-varushangaļu 1669 neya Prabhavanāma-samvatsara Āšvîja-šudha 5 Bhānuvāradalu Bayirakūru Tammappa-gauḍanavara kumāra Lingaṇṇa-gauḍanavarige gavuḍa-mānyakke yî-Channāpuragrāmadalli mānya-hola-kha 8 gadde kha 7½ putra-pautra - pāramparyavunnu anubhavisikoṇḍu yihudu (imprecatory phrases)

At Nangali (same hobli), on the basement of the Gôpâlakrishna temple,

(Grantha and Tamil characters.)

svasti Kuvaļāla-pura-paramēšvaran Ganga-kulôgbavan Kâvêri-vallavan Uttama-Šôļa-Gangag magan Vetṭummâra-Bânanena Tenpuli-nâṭṭil Vîggirunda-perumâļ kôil dêvadânam viṭṭtên

219

At t	he s	ame	$_{\rm pl}$	ace.
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(Grantha and Tamil characters.)

...... na-vâraṇa-krama-vidhâv-âļâna-sâla-drumaḥ ša dhakamâ dhavaļašchatrēndu-bimba-grahê Râhu-bâhurasam su -sâhasa - nidhi-ddhattân-dharâ-maṇḍaļam

220

At the same village, near the Κvara temple.

...... Muļuvāgilu...smājaduļ bai....ļara.. Nāgammarasarum Kundamarasarum embar...didu..da.satta...pebbāṇara.......koṭṭa...

221

At the same village, on a rock called Marave-bande at the outlet of the tank.

(Grantha and Tamil characters.)

222

At the same village, on a rock called Chattu-bande.

Târaṇa-saṃvatsarada Pushya-ba...šrîman-mahâ-maṇḍalêšvara Râmappa-Râja Âraḍi-Tammayya Yarade-Veṅgaṭêšvara Naṅgali-.... tîsinandu kôṭa-mânyam

223

At the same village, on a boulder to the west of the Chaudešvari temple.

Parabhava-samvatsarada Kartika-šu...šrimatu....Rajayyanu....devarige manyavagi...bittadu......

At the same village, on a first stone in Nattada-hola to the north-west. šubham astu svasti šrî Râkshasa-samvatsarada Phâlguṇa-šu 1 Malla-gavuḍara makaļu Châva-gavuḍaru Kṛishṇamaṅgalada Padumayage mânyavâgi koṭṭa hola kha 1................

225

On a second stone.

Nangaliya Kayilâsam-udeyâra Sômeya-dêvara Madavalada kere sunka-suvarnâdâya (usual imprecatory phrases)

226

On a rock to the south of the same village.

šrî-Râmâ Manmatha-samvatsarada Chaitra... 5 llu šrîmatu Nangali-Kempaya..... Mudda-Venkaţayya Negavara-Râmayya.... Timma-Râju. Tondapalli..... yî-mahâjana... kere... kaṭṭu-koḍagiyâgi.... Nangali-grâmada.... Manmatha-samvatsara-Durmati-sam-Hêvalambi-samvatsaragala kâla... â-chandrârka-sthâyiyâgi... anubhavisi.......

227

At Bangavâdi (same hobli), on a virakal at the Sômêšvara temple.

(Grantha and Tamil characters.)

228

On another virakal.

svasti šrî sakala-jagat-trayâbhivandita-surâsurâdbîša - Paramêšvara - pratihârî-krita - Mahâvali - kulôdbhava - šrî - Mahâvali - Bâṇarasar Permmânaḍigal Bâṇarasarâ mahâ-râjarân oḍagoṇḍu Nolamba-Râchamalla Mayindâdiya Daḍiganâ mêge pandam ildu Mândâvuda kâlegadul page Kaliyâru-magan Beja[yi]ttau gaṇḍa-prakaran kaibisida-kâlega aṇiyul kudureyul tâgi palaran iridu sattoḍe mechchi Kaṅgavaḍiyân kal-nâṭu koṭṭadu idaṁ salipana padaṅgal enena talaiya mêgaṁ idan alivoṁ Bâranâšiyan alidon pañcha-mahâ-pâtaka Vaḍala Râmara challa Kuvalagi Vâttanûra Nâgemitran

At Manigaṭṭa-Gollarahaḷḷi (same hobli), on a virakal in Vaḍḍara Subba's field. svasti ? nêka Šaka-nṛipa-kâlâtîta-šambatsaraṅgaḷ eṇṭu-nûṇa-mûvatta-ondaneya varisham pravarttisuttire Bejeyitta-Bâṇarâsar pṛithivî-râjyaṁ geyyuttire Dakkâytayyaṁ ûraṁ âḷuttaṁ ire Maṇighaṭṭiya mâṇikâ Meṇḍimuduḷa-gâmuṇḍara magaṁ Kasavayya âḷdôna besadoḷ maṇuvakkada Mulkâḍinoḷ kâdi inparam kondu tânuṁ saggiyâdan ivaṅge koṭṭa kalani geyyaloḷagâge kaṇḍiga idaṅ..ali-pôn ašvamêdha-phala aḷivô Bâraṇâsiyan aḷida-pâtakan akku

230

On another virakal at the same place.

.... šrî Mâbhali-Bâṇarasa pṛithu....mâkku.....râkkôsi âļvandu torugoļļô ...rbhivôļ šattar

231

On a rock at the same village.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 14.. neya Vikâri-samvatsa-rada Mâgha-ba 14 lu šrîmatu Râma-Râyarige puṇyav âgabêk endu Vîraṇṇa-Voḍeyaru Sômêšvara-dêvarige yî-Mahâ.. pura-grâmavanû sarvamânyavâgi koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Doḍakere. svasti Šrîmukha-samvatsara-Jêshṭha-šu 7 lu.....Kôni-jîyara maga Subbajîyaru Maṇiga-jîya......kiya mârû....kârana maga......

233

On a stone in blacksmith's inamti land of the above tank.

Vikâri-nâma-samvatsara-Ashâḍha-šu 12 lu Pedda-charuvu Chinna-charuvu reṇḍu-cheruvulu tegipôyi karâbi kâga Veggaļi-gavuḍu kaṭiñchi âkâra-parasa-gânu kaṭugoḍigi nirṇṇayinchina maḍiki châturbhâga...viḍipinchi......gavuni-vâri......

234

At the same village, in the voraļu-baņķe field to the north. šrîmatu Muļavāgila Jamēvāludāraru rājēšrî-Gôpāla-Tirumala..ga kārakônaru māḍi.....

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-samvatsaram pravarttisuttire.. Puli-nāḍa......[east side] ya muni.....mahâ......]goṇḍan-ayana-varu Mallikârjjuna-dêva...[north side]...ru tôṇṭa..... švaram-oḍeya-mahâ-dêvargge nandâdîvigey-ondakam biṭṭa Puli-nâḍa Hagara kâluveya..(west side)....ru kamma Hiriyakereya kelagaṇa nelakke sîme (here follow boundaries and usual final phrases) idam Perggaḍe Nâraṇaya

236 (a)

At the same village, at the Chaudesvari temple.

(Grantha and Tamil characters.)

...madi Bhîmana.n šakkaram

236(b)

At the same place.

(Grantha and Tamil characters.)

Šolan nai pari . .

237

At Guḍipaḷḷi (same hobli), on the basement of the Κvara temple. šubham astu svasti šrî vijayâbhyudaya-Šaka-varsha sâ 1356 neya Râkshasasamvatsarada Phâlguṇa-šudha 3 Sô-dalu šrîmatu Pratâpa-Dêvarâyapuravâda Guḍipalliya ašêsha-vidvan-mahâjanangalu Brahmasagaya Viṭhappagaḷa makkaḷu Bâvappa[ge] koṭṭa kereya kaṭṭu-goḍageya šâsanada kramav ent endare namma Guḍipalliya Hiriyakereya voḷagaṇa kôḍiya haḷada kaḷala guḍeya.....

238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-thiva-samvatsarada Pushya-šu 13 lu šrîmatu Muļuvâgila râjyake saluva Hoge-nâḍolagaṇa Pratâpa-Dêvarâyapuravâda Guḍupalliya sarvamâuyada agrahâ-rada ašêsha-vidvan-mahâjanangalu Râmachandra-dêvarige amṛita-paḍi-naivê-dya-dîpârâdhanege koṭa hola gaddeya dharma-šâsanada kramay ent endare namma agrahârada šrêṇivolage dêvastâna yillade yiralâgiü Janârdana-dêvaranû tenkalu ... bârad enalu ... ṇagala maga Sôyaṇṇagala šrêṇî-madhyadalli gudiyanu kaṭṭisi Râmachandra-dêvara su-pratishṭheya mâḍid î-sammandha â-Râmachandra-dêvarige nâvu mahâjanangalu amṛita-paḍi-naivêdya-dîpârâdhanege mâdi kotta svâsti-vivara (here follow details of gift)

239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nagari characters.)

Parâbhava-sanivatsarada Vayišâkha-šu 13 lu šrîmatu Muļuvâgila Anantappagaļu ...Hariyapage koṭṭa šâsanada kramav ent endare nâu......Hanumanta-dêva-rige sarvamânyavâgi yî-Chinnahaliya kereya kelage kham ‡ gaddeyanû koṭṭevu (usual final phrases)

240

241

At Kôḍihaḷḷi (same hobli), on a stone near the rachche-kaṭṭe svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1373 Âṅgîra-saṃ-Pushya-šu 10 lu šrîmatu Sugaṭūra Yimmaḍi-Chikka-Râya-Tamma-Gaunayya-gâru sambaḷamugâ..... staḷaṃ Yisaphajîvâriki manniñchina dâna-patraṃ Kôḍipalli-grâmaṁ chênu kha 12 Bhaṅgavâḍi-cheruvukinda maḍi kha 12 šâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviñchchêdi (usual final phrases) yinduku sâkshulu Hari-Harâdulû

242

On a rock of the nirukunte, west of the same vinage.
singa-mahârâyarige Narasinga-Nâyakarige vuttama âgabêk endu Muļuvâgila-
nâḍu Chintâ

244

On another virakal at the same place.

svasti šrî sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara[....]kṛita-Mahâvali-kulôdbhava-šrî-Mahâvali-Bâṇarasar pṛithivî-râjyam geye Kundatûra tuṛugoļoļ ânt iṛidu satto Tâmpeya Pigaļam

Bijayitta-Bâṇarasa prithivî-râjyam geye Dosi-arasarâ kali Puli-nâḍ-aruvattum paḍedu koṭṭoḍum okkaṇḍugam kalani kalnâṭu mundaṇa aṇe..yol bahasi.....dîkallum toḍariyum (usual final phrases)......embâ.lte-varisha ...

245

At Mailapura (same hobli), on the south wall of the Channigaraya temple.

(Grantha and Tamil characters.)

svasti šrî Šakara-yaṇḍu âyiratt-iru-nûru šenra İsvara-varsham Šittirai-mâdattu pûrva-pakshattu Saptamiyum Uttiramum âna Nâyarru-kilamaiyil Ilavañji-nâṭṭu Jayaṅgoṇḍa-Šôla Ilavañjiya-râyar pakkal pallichchandam-uḍaiyân Alagai-kkôn Tiruvêṅgaḍa-pperumâlena Mudaliyâr kuḍutta tiru-mugappaḍi..kunrattûrilê perumâl Tiruvêṅgaḍam-uḍaiyânai..ugand-arula-ppaṇṇi-tTaṭṭaikurukkikku-kkîlai Arašampallam ponn-iṭṭu kaṭṭuvichchu Vâṇiyankuṭṭai... edirvâyilum idukku vaḍa-mêrkil Attikkuṭṭaikku-kkî..tTaṇḍukaraiyilum terku-ttenmêrkil Veluṅgaṅgollaiyilum ten-kilakkil Vallâlašeṭṭi-palliyir-kollai ellaiyilum ivv-êri edirvâyilam..ta..yilum tiruv-âli-kkal nâṭṭuvichchu-tTiruvêṅgaḍam-uḍaiyâ-nukku-ttiruviḍaiyâṭṭam âga viṭṭên Alagai-kkôu Tiruvêṅgaḍa-pperumâlena i-ttanmattukku laṅganañ-jonnâr uṇḍâgil Gaṅgai-kkaraiyil kurâl-pašuvai-kkonrân pâvaṅ-gollakkaḍavan

246

At the mosque in the same village.

(Persian characters.)

Huvalhamd

Shekh Muhammad sâkt dar Muhammadnagar kard bahare sâle tamîrash..... afzûd farkhe zohd o goft — masjide tamir az bahare khudâ.. ravân sue samâ be gumân shut kaabae sâni bina

At Môtagapalli (same hobli), on a stone near the Chauḍēšvari temple.

svasti samasta-bhuvana-vikhyâtam....vitaraṇânêka-guṇa-gaṇâļankṛita....
châru-charitra samaya-sampūrṇa.... paramēšvara-parama-bhaṭṭâraka....
ka Brahma...ra-chakra-chatur-bbhuja-sannibhar appa šrîmad-aynūrbbarum
šrî-Mahêndra-chaturvvêdimangalavam Ayyâvole mâḍidake mangaļam

248

On a stone built into the roof of the same temple.

...samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-Nolambâdhirâjain sukam bâluttire avargâgi ..ditarasar Âmaniya-nâḍu-mûvattum Duggamâram...n âluttire avargâgi Malderiy âldu Mâydaḍiyarasarâ...yam Arumbarâ gaṇḍam Gaṅga-maṇḍalamum Kañchi-maṇḍala..eraḍum Pâṇḍyanâ mêg eldalli kâlga-pinavaran-oḍe...yan iridu kaṇḍa-kaṇḍamâgi sattân âtaṅge kalnâṭu..chandṛâ-dittaru....Tâyalûrâ kere...geydo sarvva-bâdâ-parihâram idan alivom pañcha-mahâ-pâtakam

249

At Madivâla (same hobli), on a broken stone near the Sômêsvara temple.
...mayyapa-dêvar...ttire varaduta Mallûra ..jaṭṭi Kanne-gamuṇḍa.... sag-giy âda....

250

At Dammasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ânanta-varushattu Mâši-mâdam modal-tiyadi Kulaiya-nâyakkar magan pulivêṭṭai Vam…likamachchar nâyi

251

At the same village, on a stone west of Timme-gauḍa's cocoanut garden. Šrîmukha-nâma-samvatsara Kârtika-šu 5 lu || râ || Šyâmappagâru Dharmasamu-dram Saṇṇappagârki yichchina kôṭa-mânyam maḍi kha 3 anubhaviñchukoni vuṇḍêdi

253

At Môtakapalli (same hobli), on the basement of the Chauḍēšvari temple. šubham astu svasti šrī vijayābhyudaya-Šaka-varusha *1388 neya Vikratu-Mârgašira-ba 10 lû šrîman-mahârâjâdhirâja râja-paramēšvara ari-râya-vibhâḍa pûr-

^{*}Šaka 1388 expired = Vijaya; Vikriti = 1392,

va-dakshiṇa-pašchima-samudrâdhîšvara gaja-bêṭegâṇa Virûpâksha-mahârâyaru pṛithuvî-râjyavam gaiuttam iralu Narasinga-Râja-voḍeyaru Dêvavarada Yîšva-ra-Nâyakara nirûpadinda Bêtamangalada adhikâri Agasti-Pile Âvaniya-nâḍa Tâyalûru Tâyalûra Maḍivâlada Sômeya-dêvaru Chaüṇḍêšvarî-dêvarige koṭṭa dharma-šâsanada kramav ent endaḍe prâku Sômeya-dêvaru Chaüṇḍêšvarî-dêvarige saluvantâ hola kha..volagâda pata-êṇiyalu hola-gadde Maḍevalada chatūš-šîmeyanu bâkisi koṭṭaru hiriya-keṇeya kelage gadde kha 5 Voduvana-kuṇṭeyanu dêvara mahôtsavake anumâḍi koḍisiu prâku teṇuva vibhûti-gâṇike hanneraḍu-honnu hanneraḍu-khaṇḍuga-bhattavanu Narasinga-Râya-voḍeyaru Yīšvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu ayigaṇḍuga-gadde Mêlu-Tâyilûra kuṇṭeya Sômaya-dêvaru Chaüṇḍêšvarî-dêvarige nayivêdya-pûje-punaskâra-aṅga-raṅga-bhôga-pañcha-parvavâda mahôtsava-ke yî-honuanu bhattavanu biṭṭeü yî-mariyâdige dêvara mahôtsavana mâḍi-koṇḍu sukhadalu yihudu endu voḍambaṭṭu koṭṭa dharmma-šâsana (usual finat verse and phrases)

254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti šrîh taṭākasyāsya balyāšcha yāvatu-sîmāvadhi vyadhāta . . mābadhê viprasāta

255

At Bissanahalli (Duggasandra hobli), on a virakal in the field to the south. svasti šrîmat-Šrîpurusha-mahârâjâdhirâja paramêšvara-bhaţâra pṛithivî-râjyani geye avarâ magandir Duggamâra Ereyappon Kovalâla-nâḍu-mûnûrum Gangaru-sâsiramum âlutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan kâlegadol sattalli avange Duggamârarâ keyda prasâdam appadu Šântanûrûm Ereḍiyûrulum vandu-tûmba kalaniyum avara maneyum vâlgalchum prasâdan geydâr idu šlôkam (usual final verses)

256

At the same place.

svasti šrî Râjarâja-Mummaḍi-Chôla-Dêvar pṛithivî-râjyam geyyutt ire Elavarada Kadhavabûra Mâya-gâvuṇḍara maga..ttama Dâni-gavuṇḍa Maṇḍikalla ûṛ-alivinol kâdi sattam......

257

Madivâla hâlâgi iral	âgi vakaļubarasi	koṭa.	.kodagiya hola.
da valage	sîmêli nimma	putra-pautra	koṇḍu ihari
kondarige	sâdhanava		

At Lingapura (kasba hobli), on a stone.

Durmukhi-samvachharada Mârgašira-šudha 5 Šukravâradalu šrîmatu Mâvina-kuṇṭeya Mallikârjuna-dêvarige šrîman-mahâ-pradhâni Mâcha-daṇṇâyakaru dêvara naivêdyake koṭa kuṇṭe (usual final phrases)

259

At Siddhagatta (same hobli), on a stone.

šubham astu svasti šrî vijayâbhyudaya-Šaka-varusha 1364 Dundubhi-sainvatsarada Mârgašira-šu 10 lu šrîmatu Kurndimaleya stânikaru Sidhappagaļa makaļu Timmaņņagaļige kota kraya-dharma-šāsana Kurudimaleya šīmeyalu Kasugôda badagana halayanû Sidasamudrayendu kannegere katuya sammandha â-kîlêriyali gade hutuva nelanu Tûdaghatada sîme âda kârana namma Kurudimaleya sîmeya olage Tûdaghatada yarige pala holaya koţu yî-sîme... ...ge kala hoyisi kotevâgi yî-sîme..li hutida gadege hattake mûrara ola-dasavandada mariyâdeyalu nimma dasavandada gadeya kaladu mika gade-holananu nîvu krayava kondu nimma dharmavâgi Vinâyaka-dêvara sannidhiyalu chhatravan ikkisabêk endu nîvu hêlalâgi nimage nâvu ayivattu-honnige krayava koņdu yî-ayivattu honnanu salisi koņdevāgi nāvu vaļaya-šāsanava padadu kota yî-kere chatus-sîmeya olagana ashta-bhôga-têjas-svâmyavanû anubhavisikondu Vinâyaka-dêvara sannidhiyali dinamprati âru mandi Brâhmarige chhatravanû ikisi nimma putra-pautra-pârampareyâgi â-chandrârka-sthâyiyâgi anubhavisudendu kota kraya-šâsana Tûdaghata....radi kunteya sîmegalalu nimma kraya-dânagalige seţi konda sîmeya olage...hola-gaddeyanu nîvê anubhavisikondu sukhadim bâlôdu

vâg dattaii manô-dattaii dhârâ-dattaii dinê dinê | shashţi-varsha-sahasrâṇi vishţhâyâii jâyatê krimiḥ || (usual final phrases)

260

olagulla kuṇṭe-kere-hallagalu hola gadde.....di-sahavâgi..koṭu kalla naḍisi koṭṭevâgi yî-dharma-šâsanada pramâṇada...nu auubhavisi kaṭaleya prakâra.....mandi Brâhmarige satravan ikkisi nimma putra-pautra-paramparâbhi-vṛiddhiyâ.....sthânikarappa šrî-Vinâyaka-dêvaru

261

At Tâtikallu (kasba hobli), on a stone in Venkațappa's field.

svasti šrî sakala-jagatrayâbhivandita surâsurâdhîša-Paramêšvara-pratihârîkrita-Mahâvali-kulôdbhava šrî-Mahâvali-Bâṇa[rasa]r pritivî-râjyan geye šrî-Prejâ-pati....sandali..man-mahâ...châ viṇḍa...mmaṇi.....turuvan ikkisi satta

263

At Âvani (Âvani hobli), on the basement of the Šatrughnêšvara temple.

(The first part is gone) gôtra šrîmat-Kongaṇivarmma-dharmma-mahâdhirâjas tasya putraḥ Purandar..guṇa-yuktô vidyâ-vinaya-vihita-pratâpa..-prajâ-pâlana-mâtrâdhigata-râjya-(pra)prayôjanô jaḍîkṛitâri-jana-nikashôpaļa-phalô nîti-šâstrasya vaktṛi-kušalô Dattaka-sûtra-vṛitti-praṇêtṛi-šrîmân-Mâdhava-mahâdhi-râjas tat-putraḥ priyô tanayê mahâ-guṇa-yuktô'nêka-châturddanta-yuddhâ-vâpta-chatur-udadhi-valaya... šrîmadd-Harivarmma-mahârâjâdhirâjas tat-putraḥ dvija-guru-dêvatâ-pûjana-para-ya(ra)sâ Nârâyaṇa-charaṇânudhyâtâ srîmad-Vishṇugôpa-mahârâjâdhirâjas tat-putraḥ(s) Tryambaka-charaṇâmbhô-ruha-rajaṛ-pavitrîkṛitôttamângo sva-bhuja-bala-parâkrama-kraya-krîta-râ-jyatvam ? hêmôshṭa-nisitâsita-bṛitti......

264

At Balla (Âvani hobli).

svasti Dilîpayya prithivî-râjyan geyye Tribhuvanakartta...tapa-râjyan geyye Ballada.....

265

At Yedurûru (Eldûru hobli), on a vîrakal behind Chikkakere. svasti Guvalâlam Gongum Vânarasa âle Vêgûrum Pompulam âle turu kole Palli Arakkaman turu viţtu viltamâ mâni.....

266

At Mailapura (Mallanâyakanahalli hobli), on a stone by the side of the channel. svasti šrî Kundatûra tor-alivinol....Salaga Tiramanda-Gavundara Muddayam kâdi svargastan âda

BOWRINGPET TALUQ.

1

At Bêtamangala (Bêtamangala hobli), on a stone to the right of the Gangamma stone.

svasti šrî Šaka-nṛipa-kâlâtîta-sambatsaraṅgaļ eṇṭu-nûṛa-ippattâṛaneyoḷage Chayitra-mâsaṅ âd(h)iyâgi mûṛaneya mâšam pravarttisuttire Šramaṇa-mâsa âd(h)iyâge kKarbbonda Kundaṇṇaṅge tiṅgaḷ ippadimbar Brâhmaṇar...pari...teṅkal-gêri mahâjanaṁ chandrâdityâšritam salvudu dharmma ivage idan alido pañcha-mahâ-pâtakan akkuṁ

2

On a stone to the left of the same stone.

svasti Šaka-nṛipa-kâļâtîta-sambatsaraṅgaļ eṇṭu-uûṛa-aṛuvatta-âṛaneya varisha pravarttisuttam ire Bhijayâdityamaṅgalada mahâjana...mba dharmma Oṭṭika-dêvaru ondu-polt obba-pârvvan uṇḍa dharmmaṁ naḍavudu idan alidoṁ Vâra-ṇâsi alidoṁ

3

At the same village, on a piece of stone behind the Gangamma temple.
......vanyaya-šrî-pri......lombadhiraja......

4

At the same village, on the basement of the eastern wall of the Vijaya-Rangasyami temple.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilakaika-vâkya šrîmad-Iṛiva-Nolambâdhirâjan Nulipayyana besadol svasty anêka-samara-saṅghaṭṭanôpalabdha-vijaya-lakshmî-samâliṅgita-višâla-vaksha-sthala..raṇa-Triṇêtram mada-kari-mallaṁ Vaidumba-šikhâ-maṇi šrîmad-Vikramâdityan Tiruvayya Vijayâdityamaṅgalada piriya-kereya bhinna-ppratisandhânaṅ-geydu sthirîkarisi vaiydodarkke chandra-sûryyar uḷḷan-negaṁ alivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam aiynûrbarg Vijayâdityamaṅgala-mahâ-grâmadol kuḍal Kaṇṇanûru Maṇiyûra chatus-sîmeyindolagâda bitta-kaṭṭuma koṭṭam î-dharmmakk ârânum ahitam nenevâtaṁ pañcha-mahâ-pâtakan akku

Krishna-Râyara (rest illegible)

svan dâtun sumahachchhakyan duḥkham anyârttha-pâlanan | dânamvâ pâlanam vêti dânâch-chhrêyônupâlanam ||

5								
Ωn	ล	stone	in	front	of	the	sama	tomnla

	0.11	a stone in front of the same benipie.	
šubham astu svasti	šrî	vijayâbhyudaya-Šâlivâhana-šaka-varusha 1450	
		anavaratapûjitarâda šrî-vija	

6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-iru-nûrr-oru-padu šenra Sarvadhâri-samvarsarattu Appaši.......Kauṇḍiṇa-gôtrattu......ua Vîrriru-perumâļ ni..llâļa.......

7 (a)

At the same place.

(Grantha and Tamil characters.)

7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu 1198 šenga Yuva-varushattu uttarâyanattu Iļavañji-nâṭṭu Vijayâditta-maṅgalattu Vîggirunda-perumâlukku ivv-ûril bhâgasvâmi-galil Harita-gôtrattil Tâlakkuṭṭai Vîggirunda-pillai magan Ilaiya-perumâl vachcha šandi-vilakku I Šênai-mudaliyâr tiru-munbê šandirâditta-varai šelvad-âga ubhaiyam-âga-kkuḍutta pon 1 kku pâga-vaṭṭi pališaikku i-kkôyilil nambinâr Kau-šika-gôttirattu nâlattong-uḍaiya Tiruvêṅgaḍa-bhaṭṭanum Kâšyapa-gôttirattu Nârâyaṇa - bhaṭṭanum kaikkoṇḍu tiru-vilakku muṭṭâmal erikkakaḍavôm i-ttanma Šrî..shṇavar rakshai

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalêšvara Talaikkâḍu Kongu Naṅgali Nulambapâḍi Vanavaši Pânuṅgal-kôṭṭai-kkoṇḍa bujabala vîra-Gaṅga-pratâpa-šri-Nàrašiṅga-Poyšala-Dêvar suka-šaṁkatâ-vinôdadim pṛitivi-râjyam-paṇṇiy-arulâniṛka šrî-manu-mahâ-sarvâdikâri samasta-šênâpati Amarêšvara-daṇḍanâyakkar Vijai-....maṅgalattilê paḍaivîḍu-kaṭṭi irunda nâlil Sarvajitu-sammaṇcharattu Âni-mâšattu Paunnamiyum Nâyiṇṇu-kkilamaiyu Mûla-nakshatramum peṇṇav-anṛu Maṇa..lâlvârkku Pirâṭṭiyai kaliyâṇam-paṇṇuvichchu dê....dêvarkkum tiru-ppaḍi-mâṇṇukkum pûšai-punaskârattukku......sha-mâšanaṅgal pakka.Peri-yêri-kîlê mudal-maḍaiyilê ponn-aṇa iṭṭu maṇṇ-aṇa koṇḍu dêvadânam âkki-kkuḍutta pûmiyâvadu...pu Vîṇṇrunda-perumâl tiruviḍaiyâṭṭattil âyiraṅ-guliy-uḍanê šêrttu migaiyâ ninṇa kuli aimbadu...kîlai mûlaiyilê..ndu iṭṭa kuli nâlpattañjum ti.......

9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti šrîman-mahâ-prâdhâna sarvâdhikâri sênâdhipati periya-paḍavaḷa-chChokkimayan Gamgapâḍi tombattaru-sâsiramnm dushṭa-nigrahamum šishṭa-paripâlanamum paṇṇi-tTâmaraichcheruvaḷi...l Nangili paḍaiviḍu-šeydu utta-râyaṇa-samkramattil Âditya-vâramum Amâvâsyaiyum perra mahâ-tithiyil dînânâtha-višishṭarku mahâ-dânam-paṇṇi irundu Vijayâditya-maṅgalattu mahâ-taṭâkam anêka-kâlam jîrṇṇamây-irunda iḍattu Yuva-samvatsarattu êriyaiyu snigdham-âga kaṭṭi pâšapuriyuñ-jeyvittu periya tûmbuñ-jeyvittu Durgaiyâr kôyilum eḍuppittu Durgâ-dêvikku amudupaḍi nittam iru-nâḷi ariši erraikkuñ-jelvad-âga Mudalakkattil viṭṭa kuḷi munnûru kîḷai-pPeriya-Šemmukkiyil viṭṭa kuḷi nûru âga kuḷi nânûrum viḍuvittu mahâ-grâmattaiyum su-pratishṭatam âkki tannuḍeya....l chandrârka-sthâyigaḷā-maṇṇam paṇṇinân šrǐ-Vishṇu-varddhana-Dêva-Garuḍan âna periya-paḍaivaḷa-chChokkimayyan—

Šamkhakhyam sahasa nripam saha Pa....ṭṭam tu jitva raṇê banddhva mrishṭa-taṭakam atra Vijaiyadityabhidhana svayam Kanchi-Komkadhipau vijitya tarasa labdhva gajan uttaman šrimad-Vishnuvivarddhanasya Garudas Šokkiti namajayat #

10

At Nallur (same hobli), in the Națțada hola.

(Grantha and Tamil characters.)

Om svasti šrî svasti samasta-bhuvanâšraya šrî-pṛithivi-vallabha mahâ-râjâdhirâjâ râja-paramêšvara parama-bhaṭṭaraka Dvârâvati-pura-varâdhîšva(ra)Yadava-

11

At Råmasågara (Råmasågara hobli), ou a stone lying in front of the Påryati temple in the enclosure of the Virûpâkshêšvara temple.

12

At the same village, on the north wall of the Channakesvara temple.

(Grantha and Tamil characters.)

Ilaiyûr kilavan Vîra-Râmu-ppillai itta panam 15

13

At Tallappalli (same hobli), on a stone near the holagêri.

svasti ašėsha-bhuvana-vidita-Gangânvaya-stûyamâna-mânôdaya šrî-Mâdhaya-Muttarasar Eļenagar-nnâḍ-elpattum Âvanya-nâḍu-mûvattum Ponkundu-panneraḍum âluttu[mi]re Mahâvali-Bâṇarasara mêge paḍe vôgi Kôyâttûr igidalli Kogaliya okkal šrî-Ermmeyara maga Bolva-Ganga-Gâmuṇḍan igidu bildan âtange Pâlpaḍuvinul paḍuvaṇa kegeyul Tâmarekaṭṭin-kelage mûvattu-

gûļam kaļani kalnāḍu sarvva-parihāra prasādam geydâr (usual imprecation and final verse) Tāyalur-kkammarar-magan Pēraṇṇan negaļdān

14

At the same village, on the pedestal of the Sômêšvara temple.

(Någarî characters.)

15

At Kodigehalli (same hobli), on a stone near the Gôpâlasvâmi temple.

(Någari characters.)

16

On a stone at the boundary of the two villages, Sundarapalya and Gândlapalli (same hobli).

(Grantha and Tamil characters.)

svasti šrî šakkiravarttigal šri-Kulôttunga-Šôla-Dêvarku yâṇḍu irubatt-êlâvadu . Nigarili-Šôla-maṇḍalattu Ilanagar-nâṭṭu-pPârpaḍuvil ivv-êri kalluvittân Šôla-maṇḍalattu Arumoli-dêva-vala-nâṭṭu-kKaṇṇaviḍu Mukkaṇṇaṅguḍaiyan Adich-chan Kappa-dêvan âna Nârpatteṇṇâyira-nilam...ivv-êri Nânâ-dêšiyan

17

At Râyasandra (same hobli), on a stone near the holagêri.

(Grantha and Tamil characters.)

šubham astu Šakâbdam âyirattu-munnûrru-onbadin mêl šellâninra Vibhava-samvatsarattu utarâyana-samkramattu dêša-kâlattilê svasti šrîman-mahâ-maņ-

dalîšvaran harirâya-vibhâta bhâshege tapuva râyara gainda srî-vîra-Harihararâya-kumâran Immadi-Bukkanna-udaiyar Mulavâyil padaivîţţilê prithivirâjyam-pannâninra kâlattilê udaiyar vâlukkum tôlukkum nang-âmbadikku svasti šrî Mûvarâya vi, .vasamkaran mûvarayar-athîsvara-nâyanâr Vîrappa-nâyakkar kumâran šrî-Vêngada-nâyakkar tambiyâr Nâgeya-nâyakkar stisva Nigarili-Šôla-mandalattu Iļavañji-nâṭṭu-pPâlpaḍuvil sîmaiyil Dakshina-virâ..ttil Garudavêriy-ana Irama-samudrattai siddham-aga-kkattivitta Alanguttai Valandankuttaiy-ana Naga-samudramum Iraya-samudrattu vada-kodiyil tala-kollai... 1 kâlukku-tterkkil tala-kollaiyum kalani tirutti-kkolvadâgavum kilakku Kondalâr-kuttaiyil vada-kôdi-mâvil...mêttukku mêrkku Mêrandai kudi....... kku kilakku terkku-chChâmanakkâran-palli ellaikku vadakku.vada.mân-dôppukku terkku inda sîmaikk-ulppatta nañjai puñjai nâr-pâl-ellaiyum sarvamânyam-âga dhârâ-pûrvam âga padinâru bhâgam âga viţtôm idil bhâgattâyam grâmâdhidêvataiy-âna udaiyârku bhâgam 1 Perumâluku bhâgam 1 Kâsyapa-gòtrattil Irâvûr Varadar bhâgam 2 šrî-Bhasai Gautama-gôtrattu upâdhyar Maṇḍalapurushar bhâgam 1 Bharadvâja-gôtrattu Tâtamburattu Hastigiri-nâdar bhâgam 1 Kundinya-gôtrattu Kumândûr Nârâyanappanavar bhâgam 1 Gautamagôtrattu švî-Bhasai Ilaiya-perumâl bhâgam 1 Bhâradvâja-gotrattu Tâtamburattu Šokkar bhâgam 1 Gautama-gôtrattu šrî-Bhasai šrî-Ranganâtar bhâgam 1ttu Shathamarushana-gôtrattu Irâttaimudali bhâgam 1 Bhâradvâja-gôtrattu Tâtamburattu Šokkar bhâgam 1 Kundina-gôtrattu Gômathattu Varudar Allâlanâdar bhâgam 1 Kundina-gôtrattu Gômathattu Alagiya Manavâla-perumâl bhâgam 1 Kapi-gôtrattu Kundûr Mannâ. Varadar bhâgam 1 Âtrayi-gôtrattu Mangalûrbhâgam Attri-gôtrattu M. galûr Pranatâttiharan bhâgam 1 Gautama-gôtrattu šrî...uppar bhâgam 1 Kâšyapa-gôtrattu Šoyûr Varadar bhâgam irandukkul Irâmarkum šama-bhâgam ongum Bhâradvâja-gôtrattu Tâttamburattu Hastigiri-nâdar...ttira..konda bhâgam 1 âga dêva-bhâgam 2 Nandigrâma-bhâgam 14 šubham astu dâna-pâlanayôr madhyê dânât šrêyônupâlanam dânât svargam avâpnôti pâlanâd-achchutam padam

18

At Madivala (Kyasamballi hobli),

on the basement to the north of the door of the Svayambhavêšvara temple. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1387 neya Pârthiva-samvatsarada Jêshṭha-ba 10 lu šrîmatu Muļuvâyi-râjyakke saluva Eļuvañji-nâḍa olagaṇa Kêsambalada Maḍavalada sthânada Svayambhunâtha-dêvarige Mulavâya Jannarasaru poḍamaṭu koṭa dharma-šâsanada kramav ent endare Mulavâya-râjyada dêvasthânagalinda aramanege ettibaha.....vari vibhûti-gâṇike honnu kaḍâyada-huṭuvaliyanu dêvara dîpa-naiyivêdya-aṅga-raṅga-bhôga-tirunâla-mahôtsaya-tiruvaṇi-muntâdavake Mallikârjuna-Râya-

mahârâyarige darmmavâgi bitu darmma-šâsanagalanû barasi-koda hêli Vîra-Sanga-Râja-Vode (stops here)

19

Around the basement of the same temple.

20

On the basement to the right of the doorway of the same temple.

21

On the southern side of the same place.

šrîman-mahâ-pradhânarâda Tipparasayyanavaru nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapaḍige (stops here)

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

...., maṇḍalašvaran harirâya-vibhâ..n bhâshaikku tappuva râyar gaṇḍan irâjâdirâjan irâša-pa... švaran dhîšvaran šri-vîra-Harihara-râyar kumâran Dêvarâya-udaiyar brithuvi-râjyam-paṇṇi arulâninga sa.........

23

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-iru-nûrru-oru-pattu-aiñju šenra nâļ sârva-bhûma šakkaravattigaļ šrî-Pôšaļa-vîra-Irâmanâta-Dêvarku yâṇḍu muppatton-badâvadu Vijaya-sainvatsarattu Puraṭṭâdi-mâda-mudal Nigarili-Šôḷa-maṇḍalattu Iḷavañji-nâṭṭu Kêšavan-parvatattu uḍaiyâr Svayambhu-nâ....kkoḍiy-iṭṭa-nâ-yanârkku Irâmanâta-Dêvar kumâra Mañjeya-mâguttarena i-dêvar tiru-mênikku nanraga-têvar tiru-nakshatrattu-chChadaiyam tîrttam âga-kkaṇḍa Puraṭṭâdi-tirunâḷukkun-diruppaṇikkum uḍal-âga....marndaka....ppunšey nâr-pâl-ellaiyum mênôkkina maramuṅ-gìṇôk.....ga-chchandirâditta-varai šelvad-âga viṭṭên i-ttanmattai

24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yându âyirattu-munnûrru-enbañju šellâninra kâlattu Šittirabânu-varuša.m Migâši..dal šrîman-mahâ-mûva-irâyar gandan bâshaikkuttappuva irâyar gaṇḍan Dêva-irâya-mahâ-irâyar kumaran Malikârchuna-irâyar šingadanattu tiribuvana-Kattari-Šaluvan Narašinga-iraša-udai ma maha-pa... karan Ticumalai..nna-talapar pâlanaiyil Nigarili-Šôla-mandalattu Mulavâyil irukkum Ârayâlamalla-irâguttar magan Tamma-irâttarena Kêšavan-pallattaienna....-ttanattu...Tirumalai-anna-talapâla...yil mêrpadiy-ûril Šuvindayai .yan ubaiyam aga merpadi . . . šellum nilam udaiya Vadašan kayil Ponnayan kollai nilam kandaga inda nilam kandagamum inda-ttiru-madaivilagattil iruttidai-kkolmudal Talal-maduttalai manatta ma.va.vittar Tammanan inda nilam ulladu kaikkondu Avudaiyâr amadu nâyanâr pa tan tirunâl mûngân-tirunâlil undâna vechcham ulladu.ittu anta nâyanmârukkum amudum padai vena nadattakadavar âga-chchandirâditta-varai šarvamânibam âga vittên inda-ttanmattai yâvan oruttan mârrivan Gengaikaraiyir-kurâr-pašuvai-kkonrân pâpattilê vilakkadavan i-ttanmam irâšâpin rakshai

25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyittu-iru-nûrru-oruttu-aiñju šenra nâļ sârvabhuvana-chchakkaravatti vîra-Irâmanâ-Dêvarku yâṇḍu nârpattu-onrâvadu Manmata-samvarsarattu-pPuraṭṭâdi-mâdam mudal Nigarili-Šôḷa-maṇḍalattu Iḷavañji-nâṭṭu-kKêšavan-paḷḷattu uḍaiyâr Svayambhu-nâyakar Âḍi-kkoḍi-iṭṭa-nâyanâr-ku Kêšavan-paḷḷattu-pPeriya-êriyil dêvadânam nîkki paṇḍâram âna nilamum idukku uṭpaṭṭa maramum kiṇarum dêvar tiru-mênikku nanr-âga šantrâditta-varai dêvadânam-âga viṭṭên Irâdêva-kumâra Mañjaya-mâvuttarena inda-ttanmattai iraṅgal-šeyidavan Geṅgai-karaiyil kurâ-pašuvai-kkonrâ pâvattilê viḷakka-ḍavan šrî-Mâhêšvara-rakshai švabham astu

25(b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî yâṇḍu nâṇpattu-onṇâvadu Aṇpaši-mâda-mudal i-nnâyanâr dêvadâna-chchekkil eṇṇaiyânadu munnâļ eriyuñ-jandi-viļakk-eriyavum šekkilakkittaiy-âna iṇai dêvar tiru-menikku nanṇ-âga Mudaliyâr tiru-munbu oru tiru-nandâviļakku erivadâgavum Pušakiṇaikku-kkîlil Dâšankuṭṭai..nîr-pâñja nilaṅ-gu.....Ga. ḍa-Gôpâla-šandikku-chchandirâditta-varai šelvad-âga viṭṭên Irâmanâ-Dêva-kumâra Mañ(ja)ya-mâguttarena inda-ttanmattai ilaṅgaṇam-paṇṇina ayan Geṅgai-karaiyiṇ-kurâl-pašu......

26

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu (y)âyiratta-iru-nûggu-irubadu šellâninga nâļil Višuvâ-vari-varušattu-kKâttigai-mâda-mudal Iļavañ-nâṭṭu uḍaiyâr Šuyambu-nâyi-nâgku mudaliyâr Kûttâḍun-dêvagku nang-âga Ugigayattil Karuppuḷân Pegga-piḷḷai magan Nâchchiyâḷâvân vaitta tiru-nundâviḷakku ongukku viṭṭa pašu-ppanniraṇḍuṅ Munnagu..ḍiyig Šiva-pPirâmaṇarum kaikkoṇḍu šandirâdhitta-varai šeluttakkaḍavôm

27

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-irunûggu-orupatt-añju šellâninga kâlattu sârvabhuvana-šchakravatti šrî-Poyšaļa-vîra-Irâmanâ-Dêvagku yâṇḍu muppattu-

onbadu âvadu Agpaši-māša-mudal Tiruppaļļiyagai-Nāchchiyārkku amudu paḍikku ariši..vvuļakkum Periya-mudaliyārku amudupaḍikku ariši mūv-uļa-kkum âga ariši oru kuļagāmum pātra-šēsha-ariši oru kuļagamu Māhašvaragku iraṇḍu oḍukkum nāṭṭavagku oru oḍukkum nittam ippaḍi šelvadāga ivv-ūril igai aḍai iraṭṭi pala varivu puttigai pudu..ṇikkai maggum eppēgpaṭṭanavum sarvamāniyam âga viṭṭôm Iḷavañji-nāṭṭu-pPeriya-nāḍavaru Vāṇakiyaḍaiyarum i-ttanmattukku leṅgaṇam-paṇṇina avan Geṅgai-kkaraiyig-kurāg-pašuvai-kkongān Brahmavatti i-ttanmam šrî-Māhēšvara-rakshai

28

At the same place, south side.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-pradhânan Dâti-Šingaya-daṇṇâyakkar tambiyâr Vallappa-daṇṇâyakkar vâļukkum tôļukkum nang-âga Pramâdi-varushattu Šittirai-mâda-mudal ivar âyattukkum magamaikkum kaḍava Karikâla-Šôļa-Nerumûr-nâṭṭu-vêļân Kambarum Ponnûr Maṇṇai-dêvarâmamugiyân Šuriya-dêvarum Tenna-vadaraiyan Šîraṅga-pperumâļum Malaiyaṇṇan Vâšâṇḍaiyum Nigarili-Šôļa-maṇḍalattu Iļavañji-nâṭṭu-kKêšavan-parvatattu uḍaiyâr Jayambu-nâyanâ......ûrgaļukkum aḍaitta paṭṭaḍai-šuṅgam tagiy-igai taṭṭâr-ppâṭṭam šûvam aula-mbala.....rigai kudirai-chchârigai idukk-aḍaitta pala magamaiyu uṭpaḍa-kkaikkoṇḍu šandirâditta-varai mu....m âga-kkuḍuttôm i-nnâlvarôm indattanmattai mâgginavan Geṅga-ka......

29

At the same place, west side.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyiratt-iru-nûgg-êlu šellâninga Dhâruṇa-samvagsarattu Paṅguni-mâsa-mudal llavañji-nâṭṭu Pûdavûril irukkum vellâlaril Kallagara-Pûdavûr vêlâr Mâdêvar magan Vayirâṇḍaiena Âvaḍaiyar Svayambhu-nâya-karkku-ttiruvottašâmattukku tiruv-amudu-paḍikku-kkuḍutta pon nâlukku-pponn-ongukku-ppališai pâga-vaṭṭiy-âga mâdam ongukku nâl ongukku nâliy-ariši-yây amudupaḍi uriyum pâtra-šêsham uriyum šeluttuvôm âga i-kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Šaivâchâriyau Šaṅkara-dêvar magan Virunda-baṭṭarum i-kkôttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum Bhâradvâja-gôtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkoṇḍu pon ongukku pâga-vaṭṭiyâl vanda pališaikku chandrâditya-varai âmudu . .šelutta-kkaḍavôm ivv-anaivôm i-ttanma šrî-Mâhêšvara-rakshai

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyiratt-iru-nûrr-êlu šellâninga Dhâraṇa-saṁvagsarattu-pPaṅguni-mâsa..dal Kâñchi-purâdipan Taṭasûdran Kachchivaṇṇakkan Vâṇa-kigai-uḍaiyâr Šokka-nâyan magan Šigunâyanena Âvuḍaiyar Syayambhu-nâya-narku oru tiru-nandâvilakkuku nâlu ponnum kuḍuttu Vâṇakigaiyilê kaṇḍaga-kkalaniyum viṭṭên ponn-ongukku-ttiṅgal pâga-vaṭṭiyâl vanda pališai paṇam ongukku šandirâditya-varai tiru-nundâvilakk-erikkakaḍavôm i-šî-Mâhêšvara-rakshai

31

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yāṇḍu âyarattu-irunûggu-epbattiraṇḍu šellâninga kâlattu svasti šrî bhâshaikku-ttappuva râyara gaṇḍan šattiyattukku-ttappuva râyara gaṇḍan Kaṭṭāri Šâļuvan vîra-Bukkaṇṇa-uḍeyar kumârar Kampaṇṇa-uḍaiyar kumâran Kâṭṭaiya-uâyakkar Vikâri-varushattu Vaigâsi-mâdai-mudal uḍaiyâr Šembu-nâyinâgku tiruvottašâmam amudu-šeyya amudupaḍikku Kêšavan-paḷḷattil Kâmakaṭṭil mudal-maḍaiyil viṭṭa kaḷani mûnginâl kuḷagam panni-raṇḍum periy-êri vaḍa-kaḍaiyil kîḷai-kkollaiyum Karuppaḍi-kkollaiyum idan mêgkil Vaṭṭi-kkollaiyum.....n kuṭṭai uḷḷêriyil tegkil kollaiyum šaṇṇa tâgumva.. kku mêlai-mûlaiyil šaṇṇa tâgum i-kkaḷani kollai aḍaṅgalum Muḍigavichcharâ Vâšâṇḍai kaḍi nîṅgâ dêvadânam âga tâm payir-šeyidu iru-talai-vâramum kkaikkoṇḍu nâḷ ongukku iru-nâḷi ariši aḷakka....ku ôr-oḍukku uri ariši šôgu pegakkaḍavarâgavum i-kkaḷani nîr-kkâḷ nilam......ṇina-van yaṅksham nirmmûlam âm i-ttanmam Kâṭṭai.....

32

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-orunûrr-eṇbattu-nâl-âna Dunmati-samvatsarattu-pPaṅguni-mâsa-mudal Jayamkoṇḍa-Šôḷa Iḷavañjiya-râyar âna Kûttaḍun-dêvar maganâr Širu-Vâsudêvar nambirâṭṭiyâr âna Brahmâdhirâjan Šelvâṇḍai magaḷâr Šeṭṭâḷvârena uḍaiyâr Svayambhu-nâyanârku-ttiru-naudâviḷakk-onru šandrâditya-varai šelvadâga nân kuḍutta pon pattum i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu Šaivâchâryar Viruda-bhaṭṭan magan Šaṅkara-dêvarum ik-gôtrattu Šaṅga-bhaṭṭan maga.Svayambhu-bhaṭṭaru Bhâradvâja-gôtrattu Pe-

riyâlvâr magan Mâra-bhaṭṭarum i-ppon kaikkoṇḍu pon ongukku-ppâga-vaṭṭi-yâl vanda polišaikku-ttiru-nandâvilakku šandirâditya-varai šelnttakkaḍavôm ivv-anaivôm i-ddhamam pan-Mâhêšvara-rakshai i-ddhammattai lam....paṇṇina-van Geṅgai-kkaraiyig-kurâg-pašnvai-kkongân pâpam-kolvân

33

At the same place, north side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattu-iru-nûrru-oru-patt-aiñju šellâninra kâlattu sârvabhuvana-šakkaravatti šrî-Pôšaļa-vîra-Râmanâda-Dôvarku yâṇḍu muppatt-eṭṭâvadu Tai-mâdam mudal-ttiyadi nâļ Kêšavan-pallattu Âvuḍaiyâr Âḍi-koḍi-iṭṭa-nâyanârkku širu-kâlai-šandikkum uchchi-šandikkum âṇḍu onrukku amudu-paḍikku nelln aimbattunâr-kkaṇḍagattukku pâttira-šêsham ariši nâli-uri-ynm amudu-paḍikku ariši nâli-uriyum šeluttavum Tai-ttirunâlaikku pon irubadu paṇam onrum âga-ppon irubattaiñjn paṇam añjuku ivv-ûril Šiva-pPirâmaṇar šî-kâriyañ-jeyvâru irukkum pon irubattaiñju paṇam añjum viṭṭên Kâñchi-purâdipan Kachchivaṇṇakkan Vâṇakirai-uḍaiyâr Šokka-nâyan magan Viruda-Murâri Ainâyan tanmam ippaḍi šeyyum iḍattu širu-kâlai-šandi amudupaḍi Vâṇakirai-uḍaiyârarkku oḍukku uchchi-šandi amudu dêšântarigalukku oḍukku i-ttanmmat, .kkonrâu Pimavattiyilê vilakkaḍavar âgav-idu.Mâhêšvara-ra... Višâka-padittam

34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyiratt-oru-nûrru-ttoṇṇûrr-iraṇḍâvadu naḍakkinra Šukkira-šammachcharattu Šittirai-mâšattu Jayaṅgoṇḍa-Sôla Ilavañjiya-râyan Kûttâḍun-dêvar maganâr llaiya-Vâšudêvar prithuvi-râjyattil Nigarili-Šôla-maṇḍalattil Ilavañji-nâṭṭu Kêšnvan-paḷlattu tiru-maḍaivilâgattu Âlavuḍaiyâr Šambu-nâyakar kôyilil pañchâṅgattil eluttu-veṭṭina padi Ilavañji-nâṭṭil šantânam-illâv-uḍaimai nâlu-nâṭṭil niyâyattârkuñ-jantânam-illâv-uḍaimai taumam âga šandirâditta-varai koḷlakkaḍavôm i-ttanma Šiva-pâda-šêkara-pperumâl âna Ilavañjiya-râyar irakshai

35 (a)

At the same temple, on the wall to the left of the doorway of the Parvati temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûrr-aimbatta-nâlâvadu naḍakkinra Kharasamvatsarattu Âni-mâsattu Jayaṅgoṇḍa-Šôḷa Iḷavañjiya-râyan âna..râḷvân magan Kûttâdun-dêvan prithivi-râjyattil ivar agambadiyâril Šûrriyâlvân magan Pêriyudaiyân âna Tantirapâlanena nâyanâr Svayambhu-nâyanâr kôyilu-kkullu tiru-ppurakkûdaiyil o. .tiru-nandâvilakku vaittu (y)idukku-ppoliv-ûṭṭ-âga-kkudutta ponn-onbadu (y)i-pponn-onbadui-goṇḍu šeluttakkadavôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu-tTêva-baṭṭan magan Svayambhu-baṭṭanum i-kkôtrattu-chChaṅga-baṭṭan magan Svayambhu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômuñ-jendrâditta-varai tiru-nautâ-vilakku....kkadavôm ânôm (y)idu-kkaikko.d-iduvôm idu pan-Mâhêšvara-rakshai

35(b)

At the same place, right side of the doorway.

(Grantha and Tamil characters.)

35 (c)

At the same place.

(Grantha and Tamil characters.)

......riyil mudal-madaiyil tûmbum i-vvâykkâlukku-tterkil.kalani nûrr-aimbadu kuliyum âga. kku ain-gaṇḍaga nellum-i....kku nâlu-paṇamumrku-kkaikkoṇḍôm i-kkôyilil Šiva-Brâlımaṇaril Gautama-gôtrattu. baṭṭan magan Šayambu-baṭṭanum i-kkôttirattu-chChaṅga-baṭṭan magan Šeyambu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômum šantrâditta-varai šeluttakkadavôm idu pan-Mâhêšvara-rakshai

35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan....ḍai magan Šaṅgâṇḍai Nâyakarku vaichcha šandi-viļakku onru

35 (e)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan Vîmâ....ma.Šaṅgâṇḍai....rku oru šandiviļakku vaichchên Jambu-nâyakaṛku

35 (f)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti šrî Irâšapuratt-amaichchan Šoṭṭaiyâlvâr magan Puliyâlvârena... pallattu-chChoyambu-nâyanârku i.ta kom.iraṇḍu

35(g)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tuvarâpati-nâḍan....va-nâyakkan magan Šandâ.ḍân....aṭṭa..... di-viļakku.....

36

On a stone in the wall of the same temple.

šubham astu Pârthiva-samvatsarada Kârtika-šudha-uthâna-dvâdasilû Svayambhunâtha-dêvara Pârvatî-dêviyarige nandâ-dîpakke Vaļûrahaļiya sîme ûra mundaņa âlada hola kha $\frac{7}{4}$ mâvinakârim kôţeya hola kha $\frac{7}{20}$ (rest illegible)

37 (a)

At the same temple, on the pillars of the mantapa leading to the Pârvati temple.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-oru-nûggu-nâgpattonbadâvadu še.....naḍa-kkiga Šarvaji-samvagsara(ra)ttu-pPaṅgini-mâsattu Jayaṅgoṇḍa-Šôḷa Iḷavañ..ya-râyan âua Kûttâḍun-dêvan pṛithivi-râjyattil ivar.....l Pêriyuḍaiyân âna Tautirapâlanena nâyanâr....dêvagku šigu-kâlai-chchandikku amudupaḍi... tên âgu ponnâl vanda polišai koṇḍu nitan nâḷiy-ariši šeluttakkaḍavôm i-kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Viru..baṭṭanum i-kkôttirattu Saṅga-....Bhâradvâ...gôtrattu Kâḷi-baṭṭanum âga i...ń-goṇḍôm šandiraditta-varai šeluttakkaḍavôm idu pan-Mâšvara-rakshai

37(b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Jayangonda-Šôla Ilavañjiya-râyan Kûttâdun-dêvar magan Ilaiya Vâšudêvar pratuvi-râjyattil udaiyâr Svayambhu-nâyakarku Ilavañji-nâdum Ilanagar-nâṭṭilum ulla Pagalmariyuñ-Jullikudiyu..kaṇṇâlattil i. raṇḍ-iḍatta i...ku paṇamuṅ-gudutta pattoru-paṇamum ivai nâyanârku kuduttom i-ttanmattai irakkunavan Geṅgai-kkaraiyir-kurâl-pašuvai......

37 (c)

At the same place.

(Grantha and Tamil characters.)

38 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kânchi-purâdipan antara-šûttiran Vaṇṇakkan Šaṅgandarašan Mâra-šiṅgan Šiva-pâda-šêkaran âna Jayaṅgoṇḍa-Šôla Ilavanjiya-râyan Jayambu-nâya-kar kôyilil nirutta-maṇḍapamun-diru-naḍai-mâligaiyun-diru-madilun-diru-kkô-puramun-jeyvittu i-kkôyilukku vêṇḍun-dirumênigalum elund-aruluvittu-ppa-rikala-parichchinnaṅgalun-diru-nandâvilakku nâlum vaittu nimandakkârar Šaivâchâriyan mudal âga Šiva-Brâhmaṇar nâlvarum naṭṭavan mudal âga ugai-chcha . . yavarun-dêvar-aḍiyâr irubattu-nâlun - Diruppadiyam-pâḍuvânun-diru-nâtakam-âduvipPânum a-pPadiyam japa . . ta-hômaṅgalukku Brâhmanar panni-

raṇḍu kuḍiyum Brâhmaṇarkku jîvi. šêsham...riyum viṭṭu tiru-nandavânañjeyvânuṅ-gušakkuḍi iraṇḍuṅ-gôyil-kaṇakk-oruvanum âga-kkuḍi aimbattiraṇḍum nâyanârku-ttèvai-šeygaiykku sarva-parihâram âga viṭṭên tiru-maḍaiviļâga šrî ...kîḷai mûlai kîḷ šrî vâykkâlukku-tterku Maṇṇiyêri kaḷanikku mêrkum mêr-..kkôḍikku vadakkun-dê......

38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šâkarai-yâṇḍ-âyiratt-oru-nûṇṇ-eṇbattu-nâl âna Dun..ti-šammachchaṇatt-Âni-mâda-mudal..yanâr Šeyambu-nâ..ku nâyan Mârâṇḍai magan Šeyambu-nâyakauena..kkayattil Šavirâṇattêrikku-tterkil Kurukkiyilê...ku kaḍaichchaṅ..ñjai..madi.mandi....ttukku nâl onrukk-iru-kuṇi nellum iraṇḍu šandi-vila-kkuñ-jellakkaḍavud âga viṭṭên i-kkôyilil Šiva-pPirâmaṇan Gautama-gôttirattu Šaivâchâriyan Viru.da-baṭṭan maga..ṅkara-dêvanum Nitta-viratti..tu..ra baṭṭan magan Šeyambu-baṭanum Pârattuvâši-gôtra......mûvô...........takkaḍavôm i-ttanmattaiy-irakkiuân Geṅgai-kkaraiyir-kurâr-pašuvai-kkonrân šrî-Mâhêšvara-rakshai

39

At Vanahalli (same hobli), on a stone behind the Gôpâlasvâmi temple.

40

At Hulikunda (Dâsarahalli hobli), on a virakal in Dimmâl-dinne. svasti šrî Dilîpayya pritivî-râjya geyyuttire Pokkundada turugole Kongamangalada Mêdayya kâdi sattu saggeyyada

41

On a second virakal in the same place.

svasti šrîmau-Ma[hê]ndra-Nolamba prituvî-râjyam geyuttire Pokuudada turugololu .Mâchirâyya turuva ..luchi satu saggastan âda

On a third virakal in the same place.

svasti šrī Noļambādhirāja Ayyappa-Dêva prithuvî-rājyam geyuttire Fonkunda Beļmādangam šrī-Kanchi-šāyi Narasiga Mangalada torugoļoļ sattam mūvatibbarum nal-guļa kaļani koṭṭar

43

On a fourth virakal in the same place.

svasti šrî Dilîpayya pritivî-râjya geyntire Ponkundada torngole kâdi Bêlûra Madayya satta saggastan âda

44

On a fifth virakal in the same place.

svasti šrī Dilîpayya prituvî-râjya geyuttire Ponkundada Bârândaravayya Tagadûra keleya kâlegadole Basavayyana munde kâdi sattu saggeyada itake a[y]gola kalani kodaŭge..(usual imprecatory phrases)

45

On a sixth virakal in the same place.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithuvî-vallabha Nolambâdhi-arasa sa....galol ire Beṇṇagûra karvvuve Bâṇasâmi-magan Purekâman nûru-mânasa oda pôgutire Aradiyol sattan

46

On a seventh virakal in the same place.

svasti šrî Nolamba prithuvî-râjya geyu.....

47

On an eighth virakal at the same place.

svasti šrî Mârasingha-Dêva prithuvî-râjyam geyyut ire Po[n]kundada emme-turu-golo.....enamade Kuppana kâdi sattu saggiyâda.....

48

On a ninth virakal at the same place.

svasti šrî Mahâvali-Bâṇarasa Gaṅg-aru-sâsiramumân âļe..nagâniya Matti Gaṅgarâ Nâga-Dêvan Poṅkunda-panneraḍum â-dêvaru ett-onde ivvara torugaļoļ ikkisi Khîldêva Yamilegeyarasu mattâṇiyu koṭṭôdu nâl-gola kalani idan alidon pañcha-mahâ-pâtakan akkum

At the same village, on the Chaudesvari-bande.

(Grantha and Tamil characters.)

Sârvari-varushattu Vaiyyâdi-mâdam 10 ti Iramai-dêvar širimaiyilê Maduvarašayyan šor-pa.....tt-iļamai.ņitta...damma

50

On a varalu-hande at the same village.

Jaya-samvatsarada Mârgasira-šn 2 lu šrîmatu Nikhili-Bannâta-Nâyakara..... Vîrapanu mâdisida khambâra

51

At the same village, on a rock south of the Gôpâlasvâmi temple.

râ || stalam Timmirâyappagâri kumâra Banupali Râya Vyaya-samvatsaram Pushya-šu 13 Mangalavâram Nâranaya titu-vâkiliki peţinâmu

52

At the same village, on a rock in Baicha's field.

Pramâdîcha-samvatsa[ra]-Chaitra-ba 5 lu šrîmatu Kônama-nâyani Kṛishṇappa-nâyaningâru Âyappa-komâruḍu Chintayaku koḍaga-mânyam vivaram (rest contains details of gift)

53

At the same village, on a rock in betel-leaf garden. svasti šrîmat Pońkundada nâyaka Dereyapa (stops here)

54

At the same village, on the basement of the Somêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Pogkungattil Tôrišrîm-uḍaiyâgku-kkurudai-ševakka.... sarattu Ganga-pperumâl âna Uttama-Šôla-kKanga podu peri...ri kîl-kâlukku vaḍakkum Têdakallukku tegku tirutta viṭṭa kuli nûgu adukku-kkilakku kâlukku vaḍakku Paṇikkungukku-kkilakku Aṇaikkamâvil Perivašeguvnkku mêgku šrî-Pirân magau Vikkiramâdittanena ûgku vaḍakku en kuṭṭai-kkil mudal-maḍaiyil viṭṭa kuli nûgg-aiymbadum Vilivû.r-uḍaiyân Šaḍaiyan kuṭṭaiyum idan vaḍa-kkil puñje-nilamum Dêva-Šôla-šuvamiyena Tôrišrîm-uḍaiyâgku vittôm ivaggai igakkuvân Geṅgai-karaiyil kurâl-pašuvai kuttinân pâvattil paḍuvân Talaišaiya-

râyanum Arunaḍamurivânum Nittanum Âganâyakanum Kûttâḍuvânum Kâttânum Šelvanum Mâdêvanum Vikkiramâdichchanum Uyyavandânum Šeyyânum Pammanum ivv-anaivêmuṅ-gûḍi-ttirutti varišai-kkôllâl viṭṭa kuḷi aiññûru ittai vilakkuvân Geṅgai-karaiyil kurâl-pašuvai kuttinân pâvattil paḍuvân . varku višêsha-pûšaikku viṭṭên Perumâḷ âna Vikkirama-Gaṅga-vēḷânena Šâmi-kirai mudal-maḍaiyil kuḷi munnûrum viṭṭên peri-êriyil muda-maḍai tûmbukku terkku paḷaiya ni . . ṅ-guḷi aiññûrum

55

On the bande of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kuvalâla-pura-paramêšvaran Ganga-kulôghavan Kâvêri-vallavan Nandigiri-nâdan Uttama-Šôla-kKangan Vîra-Gangan magan Veṭṭum..ppâra-Bâṇanena Kuvalâla-nâṭṭil Pogkundattil uḍaiyâr...švaram-uḍaiya nâyanâgku tiruppaḍimâggukkum pala-paḍi-nimandakkâgagkum Šilikkinum Allikuṭṭaiyum Knlaiñjanai-kuṭṭaiyum Konguṇipaḷḷiyum Nâvula-kuṭṭaiyum viṭṭu maggumunb-uḷa dêvadânaṅgaḷukkum avichchuppâṭṭamum nila-varivum viṭṭu i-kkôyilil Šiva-Brâmhaṇagkum nimandakkâgagkum vâla-paṇamum u..paṇamum maggum uḷḷa varivugaḷum on...koḷḷakkaḍavên..... vena i-ttanmattai iga-kkuvân Geṅgai-iḍai-kKuma...viḍai kurâl-pašuvai-kkongân Bramhavattiyil paḍuvân pan-Mâhêšvara-rakshai

56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

57

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1.3.šeuga Pâtthiva-sanvatsarattu Pamguni-mâsa-mudal Pogkungatu Nâyanâr Tôrîšvaram-uḍaiyârkku Tiruvamdirappâkkil....manu-mahâ-pradhâni Šilaviḍa-daṇḍanâyaka širi-kâriyatuku kaḍava Tiruvai-iyâgu-uḍai-yâr.....

On gavi-bande behind the same temple.

(Grantha and Tamii characters.)

svasti šrî Ânamda-varushat...m-uḍaiyâr......m-uḍaiyâr Neḍuṅgal.....iv-ûril šrî-Mûlastânam-u...vibhôgha-prâptiyi

59

At Uriga (same hobli), on the basement of the Balasômêšvara temple in the west.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍ-âyiratt-iru-nûrr-oruvadâvadu sârva-puvana-chchakkira-vattigaļ Pôšaļa-vîray-Irâmanâ-Dêvarku yâṇḍu 33 âvadu Sarvachir-samvarch-charattu Tai-mâdam irubattu-nâlân-diyadi Pûšattu nâļ Urigaiyattu uḍaiyâr Šômanâ-dêvarukku ivv-ûril......šaṅgaṭṭai amudupaḍikku šantrâditta-varai šellakkadavad-âga viṭṭên

60

At the same temple, south side.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yân, âyiratt-oru-nûggu-tonnûggu-ongâvadu naḍakkinga Vibhava-samvasarattu Nigarili-Šôla-maṇḍalatt-Ilavañji-nâṭṭ-Ugigayattil uḍaiyar Jayamkoṇḍa-Šôlîchchuram-uḍaiyâgku Nâyan Veṅgâḍai magan Kûttaḍun-dêvan-ena dêvadânam âga Vaṭṭakuṭṭai Ugigayattil vaḍa-pakkil Adalikkuṭṭaiyai

61

At Hosakôte (same hobli),

on a stone in the enclosure wall of the Gôpâlasvâmi temple.

šubham astu Durmukhi-samvatsarada Phâlguṇa-bahuḷa 10 šrîmatu Râyasada Râmachandra-dêvaru Vijaya-Râya-mahârâyarige.....maha-dharma

62

At Bowringpet (Bowringpet hobli), in front of the Basava temple.

(Grantha and Tamil characters.)

Ângi-varushatu Aippadi-mâdam., tiyadi uḍaiyâ., Gangî....ku Têkkal-nâṭṭavar Vaiyaṇṇu.....

At Yalavahalli (same hobli), in the Honge field.

(Grantha and Tamil characters.)

svasti šrî Hoyišaļa-vîra-Vallāļa-Dêvarku šellāninga Īšva.. Puraṭṭādi....rva-pakshattu Veļļi-kkilamaiyum... Ēkādešiyum...nāļ šrîmanu-mahā..dāṇan Data-Šiṅga..deṇṇāyaka......ruṅ-gūdi inda êri Ilavappaļļi Vaiyaṇṇa maṇal olukki-kkaṭṭu....viṭṭa kuḍaṅgai idu šandira-āditta-varai i-nnā..kallukku naḍuvê......

64

At Kârubele (same hobli), on a stone in the rakta-koḍige inâm field. svasti samadhigata-pañcha-mahâ-šabda Pallava-kula-tilaka šrî-pṛithivî-vallabha-Mahêndrâdhirâjam Gaṅg-agu-sâsiraman âļutt ire Maraṅgaļ-Oḍeya Kaṇḍa-mmayyanâ magan Vilagaṇḍayyanu...palagaṁ togugoļoļ šattô î-kalla mâḍiši bhadisido Divâkarayyanu Nagôjanayyanuṁ

65

At the same place.

svasti šrī Nāgārjunayyanan Vijjeyadeya magaļ Sāvin immadi sarvva-šāstraprasiddhi šrī

66

At the same village, on a stone in the hongemara-field.

Vibhava-samvatsarada Âshâḍha-ba 1 lu Kârimangalada Timmappa-Nâyakaru Kârubaleya Nâchappa-Gavuḍage koṭṭa nettara-goḍage-gadde-kramav ent endare namage saluva Maragalla-kereya kelagaṇa ka....gaddeyanu ninage ne (rest effaced)

67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

šrîmatn Sugațûra Mummadi Tama-rayanu Pandita-Bâlapa-Vodeyarige namma bhakti-priyadindallu kottanta mânya hola hattu-kolagada mânya hattu-kolaga

68 (a)

At the same village, in the kodagi-manya field.

(Grantha and Tamil characters.)

svasti šrî Šakarai-âṇḍu âyiratt-iru-nûṛṛ-orupattu-nâlu.svasti šrî sârvabhauma-šakaravattigaļ šrî-Pôšala-vîra-Irâmanâ-Dévarku yându....Khara-saṁvatsarattu

Mênâyarruttu Dvâdašiyum Budan-kilamaiyum Uttirattu nâ	manu-
mahâ-pasâyitta ubaya-nânâšitâril . var âna nambitak	ašrî
kaṭṭuvitkkaḷani mu-kkamuttivaṛku	amu.
	•
68 (h)	

At the same village.

(Grantha and Tamil characters.)

.....ta.....nnûrr-ettukku mêr-chellâ......šekk-irai... i....irai tattar-ppattam..m-avichchu-ppattam šarigai marrum epperpatta varivugaļum vitta kuņda..... ttu...haņaiti..va.....kku šandirādi......

69

At Benganûru (Bowringpet hobli), on a rock to the west of wasteweir of the tank. Šaliyāhana-šaka-varushangaļu 1399 ya Viļambi-samvatsarada....ba 30..... ...ari-râya-vibhâda bhâshege tappuva râyara gaṇḍa...........šrî-Virûpâksha-Râya-mahârâyaru prithivî-râjyam geyutt iralu (rest effaced)

70

At Mâyigere (same hobli), on a stone below the tank.

Jaya-samvatsara-Phâlguṇa-šu I lu šrîmatu Avantappayanavaru Mâgereya kereya kelage Nalapa-Gaudagu Kempana-Gaudagu kota katu-kodige Pavuchikala-Nâyakanu kota-gade-stalake kha 1½ aksharadalu muvattu-kolaga yidake bîjavari bêdigeyali sarvamânya (usual imprecatory phrases)

72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhârana-samyatsarada Jêshta-ba 1 lu šrîman-mahârâjâdhirâja paramêšvarar-râya kathâri-Tripêtra pûrva-dakshina-pašchima-nttara-samudrâdhipati šrîvîra-Vijaya-mahârâyara kumâra Dêva-Râyar simhâsanadalli Lakkanna-Vodeyara Mulabâgila Têkala-nâda Juñjirugannagalige saluva Maragalalu ayivattâru-dêšada Sâlumûle-samasta-halaru pañchâļa-sahitavâgi kûdi santeya kattisida sambandha â-santeya pattana-svâmi Chîyiya-Bassettige mânyavâgi Yeleya-Nâya-Settiya maga Chîyiya-Bassettige mânya.....saluha holanu kham 4 gadde kham 🚦 (back) sadu-darusana-volagâdavarum kottu yettu tottu kudure kondadû mâridadû sarvamânya kabbina-kelasa mara-kelasa akkasâle asaga nâvinda holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases; rest illegible)

At Yelavahalli (same hobli), on a stone to the south-east.

svasti šrî vijayâbhyudaya-Sâlivâhana-šaka-varushangalu 1703 ya Plava-sam-vatsara...Chaitra-šu 14..Peddayala Balamunê-gauniki kaṭṭu-koḍage chênu ਿ3 maḍi kha ੍ਰ³a ichinâmu anubhaviñchukoni sukhâna vuṇḍêdi

75

At Mugulabele (same hobli), on a rock near Sûlikunte.

Vijaya-sanıvatsarada Magha-su...šrimatu Vitala-Nâyakaru Mugulabeleya.... mmana-Gaudagu Nâchappa-Gaudagu (rest illegible)

76

At the same village, on a stone on Busanûru-dinne.

svastî šrî..degeli Pidima-sâsira...âļe kân...te vêri tôrupe Bâṇara irido tegi Mâreyan pagere lôke evvâka erit ittom sarva-parihâram itak alivo pañchamahâ-pâtakan akku prithvî-ma..

77

At the same village, on a stone in Bhagavantarâya's field.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaŭgaļu 1501 Pramâthi-saŭvatsarada Âshâḍa-šu 12 Sômavâradallu šrîman-mahârâjâdhi-râja râja-paramêšyara šrî-vîra-pratâpa šrî-Raṅga-Râya-mahârâyarû Pinugoṇḍeya (siṁhâsanâ) ratna-siṁhâsanârûḍharâgi pṛithuvî-râjyaṁ geyutt iralu šrîmatu Kârimaṅgalada Chikaṇa-Nâyakara maga Kṛishṇama-Nâyakaru Muguļabaleya Kônapa-Gaüḍarige Timmaṇṇa-Gaüḍarige kereya kaṭṭu-koḍageya mânyada šilâ-šâsanada kramav ent endare (here follow details of gift; rost illegible)

78

At Mådigarahalli (same hobli), on a rock.

Konyapurâ Holêrahaliyal iha Tammaya-dauhitrana maga Tammaya-Gauḍanu Nandana-samvatsarada Chayitra-šu 1 lu hoyisida kal-oralû 1

79

At Mâdimangala (same hobli), in Nanjappa's field.

(Grantha and Tamil characters.)

svasti šrî Sakarai-yâṇḍu 1154 Kara-šaṅnašarattu Šittirai-mâšam Jayaṅgoṇḍa-Šôḷa-tTêkkâla-râyan âna Šembondayâgiyena Mâdamaṅgalam naiñjai puñjai nâr-pâl-ellaiyum ula ..ra talav-irai nila-variv-avichchu-ppâṭṭamum marrum ulla...yam agappaḍa tanma-dânam âga viṭṭê .Têkkâla-râyanena mâ-janaṅgal pâḍikâva pettu pon iḍakkaḍuvadu idukku mêl pâgachchinnamm-âna..mum anni-yâyam....ninaichchavan Geṅgai-kkaraiyil kurâr-pašuvai konrân Piramavaṭti puguvân.....

80

At Sûlukuṇṭe (Sûlukuṇṭe hobli), on a rock below Aṇagalakere. Sâdhâraṇa-saṇvatsara-Âshâḍa-ba 10 lu Tamma-Gavuḍage koṭṭa kaṭṭu-koḍage gadde kha 1

81

At the same village, on a stone in Syâmarâya's grove.

... šrî jayâbhyudaya svasti Raktâkshi-samvatsarada Mârgašira-šudha 5 yalû šrîmatu Sûlakuṇṭe-hôbaļi Yaha ... paṇḍitaru Chûḍê-Gaüḍage kasabe-Aṇagalakereya kaṭu-koḍige-kramav ent endare prâku paḍeda hola (rest effaced)

82

At the same village, in the wet land of the patel of Madivala.

(Grantha and Tamil characters.)

svasti šrî Dêvar tôļukkum vâļukkuñ-jeyam âga 3.vadu Têkkal-nâṭṭu-pPeriyanâṭṭa...m adikâri Ku ...nâyanukku Kârâmaṅgalattu-pperi... yilê kaṇdaga-kka...v-udaka-pūrṇam âga........

83

At Kâmasamudra (Kâmasamudra hobli), on a stone south of the Ânjanêya temple. Parâbhava-samvatsarada Âsvîja-sudda 5 lû šrîman-mahâ-maṇḍalêšvara šrî-vîra-Vijaya-Voḍeyara kumâra pâda.... Dêva-Râya-Voḍeyaravara..... Juñja-Vôbe-ya-Nâykara kumâra Chitivoyya-Nâykaru paṭṭaṇa-svâmi-Nâchi-Seṭṭiya maga Buḍapa-Seṭṭige paṭṭaṇa-svâmitanavanu koṭṭu âtana manege (rest centains details of gift and usual final phrases) nâykara voppa šrî-Chenna-Kêšavaru..... barahâ || Pâpôjanu mâdidanu ||

85

On a rock south of the same temple.

Prabava-samvatsarada Pâlguṇa-su 1 lû šrîmatu Narasappa-ayyanavara nirûpa ettidu toṇe...yidu Kakkemaduviua kôţeyan ikisi..........âvanân obba yî-ûra pârapatyadavanu yî-ara-kôţeyanu kaţţi kôţeya komme ho (steps here)

At Bûdikôțe (Bûdikôțe hobli), on a stone in the wall of the western village entrance. svasti sakaļa-jagat pratihârîkṛita-Mahâvaļi ... mat-Bâṇarâsar Gaṇga-aṛuâļutt ire Râchamalla-Penmaṇasadoļ Kañchiyâ mêge paḍe geyda keydoḍe kâdu mêge eltandavu adara mêge. Bâṇarâsar Têkal Nan,......ḍeyon Aggaļā-arâsârâ besasidoḍe besanade tu ..â-balam ânt ôḍi eṛadu bildar bildoḍe mechchi Okunda mâbal kalchu koṭṭa idâm baṇavam sandan âvanânu keḍi...n pañcha-mahâ-pâtaka akku avanânu alivon sasirâ-kavileyu sâsirvva-parvvarumâ konda lôkakke salgu Bârâṇasiya alidon akku svasti Šrîpurusha kalvan

87

At Miṭṭahaḷḷi (Bûdikôṭe hobli), on kôti-baṇḍe near the village.

Paridhâvi-saṃvatsarada Phâlguṇa-šu l lu šrîmatu......Lakkaṇṇa-Voḍe-yaru Têkala-râjya......Kîramandepana maga Sôtappa koṭṭadu gadde khaṃ ½ hola ...hannondu koḷaga (rest illegible)

88

At Balamande (same hobli), on a rock near Golvára-doddi. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1486 neya.....sani-vatsarada Bhâdrapada-bahula 5 lu šrîmatu Mallappa-Nâyaka..... amaranâyaka....siddâya murisidam avana (rest illegible)

89

At Ukkunda (same hobli), on a rock in the east.

Vṛikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gauḍaniki šânabhô...Mânipali.....Raktâkshi-samvatsarâ

MALUR TALUQ.

1

At Tékal (Tékal hobli), on the hulî-baṇḍe west of the Varadarâjasvâmi temple. svasti šrî vijayâbhyudaya-Šaka-varsha *1438 Pramâdîcha-sanivatsarada Phâlguṇa-šu 1 Gu šrîmanu-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Tribhuvana-Râya gaṇḍa-gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-Suratâḷa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Voḍeyara komâra Gôpa-Râjaṅge Dêva-Râya-mahârâyara nirûpadim Lakaṇa-Voḍeyaru Mâdaṇa-Veḍeyaru â-Sâḷu-va-Gôpa-Râjaṅge Têkalanû koṭali hinde Ballâḷa-Ràyana pradhâna-Vallappadaṇṇâyakaru Siṅgi-daṇṇâyakaru yikisida kala-kôṭê taḷa maṭṭavu biddu laya-vâgi hôdali Varadarâja-dêvara nirûpadim Gôpa-Râjanu puna-pratishṭeyanû âgabêkendu chitayisidali â-pradhâna-Siṅga-Rājanu voḷa-kôṭe hora-kôṭe yara-danû yikisi Varadarâja-dêvara mukha-maṇṭapada sannidhiyalu Râjagambhîvan emba kottaḷavanû yikisidali â-Gôpa-Râjanu â-kumâra Tippayanu huligaḷanû hiḍi tarisi bêṇṭeyan âḍida avasarada kotaḷa maṅgaḷa mahâ šrî šrî

2

At the same place.

yî-Sampigey emba gaṇḍuganu huligala bâlana hiḍidu yalavahâṅge yalaŭdu yîšâsanagalu huyida kalukuṭi-Tirumalage Varadarâja-dêvara nirûpadin Seṭṭahaliyalu gade © 3 holanu © 3 vanû koṭeü yî-gadê-holavanû Varadarâja-dêvara nirûpadin sandu bahudu šubham astu

3

On a stone near the mahadvara of the same temple.

^{*} So in the original.

4

On the south side of the same stone.

.... prajā-parivāra............šrî-pādakke tapida.............. â-kâlade Vijaya hârâyara â-râyara kumâra Dêva-Râya-mahârâyaru chatus-samudrādhipatiyāgi simhāsana.....tali ā-rāyanige balada-bujapratâpanâgi vadada Sâļuva-Tippa-Râja-Vodeyange kumâra Gôpa-Râja-pattanada eradu-suttina kôteyan ikkisi yipana.....na-svâmiyâgi Nâyinârudêvara nirûpava hididu sarva-janagaligeü kânisuva hâge â-kâlake...... ...katti Gôpa-Râjana maneya pradhâna Singa-Râjanu dêvara tirumânake dêyâlayak hindana-mundana-bhâgada mantapa...... Gôpa-Râjana hesaralu Gôpasamudrav emba koļanu kaţisi â-koļana paduvaṇa-bhâgadalu â-Gôpa-Râjange aramaneyanû katisi dêvarige balada bhâgadalu Singa-Râjana aramane âtanu udaya-tri-sandhyâ-kâladalu eradu-hottina snâna-aupâsana maneya dêhâravanû mâdi Varadarâja-dêvara sikhara-sandaršanava nôdi dêvarige naivêdya-tâmbûla-muntâgi â-stânakke bandu dêvarige samarpisi tolasî tîrthayanû kondu anga-ranga-bhôgayanu pratishthe mâdi dêyara mukhamantapada mundana Kundapa-dannâyakaru kattisida mundana-gôpurake... . . tattina kadake nâma udaya-kâlada Sûrya-Nârâyana yêka-bhâgada tattina kade dêvâ......Lakhanna-Vodeyarige Mâdanna-Vodeyarigeü Sâluva-Tippa-Râja-Vodeyarige....Sâļuva-Gôpa-Râja-Vodeyarigeü sakala-sâmrâjyav âgabêk.....Râjanam Varadarâja-dévarige mâdisida kadaga-stânada dharma-šâsana Chikațimangalada agraharadalu Vara....rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters.)

šubham astu svasti šrī Šakābda-varusham 1421 n mēl-chchellāninga Siddhāttivarusham Vaigāši-māsam 5 ti šrīman-mahārājādhirāja rāja-paramēšvara Mêdinî-mîsara-gaṇḍa Kaṭhâri-Sâḷuva-Narasimha-râyan kâriyattukku kattan âna Narasâ-nâyakkan prithivi-râjyam-paṇṇânigkayil Kâšyapa-gôtra Nâga-siddhaya-vamša maṇḍalika-ravi-Râhu Višvanâtha-râhuttan kumâran Râma-râhuttan Têkkal Aruḷâḷa-nâdagkku Muḷavây-šâvaḍikku-chchellum Têkkal-nâṭṭil Tammaṭṭakkerai-grâmattukku-chchellum chatus-sîmai uḷppaṭṭa nañjai nâg-pâgkkelaiyum sarva...nyam âga Têkkal Aruḷâḷa-nâdagkku amudupaḍi šāttuppaḍi tiru-viḷakku tiru-ppaṇikku sarvamânyam âga chandrâditya-varai-yum šellakkaḍavad-âga dâna-šâdanam Šokkapperumâḷ-tâdagkum pramāṇam-paṇṇi kuḍuttên inda dhammattukku laṃghanam-paṇṇinavan Gaṅgai-kkaraiyil kurâl-pašuvai kongân pâvattai koḷḷuvan i-ttanmam uaḍattinân pâdam iraṇḍum en-talai-mêlê

6

At the same place.

(Grantha and Tamil characters.)

subham astu svasti šrî Šakâbda-varusham 1430 n mêr-chellâniran Šuklavarusham Šittirai-mâsam 10 tiyadi šrîman-mahârâjâdhirâja râja-paramêsvara pûrva-dakshina-pašchima-samudrâdhipati šrî-vîra-pratâpa vîra-Narasimha-râyamahârâyan prithivi-râjyam-paṇṇânirkayil...... švara Yâdava-Nârâyaṇa Yâdava-kulâmbara-dyumaṇi sarvajña-chûdâmaṇi malarâja-râja malaporuļu khaṇḍa gaṇḍa-bêruṇḍa......

7

At the same place.

(Grantha and Tamil characters.)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1259 mêg-chellâninga Pramâdi-varushattu Purațâdi-mâdam 20 tiyadi šrîmanu-mahâ-pradhânan Dhâti-Šiṅge-deṇṇâyakka nâyakkapâḍigaļil Kônaiyappemme-nâyakkanena svasti šrî Têkkal Aruļâļa-nâdan kôyig tânattâgkum Šokkapperumâļ-tâdagkum pramâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâyanâgku amudupaḍi šâttuppaḍi tiru-viļakku tiru-ppaṇikkum Ponmaṇika-nâṭṭu-pPuttug-chantrâditta-varaikkum sarvamânyam âga-kkallilum šembilum eļuttu-veṭṭikkoļļakkaḍavargaļ-âga-chchammadittu pramâṇam-paṇṇi kuḍuttên tânatâgkum Šokkapperumâļ-tâdagkum Kônayappemme-nâyakkanena idukku ilaṅgaṇam-paṇṇinâr uṇḍâgig-Keṅgai-kkaraiyig-kurâg-pašuvai kongân pâvattai koļļuvargaļ ippaḍikku ivai Pemme-nâyakkan eļuttu šubham astu

9

At the same place.

(Grantha and Tamil characters.)

..... Šagāptam 12.3 n mēl šellāninga svasti šrī Sādhāraņa-varushattu Ānimādam 2 tiyadi Tēkkal Varadarājan kôyilil stānikar šrīmanu Šokka-pperumāļdāsar i-kkôyilil nambimār baṭṭar-kāriyam-šeyuvar Varandarum-pPerumāļĀļvāgkum mēlpaḍi Dāmôdara-perumāļ Aruļāļa-nādagkkum Varandaruvar Irāmagkkum Šokkar Periya-perumāļukkum.... Kēšava-perumaļukkum Karunākara.....iv-āgu kottukkum šāsanam-paṇṇi kuḍutta parišāvadu nambimārukk-āga Varandarum-Perumāļ-Āļvār āgudal Dāmôdara-pperumāļ Aruļāļanādan āgudal iruvaril oruvar..nnu..na šrī-kāriyam-pāttu naḍattakaḍavar āgavum ivv-āgu kottukkum srī-kāriya... vatipaḷḷiyil periyay-ēriyilē kuḍi nīngal-āga mu-kkaṇḍaga-kaḷaniyum nāḷ-vaḷi iru-paḍi prasādamum chandrāditta-varai šellakkaḍavad-āga šā.......

10

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibhava-varshattu Vaigaši-mâdam 27 ti svasti šrîmat-pradhâpachchakkiravatti Pôšaļa-vîra-Vallâļa-Dêvar kumârar Dâti-Šiṅge-daṇṇâyakkar tambiyâr Vallappa-daṇṇâyakkar Šokkapperumâļukku pramâṇam-paṇṇi-kkuḍutta parišâvadu Têkkal Varadarukku Tekkal-nâṭṭil Âlambâ..nañjai puñjai nârpârk-ellaiyum kîṇôkkina kiṇarum mênôkkina maramu(mu) uṭppaṭṭa nilam adangalum ûrum nâyanâr Varadarkku amudupadi šâttuppadikkum tiru-mêgpûchchu-ttiru-vilakkukkum tiru-ppaṇikkum dârâ-pûrvam-âga i-nnâl mudal chchandirâditta-varai sarvamânyam-âga-kkuduttôm ippadikku iduvê šâdanamâga-kkoṇdu kallilum šembilum veṭṭikkollavum i-ttanmam mâgginâr uṇdâgil Geṅgai-kkaraiyil kurâg-pašuvai-kkongân pâvatte-kkollakkadavargal i-ttanmaudappâmal nadattinavanudaiya pâdam iraṇdum en-talai-mêlê

11

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibhava-varshattu Vaigâši-mâdam 21 ti Têkkal-nâṭṭu-nâṭṭavar Šokkapperumâļukku pramâṇam-paṇṇi-kkuḍutta parišâvadu Têkkal Varadarkku i-nnâṭṭil Âlambâ..nañjai puñjai nâṛ-pâkkellaiyuṅ-kîḷ-nôkkina kiṇaṛum mênôkkina maramum uṭpaṭṭa nilam aḍaṅgaḷum ivv-ûrum i-nnâṭṭil chChiraṭṭi-maṅgalattu-pperiy-êri mudal-maḍaiyilê pattu-kkaṇḍaka-kkaḷaniyum nâyanâr Varadarkku amudupaḍi šâttuppaḍikkum tiru-mêṛ-pûchchu-ttiru-viḷakkukkum tiru-ppaṇi-kkum dârâ-pûrvam-âga i-nnâḍ mudal šaudirâditta-varai šellakkadavad-âgavum yâvâr oruttar i-nnâḍu perṛuvarum avargaḷukku ivv-ûrkku varum anniyâyam-uḷladu nâṅgalêy-iṛuttu-kkâppâṛṛi-ttarakkaḍavôm ippaḍikku iduvê šâdanam-âga koṇḍu kallilum šembilum veṭikkoḷḷavum i-ttanmattukku ilaṅgaṇam-paṇṇir-uṇdâgil Geṅgai-karayil kurâl-ppašuvai-kkonṛân pâvattai-kkolvargaḷ ippaḍikku nâṭṭavar Vaiyaṇan eḷuttu Mârakûḷi eḷuttu Mâdi-šîyan eḷuttu Malaidêvar eḷuttu Šikka-chcheṭṭi eḷuttu Koṇḍalan eḷuttu gâmuṇḍan eḷuttu Šokkaṇan eḷuttu ippaḍikku nâṭṭu-kkaṇakkan Tiruvoṛṛiyùr-uḍaiyân eḷuttu

12

At the same place.

(Grantha and Tamil characters.)

Vibhava-varushattu Âvaṇi-mâdam muda ti šrîmar-piratâpa-chchakavatti šrîvîra-Vallâļa-Dêvar kumârar Dâti-Šiṅgaya-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar Varadarukku udaka-piramâṇam-paṇṇi-kkuḍutta parišâvadu ivarkku Kaivvâra-nâṭṭu-kKarpaḷḷikk-aḍaitta nañjey punšey nâr-pârkellaiyum kiṇôkkina kiṇarum mênôkkina maranum uṭpaṭṭa nilam aḍaṅgaluṅ-gaikkoṇḍu Varadarukku amudupaḍi šâttuppaḍi tiru-mêr-pûchchu-ttiru-viḷakku-ttiru-ppaṇi-kkum tiru-mâlaikkum dârâ-pûrvam-âga i-nuâḷ-mudal chandrâditta-varaikku sarva-mâniyam âga kuḍuttôm ippaḍikku iduvê šâdanam-âga-kkoṇḍu kallilum šembilum veṭṭikkoḷḷavum i-ttanmattukku ilaṅgaṇañ-jonnâr uṇḍâyil Geṅgai-kkaraiyil kurâl-pašuvai-kkonrân pâvattai-kkoḷvargaḷ ippaḍikku i-ttanmam naḍattinân pâdam iraṇḍum en talai-mêlê ippaḍi......

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibha-varushattu Agpaši-mâdam 18 ti svasti šrîmanu-pradhâpachchakkagavatti Hoyšaļa-vîra-Vallâļa-Dêvar kumârar Dâti-Šiṅge-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar Šokkapperumâļukku pramâṇam-paṇṇi-kkuḍutta parušâvadu Têkkal Varadarukku Koḍambuliyûr-taṭattil Pûvaipaṭṭi nachchai puñjai nag-pâgkellaiyig-kiṇôkkina kiṇagum mênôkkina maramum uṭpaṭṭa uilam aḍaṅgalum i-nuâyanârkku amudupaḍi šâttuppaḍi tiru-mêg-pûchchu-ttiru-viṭakku-ttiru-ppaṇikku tiru-mâlaikkum dârâ-pûrvam-âga i-nuâṭ-mudal chandrâditta-varai.....ippaḍikku iduvê šâdanam-âga-kkoṇḍu kallilum šembilum veṭṭi-koṭṭavum i-ttanmattukku ilaṅgaṇañ-jonnâr uṇḍâgil Geṅgai-karaiyig-kurâg-pašuvai-kkonga pâvattai koṭṭakkaḍavargaṭ i-ttanmam tappâmalnân pâdam iraṇḍum en-talai-mêlê ippaḍikku. ippaḍiku.....

14

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1256 mêg-chellâninga Dhâtu-varushattu Âvaņi-mâdam 20 tiyadi svasti šrî Tekkal Aruļāļa-nâdan kôyig tânattāgkum Šokka-pperumāļ-tâdagkum svasti šrî Kuvaļāla-pura-paramēšvarau Nandigiri-nâdan Satya-vâchakan Uttama-Šôļa-Gangan Viruudar âna Kagkaṭa-mârâyanena pra-mâṇam-paṇṇi-kkuḍutta parišâvadu i-nnâyanâgku amudupaḍi šâttuppaḍi tiru-viļakku tiru-ppaṇikkum Talaimalai-nâṭṭu-chChâmâṇḍârpaḷḷi šantrâditta-varai-kkum sarva-mânyam âga-kkallilum šembilum eļuttu - veṭṭikkollakkaḍavargaḷ-âga-chchammadittu pramāṇam-paṇṇi-kkuḍuttên tânattâgkum Šokkapperumâḷ-tâdagkum Kagkaṭa-mârâyanena idukku ilaṅgaṇam-paṇṇinâr uṇḍâgig Gaṅgai-kkaraiyig-kurâg-pašuvai-kkongân pâvattai koļvargaḷ ippaḍikku ivai Kagkaṭa-mârâyan Virundan eḷuttu šubham astu

15

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâpta-varusham 1256 mêr-chellâninga Dhâtu-varushattu Âvaṇi-mâdam 20 ti apara-pakshattu Tiṅgaṭ-kilamaiyum Pûšamum perra nâṭ svasti šrî Kulôttuṅga-Šôla-tTagaḍâdhirâšan Šembondiyaganena svasti šrî Têkkal Arulâla-nâdan kôyir tânattârkum Šokkapperumâl-tâdarkum pramâṇam-paṇṇi-kkuḍutta parišàvadu i-nnâyanârku amudupaḍi šâttuppaḍi tiru-vilakku-ttiru-

ppaṇikkum pala-paḍi-nimandakâkkum Šimiḍa-paggu Malaimundiagaram šantrâditta-varaiyum sarva-mânyam-âga-kkallilum šembilum eluttu-veṭṭikkoṇḍu perumâl tiruviḍai âṭṭam âga-ppullum pûmiyum (y)ulladanaiyum naḍappad-âga-chchammadittu pramâṇam-paṇṇi-kkuḍuttên tânattâgkum Šokkapperumâl-dâsagkum Šembondiyâganena inda-tdhammattukku ilagaṇam-paṇṇinavan Geṅgai-kkaraiyig-kurâg-pašuvai kongân pâvattai kolluvargal ippaḍikku ivai Šembondiyâr âna Kagkaṭaka-râyan eluttu šubham astu

16

At the same place.

(Grantha and Tamil characters.)

17

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sagâptam 1278 n mêl šellâninga Manmata-sanıvatsarattu oru nâl Varada-akkan bhatta Kômangalam-uḍaiyân Šûriya-dêvar âna Tiruvâymoli-dâsarukku dhârâ-pûrvam âga Ilavañji-nâṭṭu Mâlachchappalliyil periya êriyil ain-gaṇḍaga-kkalaniyum Têkkal-nâṭṭu Šrîpatipalli periya êriyil iru-kaṇḍaga-kkalaniyum mêgpaḍi ûril iru-kaṇḍaga-kkollaiyum nâl-vali iraṇḍu taligai iru-nâli..prasâmum ivarukku kâṇi-âṭchiy-âga chandrâditya-varai naḍakkakaḍavad âga-kkuḍuttôm sthânamum Šokkapperumâl-dâsarum Tiruvâymoli-dâsarukku

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagāpta-varusham 1252 n mêl šellâninga Šukla-varushattu Taimâdam. ti Pañchamiyum Atta-nakshatramum Budan-kilamaiyum pegga nâ.....
.....vattigalil Pôšala-vîra-Vallâla-Dêvar kumârar Dâti-Šingaya-deṇṇâyakkar tambiyâr Vallappa-deṇṇâyakkar kumârar Tananena Têkkallil.......l Šokkapperumâl-tâda...malaiyâttai......pperu.....malai.....šeyvônukkum pigamâṇa......šâvadu tâṅgal-kkôyilukku Emberumân.....kkumiḍattu i-nnâlvarkkum âga....ṇḍaga-kkalaniyum.....kaṇḍaga-kkollaiyum.....ru-nâli pišâdamum ippaḍi naḍa......

19

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagâbdam 1265 mêr-chellâninga Šubhânu-varushattu Kâttigai-mâdam 15 tiyadi svasti šrî Têkkal Aruļāļa-nādan kôyilil tânattarum šrîmatu-Kaliyuga-Prahlâdan samaya-dûchaka-gaṇḍan Šokka-pperumâļ-dâsarum Alagiyân Mârašeyyappaiyum Alagiyârukkum pramāṇam-paṇṇi kuḍutta parišâvadu i-kkôyillukku (y)Emberumân...lây Tiruppallâṇḍum šêvittu tiruv-andi-kâppum eḍuttu.kôyilukkurukkumm-iḍattummaikku padinnai-kulaga-kalanikollaiyumņam-paṇṇi kuḍuttômtârum šo.....Šokkapperumâļ-tâdar eluttu

20

At the same place.

(Grantha and Tamil characters.)

svastî šrî Šagâpdam 1265 mêr-chellâninga Šubhânu-varushattu Âvaņi-mâdam. tiyadi svasti šrîmanu-mahâ-uâya.......bhâshaikku tappuva râyakka......Eramañji Pemmaya-nâyakkar-kkumâra-pPeriya-Pemmaya-nâyakkar Têkkal Aruļâļa-nâdarkku dârâ-pûrvam-âga pramâṇam-paṇṇi kuḍuttên Têkkal-nâṭṭu Šîpatipaḷḷiyum Gôvinda-nâyakkar kaṭṭina peri-êriyum nañjai puñjai nâr-pârkellaiyu kînôkkina kiṇarum mêl nôkkina maramum chatu-chchîrmaiyum uṭpaḍa Aruļâļa-nâdarkku amudupaḍi šâttupaḍi tiru-viḷakku tiru-mâlai tiru-ppaṇikku pala-paḍi-nimandatukkum sarvamânyam âga pramâṇam-paṇṇi-kkuḍu-ttê tânattâkkum Šokkapperumâḷ-tâdarkkum Pemmaya-nâyakkanena inda dhammattukku ilaṅgaṇam-paṇṇinavan Geṅgai-kkarai...râr-pašuvai konrân pâvattai koḷḷuvân dhammattai rakshippân(pân) pâdam en-talai-mêlê šubham

astu Šîpatipaļļi chantrādītta-varaiyum sarvamānyam āga naḍatti-kkuḍukkakaḍavôm Têkkal-nāṭṭu-nāṭṭavarôm ippaḍikku ivai Šômappan eļuttu ivai Šembināyan eļuttu ivai Jayanāyan eļuttu ivai Vai.....n

21

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâptam 1278 n mêl šellâninga Dummakhi-samvatsarada Ânimâsam mudal-tiyadi Emberumân adiyâril Šeṇḍikkâ-dêvi..magaļ Malaiyâttai Šrîranga-nâyakiyâr Mâṇikkattukku Arnļâla-nâdan kôvil mun-mugaiyum Âlambâlil peri-êriyilê padinain-guļaga-kkalaniyum mêgpadi ûrilê kaṇḍaga-kkollaiyum ival tangai Varadikku Nâchchiyâr kôyilil mun-mugaiyum Âlam.....

22

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šagaptam 1278 n mêl šellaninga Dummakhi-samvatsarattu Âvaņi-māsam periya.....Rajamāṇikkattukku Têkkal-naṭṭu Âlambalil periya ê... l padinain-gulaga-kkalaniyum merpadi ûrilê kaṇḍaga-kkollaiyum šandraditya-varai šellakkaḍavad-agavum nal-vali nali prasadamum šellakkaḍavad-agavum kuḍuttom sthanamum Šokkapperumal-dasarum Varadikku

23

At the same place.

(Grantha and Tamil characters.)

svasti šrî Vibha-varushattu Tai-mâdam, ti svasti šrî Šôla.
rājan nâṭṭu Šoṇṇai-nâyakkan Iruga-šeṭṭi Šokkapperumâllukku šâdana kuduttapaḍi Kuvallâla-nâṭṭu kanpalli uṭpaṭṭa nañjai puñjai nâṛ-pâl-ellai kiṇôkkina kiṇarum mênokkina maramum uṭpaḍa nilam aḍaṅgaluṅ-gaikkoṇḍu kaḍavar sarvamâniyam âga kurâ-pašuvai pâ-vattai kolvar ivai Šoṇṇaiyan eluttu ivai kurâ-pašuvai pâ-vattai kolvar ivai Šoṇṇaiyan eluttu ivai gaṇṇa eluttu ivai Iruga-šeṭṭi eluttu ivai Vîmâṇḍai eluttu

24

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâpta-varusham 12.8 n mêl šellâninga Dhâtu-varushattu Agpašimâdam 20 tiyadi i-kkôyil-udaiya Šokka-pperumâļ-tâdarena i-kkôyilil (y)Emberu-

25

At the same place.

(Grantha and Tamil characters.)

svasti šrî Prajāpati-varushattu-pPanguni-māda muda ti Šokkapperumāļena Malai...rkku Âlambāļalē Kachchi-konda......

26

At the same village, on the wall of the Singapperumal temple to the west.

(Grantha and Tamil characters.)

27

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1250 idan mêl-chchellâninga.....varushattu Vaigâšimâda mudatti uḍaiyâr Šiṅgîšvara-uḍaiya-nâyanâr kôyig-ttânattârum Pâla-baṭṭNallâšârikku....chchaṅgigai-kîlê dêvadânattil ivanukku kâṇiy-âga kuḍutta kalani kaṇḍagam......tta-varai naḍakka idukku-kkugai ilai

28

At the same place.

(Grantha and Tamil characters.)

svasti Šaka.....lâninga Šrîmuka-varushattu svasti sama.....šraya šrîprithuvi-vallabha mahârâjâdhirâja râja-paramêšvara Yâdhava-kulâmbaradvimaņi sarva-chūļāmaņi ma.....prachaņḍa êkânga-vîra asahāya-šūra šattakā...tunga-Rāma vayiripa-kaṇḍa Makara-rājya-nimmūla Šôļa-rāya-sthāpanāšāri Pāṇḍiya-rāya-pratishṭhāšāri..iga-pratāpa-chchakra.....šaļa-vîra-Ballāļa-Dēvar pṛithuvi-rājyam-paṇṇâniṛka Dāti-Sôme-daṇṇâyakkar makka...Vallappa-daṇṇâyakkar Tēkkalil nāyanār Šiṅgîšvaram-uḍaiya-uâyanār kôyil-ttānattāṛkum Pāla-baṭṭarkkum pramā.....ṇi-kkuḍutta parišāvadu Vaigāši-mādam mudal-āga i-nnāyanārkku amudupaḍi šāttuppaḍi tiru-mē.....ttiru-viļakkum tirunāļ-ttēvaikkum tiru-ppaṇikkum kôyil parikarattukkum naḍa-kaṇaipaḷḷi..âga i-nnāṭṭil dēvadānam āga Viṭṭirullāṇḍai-paḷḷi-kKavuṇḍa-kaṇaipaḷḷi..âga i-nnāṭṭil ūr iraṇḍum Erumaviḍubitta Kummalūr. Tēkkal......muṭṭil.onbadu kuḷaga âga ūr 2 Kuvaḷāla-nāṭṭil viḍuvitta kôra...

29

At the same village, on a rock at the north end of İšvarakere bund. Ungi-Sețțiya maga Baiyari-Sețți kațisida kere

30

On the same rock,

Manmata-samvatsaradalli kere jîrnavâgi hôgi yiralâgi aramanêra adhînavâgi yidu aramanêru modalu kallugotiga dâyâdi Muniyana kere katusu yendu aramanêru kêlalâgi avanu tanage avakâša yillanda yida.. badalâgi aramanêru jîrna-udhâra mâdi yandu kotar âda-kârana kere katisidôra Tipayana maga Kaduripati arda-pâlu arda-pâluvalage Dore-gauḍa Halêpête asaga Chinna

31

At the same village, on a rock at the west foot of the Bhûpatiyamma hill in the bêchirâkh village Kondarâjahalli to the north.

(Grantha and Tamil characters.)

šrîmatu Tô. . šuramm-udaiyar kôyil tânattu-ppattar

32

At the same village, on the wall of the Kamathêšvara temple, north of the village.

(Tamil characters.)

šubham astu svasti vijayābhyudaya-Šālivāhana-šaka-varusha 1464 neya Šubhakṛitu-saṃvatsarada Âshāḍha-šn 12 lu šrīman-mahārājādhirāja rāja-paramēšvara pūrva-dakshiṇa-pašehima-samudrādhipati šrî-vîra-pratāpa šrī.....vîra-AchutaRâya-mahârâyaru prithvî-râjyam gaiütam yiralu Pareyadava Râma-Nâyakara maga Yerapa-Nâyakaru Têkala Sômaya-dêvara Râmaya-Linga-dêvara stâni-ka Nayinâraiya... koṭa darma-šâsana-kramav ent endare (rest illegible)

33

At Eruvaguli (same hobli), on a rock called Jôgi-guțța.

(Grantha and Tamil characters.)

svasti šrî Jayangonda-Chôla Mâman-ankakâga-tTêkkal-râyanena Raktâkshi-šammachcharattu Kâttigai-mâdam mudal Pângal-vêlâr magan Mâdêvarkku pudiš-âga kâdu-veṭṭi pirppâdu iṭṭu ûr-âga kaṭṭi karu-ppudaichchu Havanguli egupêr-âkki Hanguli Mâdêvarkku ivv-Havanguli nañjai puñjai nâl-ppâl-elai(lai)yum Têkkal-nâṭṭu Ânaya-nâyakkar mariyâdi patt-âlu..šêvagam âga kuduttêtan Têkkal-râyanena

34

At the same place.

(Grantha and Tamil characters.)

suvatti širettiri Radari-samma..rattu Âmaṇṇan..ḍutta Ilavakuli..âṅgal-vêļar kê.....gan Mâdêvarkku vaita pa......nâṭṭu..yârittu pôkkumâra naḍaka kuḍuttê

35

At Ullerahalli (same hobli), on a stone west of the Varadarâja-svâmi temple. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1447 Pârthiva-nâma-samvatsarada Bhâdrapada[......]Vîraṇṇa-râhutaru tamage Kṛishṇa-Râya-mahârâya.....nâyakatanakke pâlisida Têkala-sîme-velagaṇa Ulleyarahalli ..kelada tambige sarvamânyada bhaṭa-vṛittiyâgi koṭṭeü (usual imprecatory phrases)

36

At the same village, in Šāsana-hola.

(Grantha and Tamil characters.)

svasti šrî Têkkal-râyar Šembondiyâgiyâr maganâr Kûttâdun-têvar âna Jayaṅgoṇ-da-Šôla Mâman-aṅkakâra Têkkal-râyanena Šakarai-yâṇḍu âyirattu-irunûrru-iraṇḍu idanmêl šellânira Vishu-saṁvatsarattu Mêsha-ravi Šittirai-mâdam mu-dal Vaṅgi-ppurattu Varadarâša-ppaṭṭa.....rarkku neḍuṅgaṭṭu âga Kûtta-sa-mudramum idukku......nilamum idukku aḍatta nañjai puñjai nâl-pâl-(y)ellaiyum kîl nôkkina kiṇarum mênôkkina maramum eppêrpaṭṭaduvum šantirâditta-varai ulladiney-alavum šellakkadavad-âga darma-dânam âga dâna-

37

At the same village, on a rock called Šåsana-kallu-gundu.

(Grantha and Tamil characters.)

svasti šrî sârvabhûma-ehchakkaravartigaļ šrî-Poyšaļa-vîra-Râmanâ-Dêvar tôļu-kkum vâļukkuñ-jeyam âga Têkkal-nâṭṭu-pPeriya-nâṭṭavarum Kêlvi-mudaliyârum munb-ulla adikârigalum Viruvi-nâyanum (y)iv-anaivômum Vaṅgi-ppugattu Varadarâša-baṭṭarukku makkal marumakkaļukkun-dâna-ppiramâṇam-paṇṇi-kkuḍutta parisâvadu neduṅgaṭṭ-âga Kûtta-šamuttiram (v)iraṇḍu malaikku naḍu Pâṇanvaṇḍaikku-kkilakku Tammaṭṭi-kunga... mêgku idukku naḍuv-ulla kuṭṭai kulaṅgalu..nañjai puñjai nâg-pâl-ellaiyum maggum eppêrpaṭṭa nila-varivugalum ulppaṭ..dum dânam âga Têkkal-râyar dâna-ppiramâṇam-ppaṇṇi-kkuḍuttapaḍiyê nâṅgalum dêvar tiru-mênikku nang-âga (y)i-nnâl ulla varivugal kâṇi-kkai Kâttigai-ppaḍi iûr-palaicheham avalambalam šuvika-kaḍamai (y)irâša-nivandi kêlvi-nivandi maggum ulla pala-varivugalum uṭpada udaka-ppiramâṇam-paṇṇi-kkuḍuttôm Vâlandâlvagku (y)ivar viṭṭa Pirâmaṇarukkum idu šandirâdita-varai šellakkaḍavadu i-ttanmam..... yidukku alivu-pilai-ninaittavan Geṅgai-kkaraiyil kurâl-pašuvai kongân pâvaṅ-golvar

šrî-Bhûmi-dêvir-putrasya Vâturvaṇa-kulôtbhava | svasti sarva-lôka-hitâtthâya Chitramêla , sya šâsanam ||

38

At Chambe (same hobli), in barber Muni Venkața's garden.

(Grantha and Tamil characters.)

svasti srî šâruvabûma-chchakkaravattigaļ šrî-Poyšaļa-vîra-Râmanâ-Dêvarkiyânḍu 30 âvadu mun-nâļ Aiyyan-aṅkakkâra-tTêkkal-râyar âna Nâraṇa-dêvar Šakarai-yâṇḍu 1200 šenra nâļ Bahudhânya-šamachcharattu Šittirai-mâdam Šemba-šamittiram-âna Amara-Nârâyana-šaturvêdi-maṅgalattukkum Toṭṭiganpaḷḷi-kku aḍaitta nañjai puñjai nâr-pâl-ellaiyum ka. ṭṭugaḷukku... dêvar tiru-mênikkum vâḷukkun-dôḷukkuñ-jeyam âga Têkkal-nâṭṭu-pPeriya-nâṭṭavarum adikâri... Viruvi-nâyanum...... mahâ-janaṅgaḷukku udaka-ppiramâṇam-paṇṇi-kkudutôm...... šuvam avalambalam ûr-ppalachchaṅ-Gâttigai-padi.....

....varivu kâṇikkai maggum eppêgpaṭṭa šil-varivugaļum atta-pûrṇam âga udaka-pramāṇam-paṇṇi-kkuḍuttôm Têkkal-nâṭṭu-pPeriya-nâḍavarum adikârigaļ Viruvi-nâyanum idu šandirâditta-varai šellakkaḍavadu i-ttanmattai alivu-pilai-ninaichehavan Geṅgai-kkaraiyil-kkurâl-ppašuvai-kkongân pâvaṅ-golvan

39

At Halepâlya (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti šrî hari-râya-vibhâļu bhâshaikku-ttappuva râyara gaṇḍan šrî-Hari-appa-uḍaiyarum Muttaṇa-uḍaiyarum Têkkal-nâṭṭu nâṭṭârkku kuḍutta muttirai-irâyasa-p...taṅgal-nâṭṭu-nâṭṭu-nâyagañ-jeyvâr Vaiyyaṇan Kômuppanukku taṅgal nâṭṭil Mâdaraišanpalli Veya-varushattu Vaigâši-mâdam mudal ivanukku kuḍaṅgai mânibam âga ivv-ûrkk-aḍaitta nanšey punšey nâg-pâgkellaikk-uṭpaṭṭa mêl nôkkina maramu..nôkkina kiṇagum dâna-mâniyam nîkki eppêgppaṭṭa nilam aḍaṅgalum tân vêṇḍum payiṛ-cheydukollakkaḍavar âgavum ivv-ûrukku varum putti....tu-kkâṇikkai nal-yerudu nag-pašu kâṇikkai kaṭṭâyam šu-vam tagi-irai ulmāgāṭṭam veṭṭi viḍāram kil-taṇḍu mêl-taṇḍu pûrvâyam apûrvâ-yam... eppêgpaṭṭa varivum uṭpaḍa sarva-mâniyam âga ivanukku šandirâditta-varaiyum naḍattakkaḍavad-âga-kkallilum šembilum veṭṭi-kkuḍuttôm

40

At the same place.

(Grantha and Tamil characters.)

Kômûppar kuḍaṅgai Mâdarašanpaḷḷiyil Pàttiva-varushattu Paṅguni-mâdam 23 ti Šani-kkiḷamai Tiruvôṇatt-angu lḷandêvan Šittara-dêvan Šiva-lôka-pavṛitti-paṇṇugaiyil Ulagarum Âdichcharum Pér-âyiram-uḍaiyârum kaṇḍa Šivâlayamu nandâvânamum kinagum

41

At the same village, on a rock of Rajabhavi to the south-east.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1500 neya Bahudhânya-samvatsarada Kârtika-šu 10 lu šrîman-mahâ-maṇḍalêšvara Saļaka-Râja-Chikka-Tirumala-Râjayyanavara komâra šrî-Raṅga-Râjayyanavara kônêri guṭṭa Narasiniha

On the same rock.

Yirugaṇṇa-Vaḍeyara bâvi Kîlaka-samvatsarada švaija-šu 15 Bhauma[vâ]ra

43

At Mâkârahalli (same hobli), on Kurusiddanahalli-dinne to the east.

(Grantha and Tamil characters.)

44

At the same village, on a rock to the west.

(Gratha and Tamil characters.)

Mâvan-ankakâran-palli svasti šrî Šagâbdam 1305 idan mêr-chellâninra Rudhi-rôtgâri-sanivatsarattu Tai..5 ti šrîmann-Têkkal-nâţţu-nâţţu-nâyagañ-jeyvân...yânḍai-šîyarum..kundatil Šingaya-nâyakkan Kambaṇanum Bhaṭṭa-bhâgava-tikku šâsanam-paṇṇi-kkuḍutta parišâvadu ivarkku....Â...palliyil ûrukku kilakkil Mânguṭṭai sarvamânyam âga chantrâditya-varai šellakkaḍavad-âga šâšanam-paṇṇi kuḍuttôm i-ttammattai keḍuttinavan Geṅgai-kkarai-il kurâl-pašu-vai-kkonrâu pâvattilê pôvan

45

At Bannahalli (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti šrî sârvabhuvana-chchakkaravatti šrî-Pôšaļa-vîra-Râmanâ-Dêvarkku yâṇḍu 16 âvadu Tai-mâdam 10 vadu nâļ mudal Têkkal-nâṭṭu-pPeriya-nâṭṭavaru nâṭṭu-nâyagañ-jeyvâr.....vêḷâr Mayilâṇḍaiyu nâṭṭu-nâyagañ-jeyvâr Šembi-dêvarum.....Mayilâṇḍai(y)-tTêkkal-nâṭṭavarukku šrî-Mâhêšurâṛkum.....kuḍutta parišâvadu Têdakkal-nâṭṭil dêvar-dânam tiruviḍaiyâṭṭam paḷḷichchantam baṭṭa-viritti uḷḷiṭṭanavum (y)iṛaiy-ili...viṭṭômm-Irâmanâ-Dêvar tôḷukkum vâḷukkum nanṛ-âga amudupaḍi šâttuppaḍi tiru. paḷḷikk-uḍal-âga-chchellakkaḍavad-âga....ruvi-nâṭṭu....vârum....nâṅgaḷum sarvamâniyam-âga viṭṭôm tâṅgaḷum amudupaḍi šâttuppaḍi tiru-ppaṇiyuñ-jeyvittu anubavippadu idu šandirâditta-varai šellakkaḍavadu inda tâdana-kâriyam (y)ilaṅgaṇam-paṇṇinâr uṇḍâgil Geṅgai-kkaraiyil kurâl-pašuvai-kkongân pâvaṅ-goḷḷakkaḍavan

46

At Timmanâyakanahalli (Têkal hobli), on a rock near the wasteweir of the tank.

šubham astu vijayâbhyudaya-Šaka-varusha 1430 neya Vibhava-sanivatsarada Šrâvaṇa-šu 5 lu šrîmatu Têkalu-sîmeya dêvaru sthânika..... neyada Râma.... Tippaya....yage koṭṭa šâ...... šrî-dêvara..... ṭida Timmasamudra....... kîļ-êriya....... gaddeyanu nimma putra-pautra-pâramparyavâgi anubhavisaluḷḷavaru yî-kîḷ-êriya......... nitya-amṛita-paḍige......... sarvamânyavâgi (on another side) šâsanada Gôpa-Râya......... hadinaidu - koḷa[ga] - gaddeyannu nîvu putra-pautra-pâramparyavâgi nimage dânâdhi......... âgi â-chandra-sthâyiyâgi anubhavisikoṇḍu sukhadalu ihudu sthânika-Nayanârayyage.... yakke yôgyavâgi anubhavisuvadu Tambayyanige yikkaḷa-gadde Gummayyanige yikkaḷa-gadde dânada gaddegaḷige vopa šrî-Nandi-Kempaṇṇa-baraha

47

At Nûţava (same hobli), on a rock near the fort gate. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushagaļu 1679 Íšvara-samvatsarada Kârttika-šu 10 Šukravâradallu kempina Tambi-Seṭra sâmpradâyadalli Vîraṇṇa ettisidantâ ûru-bâgilu maṅgaļa mahâ šrî šrî šrî-Jayanâtha

48

At Hirimale (same hobli), on a rock in the kodige field north-west of the village. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1762 neya Šârvarisan ¶ Magha-šu 7 rallu Hirimale-kôte-mânnyada vivaravu

49

At Huladenhalli (Huladenhalli hobli), on the bund of the kodige tank.

(Grantha and Tamil characters.)

.....nâr-pâl-ellaiyuṅ-gîl nôkkina kiṇaru mêl nôkkina maramum vîra-Vallâla-Dêvar..ṇṇâkka...l.....nâṭṭu-nâyagañ...vâr

50

At Gaṇḍagêhaḷḷi (same hobli), on a rock to the north-east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-vacushangaḷu 169.....li Nandana-san || Chayitra-šu 15 llu šrî..Râja-nâyakitti Vîra...nâyanî vamša-.dra.....gagana....alipu....charuvu kindinu..20...nâhuni putra...
...parala....mbukoni sukhigâ... vunnadi......

51

At Bommanahalli (same hobli), on a rock to the south of the village. svasti šrî vijayâbhyudaya-Šâlivâha[na]-šaka-varusha 1456 neya Jaya-sam-vatsara-Mâgha-šu 7 llu šrîmanu râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru......

52

At Châmanahalli attached to Huladênahalli (same hobli), on a stone on the Châmanahalli dinne.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya-šrî-pṛithivî-vallabha Pallava-kula-tilaka Padmagâšraya šrîmad-Ayyapa-Dêva pṛithivî-râjya geyye Ereya-ppana paripanthi Navilûra Sîṭiyapêndran arasarava band aṭṭidar aṭṭ irid uḷid ântar ântu vaḍadu kaṭu kâdu sattaru dunilu paramagaṭṭa

53

At Gonûr (same hobli), on a stone lying to the west of Pillegauda's kunte in the jungle belonging to the village.

(Grantha and Tamil characters.)

oru te..na Širiya...markku i-nañjai mmuṭṭâmal naḍakakaḍavadu ippaḍi ivai Tāmarai....na.palavan Âvudaiyârkku..šrî-Mahêšvara-rakshai

54

At Châkalahalli (same hobli), on a stone in front of the Gôpâlasvâmi temple. svasti šrî sakalâbhyudaya-Šâlivâhana 1522 ane Šârvari-samvatsara-Âshâḍa-šu 5 yandu šrî-Gô ..Yimmaḍi-Tammaya-Gauni-ayyavâru bahasida râjaka agra-hâra yînu yichina.............

At Mêkalanâyakanapâlya (same hobli), on a rock to the north-west of the village. Šâlivâhana-šaka-varushambulu 1.32 lu Pramâdi-nâma-samvatsaram Bâdrapadašu..llu bâlada...... Venkaţa-Vîra-Nâyaka Nârâyaṇare koţâramann etire Chaṇṇa... šasana

56

On the same rock.

šrî-râyalu mirâcha Vîramaṇa-komâruḍu Srîramaṇa-koṭâra-baṇḍa

57

At Mâsti (same hobli), on copper plates in possession of the šânabhôga.

(Ib) namas tuiga-etc. | svasti šrî vijayâbhyudaya-Šâlivâhana-šakâbdâh 1499 t | eli vartamâna-Κvara-nâma-samvatsarada Phâlguna-ba 30 Šanivâra šiîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Tirumala-Dêva-Râya-mahârâyar-ayyanavaru Chandragiriyallu ratna-simhâsanârûdharâgi prithvî-sâmrâjyam gaivutt iralu chaturttha-gôtrada Yalahaṅka-nâda-prabhugalâda Nañjê-Gaudaravara pautrarâda Kempa-Nañjê-Gaudaravara putrarâda Hiriya-Kempê-Gaudaravaru Srîvatsa-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdbyâyigalâda Varadayyangâra pautrarâda Timmappayyanavara putrarâda Tirumalayyanavarige barasikota bhû-dânadharma-šâsan'a-patra-kramav ent endare namma âlivike Beûgalûru-sîmege saluva Voratûru-hôbaliyalu î-Voratûru-grâma 1 Soruhuṇise-grâma 1 Hâruvahalli-grâma 1 an[tu] grâma 3 nnu sarvamânyavâgi sûryôparâga-puṇya-kâladalu dakshina-Vârânasiy enipa Kakudgiriyalu šrî-Gangâdharêšyara-svâmi-sannidhiyalu Paramêšvarârpana-buddhiyinda sarvamânyavâgi sa-hiranyôdaka-dhârâpûrvakavâgi dhâreyan eradu kotev âdakârana î-sarvamânya-agrahâra-grâma 3 kke saluva chatus-sîmey-olagâda nidhi-nikshêpa-jala-pâshâna-akshîna-âgâmisiddha-sâdhyagalemba ashta-bhôga-têjas-svâmyagalannu dânâdhi-kraya-vinimaya-bhôgyangalige yôgyavâgi nîvu nimma putra-pautra-pâramparyavâgi â-chandrârka-sthâyiyâgi î-Varutûru-Soruhuņise-grâma 2 kke ashţaka 8 ke gaṇa-saṅkhêvritti 64 ke yajamânâm[II a]ša ardhake kshêtra 32 vulida ashtaka 4 ke kshêtra 32 prakâra Hâruvahalli-grâma 1 ke nimage yêka-bhôjya-prakâra anubhavisikondu sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yendu barasikotta tâmra-dharma-šâsana-patra | (usual final verses)

ašvamedha-sahasrani vajapeya-šatani cha {
kṛitva yat phalam apnoti bhūmi-danat tad asnutê ||
gaṇyantê pamsavo lokê gaṇyantê varsha-bindavah ||
na gaṇyatê Vidhatrapi vipra-datta vasundhara ||

At the same village, on a stone in the fort.

varisha vo. .974.... Nandana-samvatsa......ra-âkhya..... suṇḍa Nukkiyûra..... Mâraya Suṅgilûra..... bânasa yandu mâna..... ratiya baṭṭa Râjên-dra.....lika liṅgi..... Kalvâlya..likappa... Kali-nivaraṇa.......

60

At the bêchirâkh village Vommasandra (same hobli), in a field to the east.

(Grantha and Tamil characters.)

61

At Trinisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍaļĉšura arirâya-vibhâļa bâshaikku-ttappuva râyara gaṇḍan šrî-vîra-Ariappa-uḍaiyavarkku Šakâbtam 1268 mêl šellâninga Veya-varushattu Âvaṇi-mâšam 20 tiyadi šrîmanu-mahâ-maṇḍaļêšuran Ariya-Vallappa-deṇṇâyakka svêpaṭṭa Vallapparkku pramâṇam-paṇṇi-kkuḍutta parišavadu Mâ-šandi-nâṭṭil togu....pon 80....ḍalanpaḷḷi pon 30 m âga ûr iraṇḍukkum pon 110 m kaikkoṇḍu ivv-ûrgaḷukku aḍaitta nañjai puñjai nâg-pâk-kkellaiyil dêvadânam tiruviḍaiyâṭṭam nîṅgal âga kîḷ nôkkiya kiṇagum mêl nôna maramum uṭ nilattil ka...kai...riya....kel.....ka nall-erudu nag-pašu...ṭṭār-pâṭṭam ivv-ûril..ṅgal....koļ...ka...uḷ...

1,11,9 62

At Mukkadegutte (same hobli), on a rock to the north-east of the village.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1164 neya Šubhakṛit-samvatsarada Bhâdrapada-šu 12 llu šrîman-mahârâjâdhirâja râja-paramêšvara..pûrva-dakshiṇa-pašchima-samudrâdhîšvara šrî-pratâpa-šrî-Veń-

63

At Kôlatti (same hobli), on a stone near the Kanchugâra-tank to the north-west of Râjênahalli.

svasti šrî Dilîpayya prithivî-râjyam geyye Ayappa-Dêva Dadiga vade......

64

At Ahanya (same hobli), at the Timmarâyasvâmi temple.
(Grantha and Tamil characters.)
Veguda mâda-muda prasâyi
magan Pammapaḍirvakku prapaḍi
oatan pulattilšamuttiramumkku mâniyamli
kaṇḍai-kaṇḍamuḍaṇai-kaṇḍamu
yatudâna ṇḍuka

65

At the same place.

(Grantha and Tamil characters.)

66

At the same village, on a rock at Govu-dinne.

(Grantha and Tamil characters.)

	a-
kkar kumâra šrîmanu-Pammaya-nâyakkaku kallu-nâṭṭi kuḍut	ta
parišâvadu ivarku Šețți-gâmuņdinaiń-guļaga kațți mâgiyum sarv	/a
lallattônrâlkonkuvaPammay	a

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters.)

svasti šrî......svatti-chchiri Sakâbda.1224 idan mêl šellâninga Plava-varshattu Mârgali-mâdam 22 ti Sôma-vârattu nâl šrîmat-pratâpa-chakravatti šrî-Pôšala-vîra-Ballâla-Dêvar....nâṭṭu-kKundâṇiyil tiruv-Irâmišvaram-uḍaiya-nâ-yanârkku Mâšandi-nâṭṭu Nilala.....Kalpalliyum idan.....galum nañjai puñjai nâg-pâl-ellaiyum šittâyamum pala-varivu kâṇikkai anaitt-âyaṅgalum udaka-pûrvam âga sarva.....niyam-âga kuḍuttôm i-ttanmattai mâggina-vau Geṅgai-kkaraiyil kurâg-pašuvai kongân pâvattê pôvân šrî-Mâhêšvara-rakshai

68

At the bêchirâkh village Bâkârhalli (same hobli).

(Grantha and Tamil characters.)

69

At Lakkûr (Lakkûr hobli), on a stone near the Narasimhasvâmi temple. râja-šrî-Lachirâma-Jamêdâravarige kôțe-kodige koṭadu hola-kha 2 kaṇḍuga yi-jâru putra-pautra-pârampariyâgi koṭu (usual imprecatory phrases)

70

71

At the same village, on the basement of the Sômêšvara temple.

(Grantha and Tamil characters.)

šrîmat-pratâpa-chakravatti šrî-Hoyšaļa-vîra-Vallâļa-Dêva-arašar Kundâņi-râjyam Virivi-nâḍu Murašu-nâḍu Mâšandi-nâḍu Šokkanâyan-parru munnâna ellâ.....va-sthânaṅgaļil maḍa-patigaļukkum sthânâpatigaļukkum viṇṇappañ-



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ટ ≥ NONAMANGALA PLATES

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jeyya-ppega nôkki....yûr Tirukkaṇḍîšvaram - uḍaiya - nâyanâr dêvadânam maḍa-ppugam âna kollai kalani uḷḷadukku dârâ-pûrvam-âga ndakam-paṇṇi sarva-mânyam-âga-kkuḍuttôm Plava-varushattu Mârgili-mâdam 22 nti Tiùgaḷ-kilamai nâḷ mudal-âga svasti šrî Parichchhêdi-kaṇḍi-îšvaram namakkum nammuḍaiya râjyattukkum nang-âga pûjaiyum amudum pôgaṅgaḷum tiru-ppaṇiyum kugaiv-vaga naḍatti namakku agpudaiyam-âga vâlttiy-iruppadu

72

At Nonamangala (same hobli), on *copper-plates of the Jaina-basti in ruins.

(Ib) svasti jitani bhagavata gata-ghana-gaganabhana Padmanabhana šrimaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dârunâri-gana-vidârana-ranôpalabdha-vrana-vibhûshanabhûshitasya Kânvâyanasa-gôtrasya šrîmat-Konganiyarmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-vinaya-vihita-vrittasya samyak-prajā-pālana - mātrādhigata - rājya-prayôjanasya vidvat-kayi-kāñchananikashô[Ha] pala-bhûtasya višêshatô py anavašêshasya nîti-šâstrasya vaktri-prayôktri-kušalasya suvibhakta-bhakta-bhritya-janasya Dattaka-sûtra-vritti-pranêtuh šrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitri-paitâmaha-guna-yuktasya anêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâsvådita-yašasah samada-dvirada-turagårôhanātišayôtpanna-karmmanah dhanurabhiyôga-sampad - višêshasya šrîmadd - Harivarmma - mahâdhirâjasya putrasya guru-gô-Brâhmana - pûjakasya Nârâyana-charanânudhyâtasya šrîmad - Vishnugôpa-mahâdhirâjasya putrasaya pitur anvâ[H b]gata-guna-yuktasya Tryambakacharanambhoruha-rajar-pavitrîkritôttamangasya vyayamôdvritta-pîna-kathinabliuja-dvayasya s7a-bhuja-bala-parâkrama-kraya-krîta-râjyasya chira-pranashtadêva-bhôga-Brahmadêya-naika-sabasra-visarggâgrayana-kârinah kshut-kshâmôshṭa-pisitâšana-prîtikara-nišita-dharasêh Kali-yuga-balavamagna-dharmmôddharana - nitya-sannaddhasya šrîmatô Mâdhavavarmma - dharmma-mahâdhirâjasya putrêna jananî-dêvatânka-paryyanka-tala-samadhigata-râjya-vibhavavilasêna nija-prabhavamšu-chakravaļakhandita-šatru-nripati-mandalenakhanda-[III a]la-vidambi-šauryya-vîryya-dhairyya-yašô-dhâma-bhûtêna gaja-dhuri haya-prishthê kârmmukê châdvitîyêna lalanâ - nayana - bhramarâvalî - nitya kritânuyâtrêna prajâ-paripâlana krita-parikara-bandhêna kim bahunâ idan-Kali-Yudhishthirêna šrîmatâ Kongunivarmma-dharmma-mahâdhirâjêna âtmanah šrêyasê pravarddhamâna-vipulaišvaryyê prathamê samvatsarê Phâlguna-mâšê šukla-pakshê tithau pañchamyâm sôpâdhyâyasya param-Ârhatasya Vijayakîrttêh sakala-din-mandalavyâpi-kîrttêr upadêšatah Chandranandy-âchâryyapramukhêna Mûla-saughênânushthitâya Uranûr-Ârhatâyata [IIIb]nâya Kôrikunda-vishayê Vennelkarani-grâmah Perûr-Êvâni-Adigal-Arhadâyatanâya

^{*} Found in the earth.

šulka-bahishkarshâpaṇêshu pâdaš cha dêva-bhôga-kramêṇâdbhir ddattaḥ yo'sya lôbhâd pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati api-châtra Manu-gîtâh šlôkâḥ

sva-dattâm para-dattâm vâ yô harêta vasundharâm | shashţi-varsha-sahasrâṇi ghôrê tamasi varttatê || bhûmi-dânât param dânam na bhûtam na bhavishyati | tasyaiva[IVa]haraṇât pâpam na bhûtam na bhavishyati || usual verses) mahârâja-mukhâjñaptyâ Mârishêṇa tvaṭṭakârêṇa li

(two usual verses) mahârâja-mukhâjñaptyâ Mârishêṇa tvaṭṭakârêṇa likhitêyam tâmra-paṭṭikâ

73

On copper plates of the same place.

[I b] svasti namas Sarvvajñâya || jitam bhàgavatâ gata-ghana-gaganâbhêna Padmanâbhêna šrîmaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhujajavaja - jaya - janita-sujana-janapadasya dâruņâri - gaņa - vidâraņa-raņôpalabdhavrana-vibhûshana-bhûshitasya Kânvâyanasa-gôtrasya šrîmat-Konganivarmmadharmma-mahadhirajasya putrasya pitur anvagata-guna-yuktasya vidya-vinayavihita-vrittasya [II a] samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanasya vidvat-kavi-kâñchana-nikashôpala-bhûtasya višêshatô'py anavašêshasya nîti-šâstrasya vaktri-prayôkri-kušalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sûtravritti-pranêtuh šrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitri - paitâmaha - guna - yuktasya anêka - chaturddanta - yuddhâvâpta - chatursamada - dvirada - turagârôhanâtišayôtpanna ndadhi - salilâsvâdita - yašasah karmmanah šrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmanapûjakasya Nârâyana-charanânudhyâ [II b] tasya šrîmad-Vishnugôpa-mahâdhirájasya putrêna pitur anvágata-guna-yuktêna Tryambaka-charanambhôruharajah - pavitrîkritôttamângêna vyâyâmôdvritta-pîna-kathina-bhuja-dvayêna sva-bhuja - bala - parâkrama - kraya-krita-râjyêna kshut-kshâmôshtha-pisitâšanaprîtikara-nisita-dhârâsinâ šrîmatâ Mâdhavavarmma-mahâdhirâjêna âtmanah šrêyasê pravarddhmâna-vipulaišvaryyê trayôdašê samvatsarê Phâlgunê mâsê šukla-pakshê tithan panchamyâm šrîmad-Vîra-dêva-šâsanâmbarâvabhâsanasahasrakarasya âchâryya - Vîra-dêvasya [III a] nija - kritânta-para-râddhântapravînasya upadêšanât Mudukottûra-vishayê Pebbolal-grâmê Arhadâyatanâya Mûla-saûghânushtitâya mahâ-tatâkasya adhastât dvàdaša-khandukâvâpamâtra-kshêtram cha Totta-kshêtram cha Paţu-kshêtram cha Kumârapuragrâmaš cha êtat sarvvam sa-sarvva-parihâra-kramênâdbhir ddattah yô'sya lôbhât pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati apichâtra Manu-gîtâ[h] šlôkâ[h]

sva-dattâm para-dattâm vâ yô harêta vasundharâm | shashţi-varsha-sahasrâni ghôrê tamasi varttatê || (other usual final verses)

ШЬ

ma

IIb



At the same village.

..... Kongani prithivi-rajyam geyuttire..... kottôr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village.

vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1488 neya salluva Akshaya-samvatsarada [....]ba-dašamiyallu šrî-mahârâjâdhirâja râja-paramêšvara šrî-....Dêva-Râya-mahârâyaru râjyam.......... Pura......

76

On a stone at Tambuhalli (same hobli).

78

At the boundary of Channarayapura and the jôdi village Gônûr (same hobli).

(Grantha and Tamil characters.)

svasti šrî mahâ-maṇḍalêšvara Tribhuvanamalla-puravâdarâyar âna Kâmattâluvâr tiru-mênikku nang-âga Šubhakrit-samvagsara-mudal-âga Mâšandi-nâṭṭu-k.....ngala........Âṇḍânukkum amu. Irâgavanukkum Allâla-pperumâlukkum Ko. valag-kûttanukkum Širiya Allâla-pperumâlukkum Vaṅgi... ttu-tTiruva....pperumâlukku mâkuttagai Alagiyânukkum âga-pPirâmaṇar eluvagkum tâm âga aiṅ-gaṇḍaga-kkollai te. ṅgal paḍikku-tten-kilakku-ppega ..ttâ. viṭṭên Kam... magan Nallâṇḍaiy-âna Kômuttanena i-ttanmattai mâga ninakkum avan Geṅgai(gai)-karaiyil kurâl-pašuvai vadittân pâvattu viluvân

At Kôdihalli (same hobli).

(Grantha and Tamil characters.)

Šakâptam.......8 Kaliyuga-varnsham 4468 idan mêr-chellâninga Plavań-ga-varnshattu Šitrâ-mâsam 15 tiyadi svasti šrîman-mahâ-maṇḍalêšvara arirâya-vibhâṭa bhâshege tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇa-uḍaiyar Muḷavây-paḍaivîṭṭil pri..virâjyam-paṇṇânikka.....ya-dhaṇṇâyakkarum Dukkaṇṇana-varum Erumagai-nâṭṭil nâṭṭavarum

80

On a stone in the boundary of Varadanduhalli to the north of the western sluice of Mâlûr Doddakere.

šrî-Ganâdhipatayê namalı

namas tunga - etc. |

svasti vijayâbhyudaya-Šâlivàhana-šaka-varshambulu 1685 neya Chitrabhânu-samvatsarada uttarâyanê Vasanta-ritau Chaitra-mâsa-krishna-pakshê 2 Sthira-vârê šrîmatu mahâ-puṇya-kâladalu Bhâradvâja-gôtrada.....
pautrarâda Râmachandraravara putrarâda Hridaya-Râma-Jamâdârravaru barasi koṭṭa dharma-šâsana-kramav ent endaḍe paragaṇa Hosakôṭê havêlige saluva taraphu Mâlûru-hôbalige salluva Varadaṇḍuhalli-grâma Mâlûru šrî-Šankara-Nârâyaṇa-svâmi-sêvârthav âgi...dîpikâ-yantra-šishya-parichâraka......koṭṭu yidê-Mâlûra-grâmakke yalle chatus-ssîme......

81

At the same village, a sannad in possession of Jôdidar.

šrî-Râma šrî-Vênkațêšvara-svâmi svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-var-shangaļu 1683 Vikrama-nâma-sam- | rada Kârtika-šuda 15 sômôparâga-mahâ-puṇ-ya-kâladallu Bhâradvâja-gôtrarâda Chayisa-kulâbdhi-chandrarâda Gôpâla-Singa-navara pautrarâda Râmachandra-putrarâda Hṛidaya-Râma-Jamâ[ttâ]dârara-varu || Kauṇḍiṇya-sa-gôtrarâda Âpastamba-sûtrarâda Yajuš-šâkhâdhyâyigaļāda Râmachandra-bhaṭara pautrarâda Gôvinda-bhaṭara putrarâda Vênkaṭâchârya-ravarige barasi koṭṭa bhû-dâna-dharma-šâsana-dâna-patra-krama hêg andare tarapa Mâlûru-sammatu Havêlî-paragaṇe Hosakôṭege saluva Varadaṇḍahaḷḷi-grâmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabê-kerê-keļage yî-grâmada paṭê-gadeyalli gade kha ¼ yî-hattu-koḷaga-bhûmi-svâsthyavannu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi . . . divya-šrî-pâdâravindagaḷige prîtiyâgi nimage dâna-rûpakavâgi koṭṭu yidhêve yî-svâsthyake saluvantâ nidhi-nikshêpa-

jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagal emba ashṭa-bhôga-têjas-svâ-myagalunnn gribârâma-kshêtra-sahitavâgi dânâdhi-kraya-bhôgya-yôgyavâgi ni-mma putra-pautra-pâramparyavâgi anubhavisikoṇḍu nammana âšîrvâdâ mâḍi-koṇḍu sukhadalli yiruvadu yendu tri-karaṇa-tri-vâchakadayinda barakoṭṭa dâna-patra || (usual final verses)

82

At Channarayapura (same hobli), on a stone lying to the north-west of Gavi-gutta of the Channaraya temple.

(Grantha and Tamil characters.)

83

At Dodda Kadatûr (same hobli), in Basanna's field.

(Grantha and Tamil characters.)

svasti šrî Pôšaļa-vîra-Vallâļa-Dêvar prithivi-râjyam-paṇṇi aruļâniga kâlattu Plavamga-varshattu Rishabha-nâyaggu pûrva-pakshattu Trayôdašiyum Bṛihas-pati-vâramum Aviṭṭamum Šubha-yôgamum Bâlava-karaṇamum pegga iggai-nâļ Nigarili-Šôḷa-maṭṭalattu Mâsanti-nâṭṭil Mêlamukkil Tirumagai-paggil i-nnâṭṭu-kku kaḍavag âna manu-ma....Pramâṇananum....vari Allappâra...ṅgaṇṇa-num Machchaṇṇanum Kumâraṇṇanum Vira-Vallâḷa-Dêvar-nâṭṭin nâyam-šai-vâr Villa-gâmuṭṭar Veppûr Tamma-chchîyar Šâma-šâmuṭṭar Veṅgainellimalai-dêvar Vêdikuppaiyil Šaimbayar Gaṅgai-kôn Mâḷi-šeṭṭi-dêvar i-nnâṭṭakku kîḷ adikâgi âna Kôvâṇddai ivv-anaivarôm

At Jahagir-Bayanahalli (same hobli),

on a stone near the garuḍa-kambha of the Gôpâlasvâmi temple. Šubhakṛit-saṇṇvatsarada Mâga-bauḷa..Šanivâradalu šrîmatu kôlagâra Bayicha-ya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dîpa-mâlê-kamba ûrindâcha..vû tôrav..ha

86

At Bairanahalli (same hobli), on a stone north of the village entrance.

Jeya-samvachara......8 lu Achyuta.....yaru pruthivi......
yuttiralu......

87

At Koranahalli (same hobli), on a stone behind the Bhimèšvara temple. svasti jayâbhyudaya-Šaka-varushangalu nâlku-sâvirada-nânûra-nâlvatta-nâlka-neyalu naḍa varttamâna-vyavahârika-Vyaya-samvatsarada Kârttika-šu 1 âra-bhyavâgi šrîman-mahârâjâdhirâja râja-paramêsvara šrî-vîra-pratâpa-Bukka-Râyara kumâra pratâpa-Harihara-Râyara nirûpadim pradhâna Yalarasa-Oḍeyaru Hulliyûra-nâḍa Haṭṭiyûra Vîrappange koṭṭa śâsanada kramav ent endare nimma Hullûra-nâḍalû ninna bâgeyalu Toravasamudrada-grâma 1 nû ninna dayirya-koḍagiyâgi sarbba-(back) mânyavâgi â-chandrârkka-stâyiyâgi šilâ-likitavâgi koṭṭeü â-mariyâdeyali sukadim bôgisôdu (usual imprecatory phrases)

88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-samvatsarada Pushya-šu 10 lu Subba-Râya Hâvaḍige koṭṭa.....
haḷḷi kere-kaṭṭe.....gadde..1 hola kha 3 mûru-khaṇḍaga sahi

89

90

At Channakallu (same hobli), on a rock to the west. Šārvari-samvatsarada Šrāvaṇa-šuda 1 llu šrî-Mâlûrâ šrî-Timmâji-Râja Hampa-Râyaravaru.....kâvala vîra-kallu-gavi

At the same village, on a stone west of the Varadarâja temple.

Ânanda-samvatsarada Chaitra-šu 3 lu Channa-Dâsiya Dêkabe satra-maṭhakke biṭṭa svâsti yidakke tappidare para-lôka-martya-lôkakke horagu yî-prakâradali sûrya-chaudrâdigal ulla pariyantravu uadiyal ullavaru

92

At Mailandahalli (same hobli), on a stone to the west.

Hulimangalada elleyolagana bhûmiyanu krayakke kotta sammanda....

93

94

At Šivara (same hobli), on a virakal on the jarugu-diņņe to the west of the tank. svasti šrī Kannara-Javam Voļanam mēl eddu kâdi kondu Chikkâûrada kôţeya koṇḍu mēlpaḍiyoḍa kaṭakav ildandu Šivavûrada gâvuṇḍa......Pulinal-ûram Nijarâvayyana.... maga Mudayya kaṭakadandu banda tâḷa paḍaha kebaṇaḷa pokk igidara satta svaya vûrakke pûrvva Chinda-Gâvuṇḍara maga Nâḍa-Gâvuṇḍi gâvuṇḍa geyvandu kali-Viṭṭa.... endu vesa-geyde lâvaṇyada Râma-Saraḷâchâriya maga Kovaḷiya......

95

On a second virakal at the same place.

svasti Huli-Gâvuṇḍana mayduna Kûragoḷḷa Budda-Gâvuṇḍa....Vîrapûrada modalu.....turu-goṇḍa tâma....guḷi....mahâ....liya-Gâvuṇḍage.....mâḍida maga...

On a third virakal at the same place.

svasti šrîmatu Prithuvî-Kongoni-Muttarasar Šrîpurusha-mahârâjarkka. Nellivara Kâļakanna Kalikangarân irid ôdisi Gañji-nâda Kkalidore-galum Gombukki-arasarum padedudu... Vuseyanûra idân alivôn pañcha-mahâ-pâtakan akkum kanduga kalani idân vare ponna kotta kela mê pa Kêne-ttachchanmagan eleyon Mâda-ttachchann avanpesarajjan idân aliyal.....

98

At Madivâla (same hobli), on the basement of the Gangâdharêšvara temple to the south.

(Grantha and Tamil characters.)

svasti šrî Pôšav-Irâmanâ-Dêvarkku yâṇḍu 3...Sarvadhâri-varu..ttu Kâttigai-mâsa-mudal svasti šrî Madurânta-Šôla - Viruvi-nâḍ-âlvâr Pâlâṇḍai - nâyanena Gaṅgêšvara-uḍaiyarkku tiru-nuudâvikkum kâla-chchandi amudupaḍikkum âga-pperi mudal-maḍaiyilê kaṇḍaga-kkalaniyum kaṇḍaga-kkollaiyum viṭṭ-amaitta Pâlâṇḍai-nâyan tanmam

99

At the same place.

(Grantha and Tamil characters.)

sârvabhuvana-chakravattigaļ šrî-Poyšaļa-vîra-Râmanâ-Dêvarukku yâṇḍu 38 Nandana-šammarcharattu Tai-mâdam Mâliûr Maḍaiviļāgattil uḍaiyâr Gaṅgîšuram-uḍaiya-nâyanârkku Tâmarai-kiļâr Ambalavar magan Âļ-uḍaiyârena nân maṇal oļukki kaṭṭina Ponnambala-pputtêriyil nân viṭṭa tiruvuḍaiyâṭṭamum baṭṭa-virutiyum maḍa-ppuramum Piļļaiyâr nilamum nîkki iv-êrikku aḍaitta nilam oru koļukkutti nilam....nayâdi kuravantanâ....vargaļ poṇarkaļa.....chchan porn..šrîyavašiman

100

At the same temple, in the north-east.

(Grantha and Tamil characters.)

svasti šrîmar-pratâpa-chakravatti Poyšaļa-Villâļa-Dêvan Hêsar-Kundâņi-rājyam Virivi-nāḍu Māšandi-nāḍu Muraša-nāḍu Šokkanâyan-parru-pPeṇṇai-yāṇḍār-maḍa-nāḍu Aimbulugūr-nāḍu Elavūr-nāḍu Kuvaļāla-nāḍu Kaivāra-nāḍu Ilaiyākka-nāḍu munāna ellâ-nāḍugaļum uļļa dēvastānaṅgaļil maḍa-patigaļu-kkum stānikarkkum viṇṇapañ-jeyya-ppera Šakābdam 1224 idan mel šellâninra Kaliga-varusham 44.3 āna Plava-varushattu Mārgali-māsam 1 ti Tiūgat-kila-mai nāļ mudal inda rājyatu dēvadānan-diruvidaiyāṭṭa maḍa-ppuram paḷlich-

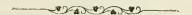
chantam âna dânangalil irukkum siddhâyam kânikkai tariy-irai taṭṭâr-pâṭṭam šârigaiy-uṭpaṭṭa pala-varivugalu marrum eppêrpaṭṭa iraigalum tavittu indanda vibhavangal indanda dêvargalukku pûjaikkum amudukkum bhôgamgalukkum tiru-ppaṇikkum dhârâ-pûrṇam-âga udakam-paṇṇi kuḍuttôm tângalum indanda dêvargalukku pûjaiyum amudu bhôgamgalun-diru-ppaṇiyun-guraiv-ara naḍatti namakkum nam irâjyattukkum arbudhaiyam âga vâltti sukhamêy-iruppadu

101

At the same temple, on the wall to the left of the doorway.

(Grantha and Tamil characters.)

svasti šrî Pugal-mâdu vilaiga Jaya-mâdu virumba Nila-magal nilaya Malarmagal puṇara urimaiyir-chiranda mani-mudi-šūdi Mînavar nilai-keda Villavar kulaitara ênai-mannavar iriyal-irr-ilitara-ttikk-anaittun-dan šakkara-nadâtti vijaiyabhishêkam-panni vîra-šimhâsanattu Avani-mulud-udaiyâlôdum vîrrirundaruļiya Kôv-Irājakēšaripanmar âna šakkiravattigal šrî-Kulôttunga-Šôla-Dêvarkku yandu 43 avadı Vikkirama-Šola-mandalattu-kKurukundadachehi-nattu Mâliyûr Gangaigondîšvaram-udaiya Mahâdêvarkku Arikêšari-vala-nâţţu Jayavaranallûr âna Kulalûr-udaiyân âna Râjarâjan Pirân âna Râjêntra-Šôla Atimûrkka-chChengiraiena inda Mâliyûr Gangaigondîšvaram-udaiya Mahâdêvarkku ivv-ûr-pperi-êri-kîl inta Mahâdêvarku-ttiruchchennadaikku dêvadânam aga vitta nilam oru vêli nilamum i-tdêvarkku Rajarajan Kulôttunga-Šôlan Kulôttunga-Sôla Atimûrkka-chChengiraiena Mâliyûr Gangaigondîsvaramudaiya Mahâdêvarkku i.... Vilâmanga. .va. .yir-churru-murrum nanjai punjai yar tari-pudavai marrum eppêrpatta pala-vidarâyangalum utpada dêvadanam âgavê viţţên ippadi šeluttâdê i-ttanmattai alippân Gengai-idai-kKumari-idai kurâg-pašuvai-kkongân pâvam paduvân agam agavêrkku.....tan... chchâna.. šâgarañ-jûl-vaiyyagattir kanamachchân karuma.. ârâymin pan.... šeydân šeydân aran-gâttân pâdam tirumbâmar-chchenni-mel vaittu idu šrî-Mahayêšvara-rakshai



SIDLAGHATTA TALUQ.

1

At Gollahalli	(Jangamakôțe hobli), on a stone in Šânabhôg's field
	to the south-east of the Balla tank.

svasti šrî	gata-Kali-yug	a-varusha	4524 neya	Sôbhal	kritu-samva	itsarada	Vai-
šâkha-šu.	. šrîman-mahâr	âjâdhirâja	râja-paramê	êšvara	pûrvva-dak	shina - pa	šchi-
môttara-s	amudrâdhipati	šrî-vîra-pra	atâpa-Vijaya	ı-Râya-	mahârâya.		. šrî-
vîra	šiva-Dêva	a-Râyara d	aṇḍa-bâshe .]	Râya	chala	ıvanı
	châta-Nâya	kkarâ					

2

At Kurubarahalli (same hobli), on a stone near Venkaṭappa's garden.
.....nija-Bhâdrapada-šu 15....rada grahaṇa-kâladalu šrîman-mahâ-maṇḍalēšvara mēdinî-mîsara gaṇḍa Kaṭhâri-Sâlva Karṇâṭaka-Telugâṇa-Drâviḍa-tri-râjya-rakshâmaṇi ripu-râya-sarva-saṁhâra Araṭa-Râya-mâna-mardana dushṭa-nigraha-šishṭa-paripâlakar-âda šrî-Sadâšiva-mahârâyaru pṛithvî-râjyam gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-sthaladolagaṇamahâ Annapanahalliya (rest gone)

3

At the same village, on a stone in Kangundî Tânappa's garden. Krôdhi-nâma-sam-Mâga-ba 12 lu Hajarat-Mîra Jâtundi-Sâ || Mâļi-Nâyakage koṭṭa netra-koḍigê hola = 3 Jangamakôṭeyali koṭṭevu putra-pârampare anubhavisôdu Hindû Musalamânu yâru tapidare avara dêvara mêle talâka nâma

4

At the same village, in Venkațaramanappa's garden near Timmegauda's well.
(Grantha and Tamil characters.)
Karkirai tan kîlê nidumuyar mâpašrî
.vaḍa-pâla târ-ârum nandavanaṅ-gaṇḍ-adanutapaṅ-gaṇḍu tana-miga
Âttiraiyar kulamiga-chchîr-âruñ-Jivan Šômichcharan kôyilai
šen-Damil-âlaiyan pugalan šêṇilattu

At Busanahalli (same hobli), on a rock near the pond, south of the village. šrî šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varša 1532 Saumya-samvatsara-Chaitra-šu 11 lu šrîmau-mahârâjâdhirâja râja-paramêšvara srì-vîra-Venkaṭapati-mahârâyaru prithvì-râjyam geyvutt iralu Sugaṭūra Yimmaḍi-Tammayya-Gavuḍara putrarâda Mummaḍi-Tammaya-Gavuḍanavaru Sôsaliya-guru-maṭhada Dêvaṇârâdhyaravarige yî-Busanahalliyu sarvamânyavâgi Šivârpitavâgi koṭṭaddu

6

At Någamangala (same hobli), on a stone in Talavåra's field, south-west of the village.

Svabhânu-sa || Âshâḍha-ba 30 lu Mammataki-Sâhêbaru Maluyage hâkikoṭa mânya yî-hola ûṭâ mâḍikoṇḍu tôṭa kâpâḍikoṇḍu sukhadalu yihadu sûrya-chandrâdigaļu yiha-paryantra anubhavisikoṇḍu yiruvadu

7

At the same village, on a stone near the fort-gate.

Târaṇa-nâma-sam | švîja 12 lu Nâgamangalada hôblî stalada šânabhâga Doḍappage Nâgamangalada kerê-kaṭṭu-koḍagi-mânyada hola kha 3 gade kha 2 putra-pavutra-pâamparyadalu anubhavisikondu sukhadalli yiruvadu 1

8

At Sugatur (same hobli).

(Grantha and Tamil characters.)

a) vippira-šikâmaņi ppaṅgaya-kula mudaliyâ n
perum-pugal Šâmayanpanda mey-mmoli-Vêdiyan kôd-il
b)pattiraṇḍu Pû-magaļ Jaya-maga Nâ-magaļ puṇara
Vêdiramêšvaran tribhuvana-chchakkaravatti šrî-Râjarâjan šrî-Vikkirama-
Šôla-Dêvar igodai-kKaivâra-nâṭṭul Adhichehattira-puṇḍavarttanam âna
Tenki lattu -
pPodiyara-Vyêdiyar dhamma-niyâyar madura-vâšakar mâmaļar
tiruv-aruļ pukaṭṭaḷai kalai-têr nipuṇantumanê pôlvaruṭ-paṇa
murai
c) ku yâṇḍu iraṇra
Nigarili pôlum Vêdiyar
nilavuyuñ-jitta saManu-neri tappâ

9

At the same village, in Bairanna's field to the north.

(Grantha and Tamil characters.)

svasti šrî Šaka-varsham âyirattu-nârpattirandu Pû-magal punara-ppugal adu valara-ppuviyôr pôrra ven-Gali-kadindu šengôl-ôchchi-pPûli-vêndan Kôliyar kula-pati šrî - Râjayar âna šrî - Vikkirama-Šôla-Dêvarkk-iyând-irand-adanil nârâ Nigarili - Šola-mandalattu - kkârâ - vayal šûl Kaivâra - nâttul mâda - maligai mandapam ôngiya kûda..korra-vâyadal Pâgattûr.....m pâvaiyar nadampayil Šûguttûril ton-nila-nigala-ttarumoli-nalgun-danama..lan Arumoli-dêvachchatuppêdi-mangalattu-ppallôr pugalum Nallûr-mudalvan mâttiraiy-adanil mâ-nedi-nalgumm Âttiraiyar kôn tâd-ulâ-šâlai pâ. namâttum Pâppana-pperumâl Šâmundaiyangan perun-dêvi pû-chchegi-kulalâl Vichchamai payanda tan-Damil-alaiyan tarani êttum endišai nigaļum..m-igappaļan kondal-anna Kuvalaiya-tantiran ânav-ôngu-pugalân Udaiyamâttânda-Brahma-mârâvan tênkamal-târôn šelu-marai-Vânan tan-riru-ttamaiyan-ran peyarâlê pon-puri-šadaiyana-ppunniyan vinnavar nâmîchchara..... nid-êttiya Šomîchcharan tirukkôyit eduppit......... širandu..lanam isaippa tiru-pratishtai nigala-ppannittiruvadi-nilaiyuñ-jem-bonâl amaitt-uruvadu valarav-Umâ-sahitan tirumêniyiru-nilam pôrray-elundaruluvittu-kkêtagai malligai kiñjuka-mañjari pâdari punnai pâraiyâra-magila šidalai mauval šerundi šenbaga mâdavi enr-ivai valam pegav-amaittu-chcheùgan-Vidaiyôn šenni mannun-Gangai-nîru-mannungunarndu gurukkal kulira-kkôyil mêl-pârriru-kkulam âga-ttîrttan-gandu šeļu-nilam êtta-kkottun-dattun-gulavi nilaviyav-iruppu .. m-adiyar mêvi mun širakka-ttiruppadimārrukku-ttēvar dânam aga-pPeri-eriyil nilam orayiramuñ-Jiggêriyil nilam ôrâyiramuñ-jîrâ šen-Damilôr kalippârav-îrâyirań-guli... nirragala-kkunapatiyây engurrang-amayun-Ganavatiyarkum akk-irunûru-kuliyu Marayan ana pira...... na Šūriyadevarkk-irunūgu-kuliyum an-jolla.... tatava šeyvanrirukkalattu mel-par-palai nan-nilam oru-veliyu narpannaiyum. .lina. pennai mêl-pâr-Pašuvûr nâr-pâl-elaiy-utpada nanšey punšai nan-nila nigala nân-magaiyavar-pâg-ponn-aga viţţu mann-aga-kkondu târani nigala-ttan-kilai valarâ šandrâdityar tâm ullalavum ûli ûliyu...ravn peravamaittanan vali vali vaiyyagatt-inide. a....inda dhanmam iyavarayinum. ndu yâvarilum vilakkuvâr...šen-Damil pâšiya šrî-Vâņarâšiyil kanrôdu kavilai irandaiyum alitta panja-ma-patakar enappaduvore . . . ndichcharar-olai šâgarañ-jûl vaiyyagattâr kan..chchândichcharan...mmârâya. udêy-arañ-jeydân..ydân agań-gâttâ.....n pâdan-digambâmag-chenni-mêl vaittu

bahubhir vasudhâ dattâ rājabhis-Sagarâdibhiḥ) yasya yasya yathâ bhûmi tasya tasya tathâ phalam || sva-dattâm para-dattâm vâ yô harêta vasunidharâm shashṭir-varsha-sahasrâṇi vishṭhayâm jâyatê krimiḥ |

10

At the same village, on a stone in Santappa's field.

svasti šrî vijayabhyudaya-Šalivahana-šaka-varsha 1443 neya Chitrabhanu-samvatsarada Bhadrapada-šu 13...radalu šrîman-maharajadhiraja raja-paramēšvara šrî-vîra-pratapa-Krishņa-Dêva-maharayaru šrî....varanagi prithvî-rajyam gaivutiralu Hosabaņa......rada Krishņama-Nayakaru namage Krishņa-Raya-maharayaru......Nallūra-sîmey-olagaņa Muņdabēliya-sthalakke saluva Vodahaļļi-grāmada ma......ya Chennavarige ava...diga dîparadhane anga-ranga-va....cha tiru tirunalige aga....nu sarva-manyavagi koṭṭevu Hosabaṇa-Nayakageyarada Krishṇama-Naya..sôma-grahaṇa-puṇya-kaladali putra-pautra-parampareyavagi chandrarka-stâyiyagi (5 lines gone)-(usual final verses and phrases)

11

At Hosapêțe (same hobli), on a stone near the eastern wasteweir of Bhadranakere.
.....ya Duggamârarâ paḍeyuḷ....Karggoṭṭûrarum avar-mmaganum Raṇa-mêgiyummaṅgalatt êgida mârggam

12

13

At the same village, on a stone in Talavâra's inâmati-field to the east of the village. Kâlayukti-samvacharada Pushya-šu 9 šrîmatu Nandi-Nâyakana maga Mârappanu Varada-Gauṇḍana maga Chokkaṇṇanige koṭṭa (back) kraya koṭṭa gadde ko 10 koṭṭadu sukadim bâlvadu

14

At the same village, on a stone in šânabhôg's ināmati field. Šubhakṛitu-sannvatsaradalu Sugaṭūra Imma.. Tammaya-Gauḍayyanavaru āva-saradali sâyisava māḍi Gôpa.. Hiriya-Chennaiyanu sâyalâgi âtana makaṭige ko..vara-gauḍage ma.....yanjalu tindavaru

At Hosapête (same hobli),

on a stone in Tammanna's field near the Channarâyasvâmi temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1450 neya Sarvadhāri-samvatsarada Bhâdrapada-šu 13 yalû šrîman - mahârâjâdhirâja râja-paramēšvara šrî-vîrā-pratâpa šrî-Achuta-Râya-mahârâyaru prithivî-râ-jya geyutiralu Râmâ-bhaṭṭara Ar ayagarige Achuta-Râya-mahârâyaru nâyakatanakke pâlisida Bêlûra châvaḍige saluva Kôļâla-sîme-vaļagana Aramalada-staļake saluva šrî-Kâmanahaļļi emba grâmavanû Akimangalada Tammappa-Gauṇḍarige gauvuṇḍikeya daṇḍige-umbaļi sarva-mânyavâgi koṭevu yî-grâmavanû nimma putra-pautra-pârampariyâgi â-chandrârka-sthâyigarâgi sukhadali anubhavisuvudu (usual imprecatory phrases)

16

At the same village, in the field of the patel of Tammagalagadde to the south.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôļa-maṇḍalattu-kKaiyvâra-nâṭṭu Šuguṭṭûr âna Arumolidêva-chchatuppêdi-maṅgalattu-ttaṭṭân Vilâmaṅgalavan Pâlan Pamban âna Šavaiyašârikku-kkuḍaṅgaiy-âga Peri-êri-kil kuli iru-nûrum Karkiraiyil kuli munnûrum âga-kkuli aiñûûrum êka-bôga anubavikka šabhaiyâr karuṇa... yañ-jedâr idukk-alivu-šeydâr šrî-Vaṇarâšiyil kanrôḍu kavilai iraṇḍaiyum alitta pañja-mahâ-pâtakar enappaḍuvôrey

17

At Sundrahalli (same hobli), on a stone in front of the village.

Ânanda-nâma-sam-švîja-ba 5 lu Ha || Mahammada-Mendikhâna-Sâ || Suṇ-darahaḷḷî Bîra.....komâra Channayage suragu-mânyavâgi koṭṭa hola kba lu putra-pautra-pâramparyavâgi......

18

At Dodda-Chokkondahalli (same hobli), on a stone in front of the Basavanna temple.

 amritapadige kotta bhû-dâna-dharma-sâsanada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbaliyâgi pâlisida Nallûra-sîmey-olagana Mundibele-stalada Chokkanahalli-emba grâmavanû Kârtti.....

19

At the same village, on a pillar of the village gate.

šrîmatu Yaṇṇaṅgûru Chokaṇḍahaḷḷi Yaḷe-Bairê-Gauḍaru Chitrabhânu-saṁvatsarada Kârtika-šu 5 divasadalli prârambhamâḍi kaṭṭisiddu Chokkaṇḍahaḷḷi

20

At Ennangûru (same hob!i),

on a stone in the kodagi field near the road north of the village.

21

At Bairasandra (same hobli), on a stone of Beṇḍiganahaḷḷi-Râmaṇṇa's field.

Parâbhava-saṇivatsara-Âshâḍha-šuddha 12 llu . . . Timmayyage koṭṭa nettara-koḍigê hola 2½

22

At Basavapațna (same hobli), on a stone in the bush, east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu sâ 1453 nê Khara-samvatsarada švîja-šudda 13 lu šrîman-mahârâjâdhirâja râja-paramêšvara uttara-dakshina-pûrva-pašchima-chatus-samudrâdhîšvara šrî-vîra-pratâpa šrî-Achyuta-Râya-mahârâyaru šrî-Ti.....hâra šrî-Sômašilâ-dêvu Râvutta-râya-mahâ-ayyanavara kâryakke kartarâda (garbha) (back) Garbhasaru-mahâpâtrê-ayyanavaru Vêlûra Bairapa-gavuḍana maga Timmapage santigiya-umbaļi-mâni koṭṭa sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreyarige umbaļiyâgi Nallûra-sîmege saluva Muṇḍibelê-staļakke saluva Basavâpaṭṭa-nada-grâmavanu nâvu nimage umbaļiyâgi â-chandrârka-stâyiyâgi putra-pautra-pâramparyavâgi nâvu nimage umbaļiyâgi koṭṭevu (usual final phrases)

At the same village, on a stone in the mánya of the Chandrašêkhara temple.

Pramôda-nâma-sam-....tê 14 lu Ghaṭamâranahaḷḷî-bhûmiyalli Doḍḍa-Vuṅga-râluga Chikka-Vuṅgarâluyarige koṭṭa mânya hola

25

At Arikere (same hobli), on a stone lying in Venkamma's field in the north-east.

(Grantha and Tamil characters.)

............ lê uḍaiyār švaram - uḍaiya - nâyanârukku - ttêvadâna - kkalani nilam 2....i-ttanmam mârrinân Geṅgai-kkaraiyil kurâr - pašuvai-kkulai-šeydân pâvattilê viluvân

26

On a stone set up at the boundary of Attiganahalli and Arikere (same hobli).

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1263 n mêg-chellâninga Vishu-samvagsarattu Mârgali-(mâda)mâdam mudag-tiyadi Ambaḍakki-nâṭṭu nâyagañ-jeyvâr Pâppi-sîyar Šotti-sîyar Mâchchi-sîyar....vâsî,yar ulliṭṭa nâṭṭavarum svasti šrîmanu-mahâ-sâmantâdipati Mañje-nâyakkar kumârar Šîpati-nâyakkar Šîpati-nâyakkar kumârar Aṅke-nâyakkar nammuḍaiya tambi Veṭṭappanukku tanda Ambaḍakki-nâṭṭu Attiga......Veṭṭappan-Attigapalli engu pêrnṅ-guḍuttu ivv-ûrku.....nañjai puñjai nâg-pâl-ellaiyum Têvapperumâl-tâdagkum Pe.. mmadarkum dhârâ-pûrvam paṇṇi-kkuḍuttôm idu šantrâditya-varai šellakkaḍa-vadu inda dharmmattukku lamighanam-paṇṇinavan Gaṁgai-kkaraiyig-pašu-vai-kkonga pâpattê pôvân.

27

At the kâyamgutta village Nadapanâyakanahalli (same hobli), on a round pillar in Nandigudi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters.)

svasti šrî Duţṭar-âdittan Aṇṇan-aṅkakâran Râja-Nârâyaṇa-Br**a**mhâdirâyan Šelvâṇḍai Ponneya-nâyakkan magan Šiṅgâṇḍai Kîlaka-šammašarattu Aypašimâšattil natṭa medam

28

At Amaravati (same hobli), on a virakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakarai-andu ayirat-oru-nüggu 25 šenga Rudirorkari-varushattu Margilimadakudirai-kutti mindu vîra-soggam-peggar

At <u>Sidlaghatta</u>, on the tôraṇada-kambha near the kemmaṇṇu-bâgilu. <u>Šubhakritn-samvatsarada</u> Bhâdrapada-šu 12 Sanivâ svasti šrî Kandamaṅgalada Bayirê-Jiyara maga Veṅkaṭapana kâladalli Koṅkôjana maga . . yya Eṅkôjanu nilisida tôraṇa šrî

30

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters.)

31

32

At Bhaktarahalli (same hobli), on a stone in Telagars' field. svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-ballava Nolambâdhirâjan pṛithivî-râjyaṅ-ge[ye] Kakkara Madalûr-eṛidu toṛu-goṇḍoḍe Tiṅgaṇi-Mâra šrî-Mêli Tiṅgaṇiyûrullagi palaran..echchu vil muridoḍe surigge ..lchi palaran eṛidu sagam êridan avage elpatta-nâlbaru koldadu ay-golaṁ kalaniyum ay-golaṁ palu idan alivo pañcha-mahâ-pâtakan akkuṁ šrî-Ânandûra Mûdachchâri mâḍidan

33

At Hittalahalli, on a stone in Marayya's field.

svasti šrî Kandamma-bhaṭṭar Âneûr-âḷe Âneûr-aḷivinol mandeyan page.... tammutt-irbbarum egidu sattâr

35

On the back of the same stone.

svasti šrî vijayâbhyndaya-Šâlivâhana-šaka-varushaṅgaļu 1470 Kîlaka-saṁ-vatsarada Šrâvaṇa-šu 14 Â šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratîpa šrî-vîra-Sadâšiva-mahârâyaru pṛithvî-râjyaṁ geyiütt-iralû Aļiya-Liṅga-rājaya-Nâyakarige Ketsalûra..... Hittilahaļiyanu..... du Mâchapa-gavu-dana kumâra Maleyapa-gavu-da gonda-sammandha koṭṭa nettaru-goḍigê-hola kha 1¼ hadineṇṭu...honnu....hârada šâsana (usual fioal phrases)

36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôla-maṇḍalattu Kaiyvâra-nâṭṭu šrî-vîra-Vallâla-Poyšala-k.... mâṇikka-Brahmâdirâyar tiruv-irâjyam-paṇṇiy-arula Paridâvi-šammarsa-rattu Ânaiyûril Maṇiyâṇḍân âna Vainârvaṇa-chcheṭṭi mêl Amaraiyanukkâga Uttama-Šôla-kKaigarum Šaṇṇai-nâḍ-âlvan Kûttarum eḍuttu vandu porukaḍattu Brahmâdirâyar palaiyân Šânayan Vainârvaṇi-chcheṭṭittiyâlai Kaliyašinaivan tamaiyan Vainârvaṇa-chcheṭṭi-munbêy-eydi paṭṭân ivinukku nettal-paṭṭu mu-kkaṇḍaga-kalani šandirâditta-varai šelvad-âga ittaiy-alichchân Geṅgai-kkaraiyil kurâ-pašuvai konçân Brammôttiya pôvân Šânayanukku kalnâḍu šeyvittân tambi Kaliyašinaivan kalani iruvaçkum podu

37

At the same village on a stone in Nanjayya's field.

Sâdhâraṇa-samvatsarada Âshâḍha-ba 30 šrîmat-mahâ-maṇḍalêšvara Kaibârada šrî-Râja-Dêva-mahâ-arasugaļu Tingaṇî-Chavuḍeya-gavuḍage koṭṭa kereya koḍage-mânyada hola ba . . . koḷaga (usual final phrases)

39

At Settihalli (same hobli), on a virakal in Patêl Gulê-Gauda's field, svasti šrî Mayinda..mmarâsi-Râ.. prituvî-râjyam geye Vinumangalada Emma togu koleva told atti kadeyam palaran ânt iridu sattu saggayadar

At Vankamaradahalli (same hobli), on a stone in Chikkiranna's field.

Sivaraja-vodeyarige Sarvadhari-samvatsarada Chayitra-šudda 15 lu šrîmatu

Mummadi-....Nayakara maga Timma-Raya......Vodeya Rama-Gavuda.....(usual final phrases)

41

At Vârahusênahalli (same hobli), on a stone in Nañjuṇḍayya's field. šrîmatu Maddi-Nâyakana komâra Nallapa-Nâyakana nettara-koḍagi

42

At Namanahalli (same hobli), on a stone in Ânjanêya's inâmati field. šrîmatu Ânanda-samvatsarada Šrâvaṇa-šudha-pa-Bu 9 yalu Šivanê-Gauḍaiyanavara Appayanige koṭa ...koḍagi-mânya (usual final phrases)

43

At Taladummanahalli (same hobli), on a stone in Venkôba-Râv's inâm field. Sobhânu-samcharadallu Sîtayakôţê Râmaṇṇage koṭṭa gauḍa-mânya.

44

At the same village, on a stone below the huvvarasi tree. Šõbhakritu-samvatsarada Chayitra-ba 30 Su.... Yimmadi-Šivâya-Gaudaru Taledûganahalliya Chokkaya-Gavudana maga Baireyage kotta nettara-godagi-mânya hola kha ½ hattu-kolaga yî-holavanu nimma putra-pautra-pâramparyavâgi anubhavisuvadu

47

48

At Hujagûr (same hobli), on the base of the garuḍa-kamba.
...neya samvatsarada..... Husagûrali Hadilôjana maga Bûmôja nilisida kamba mâḍidaya

At the same village, on a stone in the šanabhôga's field.

Κvara-sam- | Kârtika-ba 12 llu ma | râ | Šrîmantaravaru Dêšakulakaraņi Šâmaņņa koṭṭa mânya Husugûra bhûmiyalu hola 44 anubavisikoṇḍu sukhadallu iruvadu yandu koṭṭuyidhêve yidakke yâru tapi (stops here)

51

At Malûru (same hobli), on a stone in Venkataramana's field.

šrîmatê Râmânujâya namalı | šubham astu | svasti jayâbhyudaya-Šâlivâhana-šakha-varshambulu ? 1507 aguneți Pârthiva-samvatsara-Dhanu-sankrânti-puṇya-kâlamandu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Šrî-Raṅga-Râya-ayyavâru pṛithivî-sâmråjyam seyuchuṇḍangânu Sugaṭuri Tammappa-Gauni-ayyavâru dharma-râjyam seyuchuṇḍagânu Maļūri Šîte-Gauḍu Hanumanta-râyaniki chênu puṭeḍu maḍi puṭeḍunu Hanumanta-râyanikiga vêsina dharmma-šâsanam (usual final phrases and verse)

52

At the same village, on a stone in Angarada Chinnappa's field.

šrîmatê Râmânujâya namah šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana šaka-varshambulu 1464 agu naduva Šubhakritu-samvatsara-Pushya-bahula-êkâdašilu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Venkaṭa-pati-Râya-mahârâya prithivî-râjyam seyuchuṇḍagânu Suguṭûra Timmapa-Gauni...komâraḍu Yimmaḍi-Sanna-Gauni.... Chaṇḍam-Gau.. Maḷḷūra dêšâniku Paraṇḍa Bîri-Gauda......

53

At the same village, on a stone near the village gate.

šubham astu šrî-Gôpâla [

Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah |

Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyam dadhau II

svasti šrî vijayâbhyudaya-Šàlivâhana-šakha-varushangalu 1619 nê varushakke saluva Yîšvara-nâma-samvatsarada Mâga-šu 15 Sthiravâra mahâ-parva-kâladalu šrî-Madana-Gôpâla-svâmi-dêva-šrî-pâda-padmangalige nimma mukhyadâsarâda chaturttha-gôtrada šrîman-mahâ-Âvati-nâḍa prabhugalâda Mudu-Bayira-Gauḍara pautrarâda Yimmaḍi-Soṇa-Bayira-Gauḍara dharma-patni Sampammana putrarâda Gôpâla-Gauḍaravaru šrî-Gôpâla-svâmige paḍitara-dîpâ-râdhanege nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-sakala-viniyôgakû ... mahâjanaru Dêvaṇâpurada-râjyada Voḍigênahaḷḷî-hôbaḷige saluva Maḍlūru-Mêlūru ubhaya-grâma 2 nu ...

At Mêlûr (same hobli), on a stone near the village gate. šubham astu šrî-Gôpâla 1

Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |

vara matakke dûrastharu

sida dharma-šâsanam

Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyani dadhau ||
svasti šrîvijayâbhyudaya-Sâlivâhana-šaka-varushangalu 1619 nê varushake
saluva Yîšvara-nâma-samvatsarada Mâga-šu 15 Sthiravâra-mahâ-parvakâladalu šrî-Madana-Gôpâla-svâmi-paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-viniyôga...... sabitavâgi koṭṭadu Dêvaṇâpurada-râjya Vaḍigêhaḷḷî-hôbaḷige saluva Mêlûru Maḍlûru ubhaya-grâma2 pâlaki-chatra-châmara-dîvaṭigeyavarige ..rahaḷḷi-sahitavâda kshêtrasvâstiyu sakala-vinayangaḷaŭ svâmi-sêve mâḍabêku yendu idake tapidare
badalu hâkabêku Brâhmaṇa-Kshatriya-Vaišya-Šûdraru yâru tappidarû avara-

dêva-dravyam guru-dravyam vipra-dravyam tathaiva cha papêkshya narakam yânti bhakshaṇam cha kula-kshayam paksarâda chaturtha-gôtrada šrîman-mahâ-Âvati-nâḍa prabhugalada Yimmaḍi-Bayira-Gauḍara pautrarâda Yimmaḍi-Soṇa-Byira-Gauḍara putrarâda Gôpâla-Gauḍaru samarpi-

57

At the same place.

Corresponds with No. 56 above, adding a few more villages.

58

At Mallišețțipura (same hobli), on a virakal în the grove east of the village. svasti šrî Pusugûr-mMaramânâta...-mudada ..Viyaṇṇa turugaļoļ turuvânn ikkisi kâdi svarggam âļdani

59

At the same place, on a second virakal.

svasti šrî Nolamba arasugeyyuvandu Brahmašiva-baṭararu Pusugûra âļe Sâyilara Kôjayya Kolarara aliya Sirimêre turuvânn ikkisi kâdi satta

64

At Bellotti (same hobli), on a stone in front of the village-châvadi. šrî-Gaṇâdhipatayê namalı i šubham astu svasti šrî vijayâbhyudaya.....rangalu 1468 neya Parâbhava-samvatsara-Vayišâkha-šu 15 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa srî-vîra-Sadâšiva-Râya-mahârâya prithivî-râjyam geyuttam ire (rest illegible)

At Gudihalli (same hobli), at the south-east corner of the Somêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal puṇara urimaiyir-chinta maṇi-muḍi-šûḍi Mînavar kulaitara Villavar nilai-keḍa Vikkalan Šiṅgaṇan mêl-kaḍal-pâ..tikk-anaittu tan šakkara-naḍāttiya vijaiyabhishêkam-paṇṇi vîra-šiṅgâšanattu Puna-mulud-uḍaiyâlôḍu vîrrirunt-arulina Kôv-Irâjakêšari-panmar âua uḍaiyâr šrî-Kulôttuṅga-Šôla-Dêvarkku yâṇḍu 11 âvadu Nigarili-Šôla-maṇḍalattu Kalavâra-nâṭṭu Arpalam Šaṅgai-yanum Bašavaiyanum Arpalam Tigûrpâla Kâmaṇanukku ai-maṇṇ-iraiyum pûmiyum nîr-vârttu tarma-kkâṇiy-âga kuḍutôm Pâlan Mâchchan Nâganârena... nâ Râjamâṇikka-vêlân Tâlivâšai arai-kûrai koḷlum iḍattil paṭṭân ivan magan Irugan..râjamâṇikka-vêlân ševitta kal talai....maikku Mâchchann-âna Vîra-šeṭṭiyar magan Vetta-gâmuṇḍan magan Iruganu-âna Arpalam-uḍaiyân magan Muḍikoṇa..m Râjamâṇikka-vêḷlânum Pâlanum Kêmuttar magan Šilanum Râjarâja-vêlân ševitta kal

67

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti šrî Kali-yuga-samvatsaram 4447 kku šellâninga Šakâbdam 1268 âna Vyaya-va., Aipaši., 15 ndi apara-pakshattu Traiyôdašiyum Velli-kkilamaiyum Attamum perra nâl Šengaiyil Irâjêntra-Šôla-Tekkîšvaram-ndaiya-nâyanâr pûjaikkum tiruppadimârrukkum Kadali-dêvar kaiyyil dârâ-pûrvam âga kalluvetti-kkuduttapadi i-nnâttu Ânûrk-adaittadu svasti šrî Ambadakki-nâttu nâttavar Pâppi-šîyar Šotti-šîyar Kannuva-šîyar Mâchchi-dêvar Kêtti-šîyar Malaiyanan Šânândai...mi-šîyan ullitta nâttavarum svasti šrîmanu-mâ-šâmantâdipati Manjaya-nayakkar kumarar Ankaya-nayakkarum i-nnattu Anurnkkadaitta nañjai puñjai nâg-pâl-ellaiyum sarvamâniyam âgavum tagiy-igai tattârppāttam Ašuvam avalambalam uļ-mārāttu-ppura-mārāttu tappu-ttagudi nîr nên eppêrppattaduyum utpada kallil vetti-kkuduttôm ippadikku nâţţ-oppam Šettišvara-dêvar nâttu-kaṇakku Nîlappan eluttu ippadikku nâyakkar...am šrî-Allâlanâdar Ânaiyappan Âdimûlam eluttu ippadikku ivai Allai-šîyar Mâdava-battar Šâmi-nâyakkar maga Kilavan Ulagu-tola-ningar Tirunângilavan Tiruvêngadam-udaiyân eluttu i-dharmmattukku iyâvan oruvan ilanganam šonnavargal Gangai-kkaraivil kurâl-pašuvai-kkongân

On a stone set up to the east of the same temple.

(Grantha and Tamil characters.)

svasti šrî Šingayanum avan magan Vašavayanum avan magan Pâ
iva
palattilumttilum nilangi ivarkuna-
nadeparigâmuṇḍar
dayar Mahadêvallai nagâmuṇḍa

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters.)

70

71

At Chikka-Dasenahalli (same hobli), on a stone lying to the north.

(Grantha and Tamil characters.)

svasti šrî Kali-yuga-varusham 4447 idunuļ nîngiya Šakâbdam 1268 âna Vyaya-varušam Tai-mâšam 23 tiyadi pûrva-pakshattu Chatntthiyum Brahaspati-vâramum pegra nâ Ambaḍakki-nâṭṭu nâṭṭavar Pâppi...r Mâchchi-dêvar Kêtti-šî...nnuva-šîyâr uḷḷiṭṭa nâ...m svasti šrîmanu-mâ-šâma.....Mañjaya-nâyakkar kumârar Aṅkaya-nâyakkarum i-nuâṭṭil Dâšaiyanpaḷḷiyai Vayiri-šîyar magan Kêtti-šîyarukku kuḍaṅgaiy-âga ivv-ûrukk-aḍaitta munb-uḷḷa dâna-mâniya-nîkki allâda nilam nañjai puñjai nâṛ-pâl-ellaiyu sarvamâniyam-âga-kkuḍaṅgaiy-âga-kkallu-veṭṭi nâṭṭi-kkuḍuttôm ippaḍikku nâṭṭ-oppam Šeṭṭîšvara-dêvar ippakku nâyakkar oppam šrî-Allâḷanâta ippaḍikku Âueyappan Âdimûlam eḷuttu nâṭṭu-kkaṇakkan Nîlappan eḷuttu

72

At Ganjigunțe (Ganjigunțe hobli),

on a stone built into the roof of the verandah of the Chandramauļišvara temple. šriyam vitanvatām nityam Šambhôh pādābja-rēņavah pankurārpaņa-bîjām višva-srishţau bhavanti yê p

svasti Šrînâtha-nâbbî-kamalaja-bhavanasyâyur-arddê parê'sminn âdau Vârâha-kalpê parinama.. Manôr antarê saptamasya 1 ashtavimše yugesmin Kamalaja-kalite punya-panchanga-lagne karmêdam kurvatâm nô vidadhatu satatam mangalam Bhâskarâdyâh I bâna-gô-rasa-šîtâmšu-Šakê Vijaya-vatsarê 1 Kârttikê dhavalê pakshê dašamyâm Induvâsarê I Šatatârâkhya-nakshatrê Kîţa-lagnê šubha-pradê 1 vriddhi-yôgê garâbhikhyê karanê šubha-kâranê êvam sad-guna-sampannê muhûrtê sukha-dâyakê 1 švalâyana-sûtrasya Bhâradvâjasya gôtrinah # nirnîta-nigamârthasya nikhilâgama-vêdinah [purôhitasya paurâṇa-Gañjaguṇṭa-nivâsinaḥ 🏾 Krishna-vidvat-kêsarinê naptârah tripta-samvidah # pautrâs Subbâkhya-sankhyâyad-agranî-Brahma-vêdinah # šrîmad-Vênkatakrishnâkhya-šâstrinas tu mahâtmanah | dharma-patnî châru-šîlâ pati-bhakti-parâyanâ Akkâmbêti samâkhyâtâ yathâ Lakshmîr Muradvishah 1 tasyâ garbha-sudhâ-sindhu-šukti-muktâ ivâbabhuh || chatvâras satya-dharmajñah nitya-yajña-parâyanâh 1 Subbarâya-budhah pûrvam pašchâd Vênkaţa-panditah II Nârâyana-manîshî syâd anujanmâ tatah param 1 têshâm pâda-sarôjâta-Šivâ-bhakti-parâyanalı || Ambâyâš charanâmbhôja-bambharâyita-mânasah 1 gambhîra-vâchâ-sauirambha-sambhavad-rasa-gumbhanah || su-dharala-sudha-syandi-kavitvaika-dhurandharah 1 guru-daivata-viprânghri-bhajanânanda-kandalah 🏾 šrî-Râmakrishna-šâstrîti vikhyâtô vimalâšayah | têna šrî-Chandramaulîša-dêvatâ (side of the stone) sthâna-mantapam # bhôga-môkshârtha-sârtha..kritam â-chandra-târakam | tatra Durgâ-Gaṇâdhyaksha-Chandikêšvara-Bhairavâh Vîrabhadra-mahôkshâbhyâm sangataš Chandrašêkharah 1 pratishthitah prakâman syâd Râmachandra-manîshinâ yê santah Chandramaulir vidadhatu nitarâm sâdhu-chârân..... têshâm vamšâbhi-vriddhir niravadhika-sukham mandirê šrîs sthirâ syât | antê Šambhôh padâbjê nivasatir anišam sambhavêd êva satyam vêdâh svasthâ yadi syuš šaši-divasakarau satyasandhau bhavêtâm 🛭

Râmakrishna-šûstri Ârukatimbina Chandramaulîšvara-dêvasthânakke šubham astu

At Nandanahosahalli (same hobli), on a stone built into the roof of garbaha-gudi of the Višvêšvara temple.

75

At Kundalagurike (Gañjikuṇṭe hobli), on a rock west of the village. šrî-Gaṇâdhipatayê namaḥ Raŭdri-saṁvatsarada Chayitra-šuda 11û śrîmatu Kundalagurige-pratinâmavâda Râmasamudrav emba sarvamânyada agrahârada ašêsha-vidvan-mahâjanaṅgaļu Bagturahaḷḷi Tamma-gauḍarige koṭa koḍige-hola kha 1-6.gadde Hiriyakereya keļage kha 1 gadde yî-hola-gadde nimma putra-pautra-pâramparyamâgi â-chandrârka-stâyi....šâšvata-sukhadalu anu-bhavisuvudu endu koṭṭa šâsana yidakke Virûpâksha-liṅga sâkshi

76

On a second rock at the same place.

79

At the same village, on a rock behind the Basava temple.

Chitrabhânu-samvatsarada Pušya-ba 3 lu šrîman-mahârâjâdhirâja râja-para-mêšvara Krishņa-Dêva-Râya-mahârâyara nirûpavidida Krishņama-Nâyakaravaru hâkista dharma-šâsana Nallûra-nâdige saluva Maļalûra-sthaļada Kundalaguri-keya grâmagaļige âr-obbaru maduveya mâdidaru sunkav illa endu nâda gavuņdapagaļa mundiṭṭu hâkista dharma-šâsana (usual imprecatory phrases)

.

80

At the same village, on a tomb-stone in the grove of the thorny plant. (West face) šrî-Prabhava-samvatsarada Jyêshṭa-šu 15 Sômavâradalu Kirijîyyana maga Heyaṇana samâdhi (south face) Hiriyaṇana maga Ma... ramyappana samâdhiya kelasavanu Divâṇḍ.. maga Jîyôjanu mâḍida kelasakke maṅgaḷa mahâ

82

At Chilakalanêrpu (Chilakalanêrpu hobli), on a vîrakal near Errakunțe în Kambam dinne.

(Grantha and Tamil characters.)

svasti šrî tiru-kkaļa nirppa cruma..na pudava....meṭṭi Kannara-šeṭṭi magan Mārama-šeṭṭi Mārama-šeṭṭi magan Jāgi-šeṭṭi Jāgi-šeṭṭi magan Šôḷa-šeṭṭi Šôḷa-šeṭṭi magan Kêtta-šeṭṭi Kêtta-šeṭṭi magan Pālaiyan âna Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan makkaḷ Šâmuṇḍaiyanuṅ-Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍanum Kêttayan âna Kulôttuṅga-Šôḷa-kkâmuṇḍanum eṅgaḷ tambi Vîmaiya-gâmuṇḍan vêṭṭai-pôy panri-kutti idanâl êr-uṇḍu paṭṭamaiyil eṅgaḷ tamappanâr eḍuppitta Gaṅgaigoṇḍa-Šôḷa-îšvaram-uḍaiya Mādēvar kôyil tuvârakku purambê nâṭṭinôm i-ppaṇi-šeyda Ochchikoṇḍân Kâvaiyâšârikku nîrvârttu Tîrttakiṇiyil kuḍaṅgaiy-âga nûru kuḷi kuḍuttôm Šâmuṇḍaiyan âna Gaṅgaigoṇḍa - Šôḷa - gâmuṇḍanena nam-pinnu vayam uḷaḷavum niruttinan nang-âga svasti šrî

83

At the same place.

(Grantha and Tamil characters.)

viļanga Jaya-mādu viMalar-magaļ puņara uri mudi-šūdi
Mînavarr kulaitara ênai-mantara tikk-anaittu tavijaiya-
apishêkam pangâsanattu Avani-muludum vîrr-irund-aruliya Kô
nmar âna šakkiravartti šrî-KuŠôḷa-Dêvarkku yâṇḍu mu
dâvadu Iraṭṭapâḍi komaṇḍalattu Mêlai-Mârâyayyakugai-nâṭṭu
tiru-kKaṅgamaiyan pašuvan meṭṭi sikkâran taṇḍukaṇl
amaichchinḍan Gaṅnḍa-Šôla-îšvaram uḍaiya-dêvar kôyil mun maṇḍapat
terku ir talai-maṇḍapam Kêttiyan Pâlaiyan âna Gaṅgaigoṇḍa-Šôḷa-gâmuṇḍan
makkal Šâmuṇḍaiyan âna Gaṅgaigoṇḍa-Šôla-kkâmuṇḍanum Kètiyan âna
Kulôttuṅga-Šôḷa-gâmuṇḍanum eṅgal makkal Periya-Pâlaiyanum Širiya-Pâlai-
yanum Gangaigonda-Šôla-îšvaram-udaiya Mâdêvarkku dêvarkku dêvadânam
âga tiru-nandâviļakkukku šekk-ongum tiruvamirdukku šrî-kôyil kiļakkil êgi
ongum êri-kîl nañjai puñjaiykku mêl-pâgkellai šrî-kôyilukku-kkilakkum

At Burudagunte (same hobli), on a stone in the Madigas' field.

šubham astu šrî-Gaṇâdhipatayê namah Manmata-samvatsaram Vayisâka-šu Hu šrîman-mahâ-maṇḍalêšvara Peda-Tirumala-Dêva-mahârâjala kâryakartalayina Bukarapayyavâri Aṇṇayam samukha dêviya (rest illegible)

86

At the same village, on a stone at the entrance of the Ânjanêya temple at the fort gate.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1529 agunêți Plavanga-samvatsara-Chaitra-ba ..lu šrîmatu Buruḍakuṇṭalôni kôṭa-vâkila mundara Hanumanta-râyaki dîpârâdhana (rest illegible)

88

At the same village, on a stone to the right of the Râmêšvara temple.

namas tunga-etc. ||

91

At Nandanavana (same hobli), on the basement of the Chennikêšvara temple.

(Grantba and Tamil characters.)

svasti šrî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malarmagal puṇara urimaiyir-chiranta ma-muḍi-šūḍi Mînavar nilai-keḍa Villavar kulaitara ênai-mannavar iriyal-urr-ulitara-ttikk-anaittun-tan šakkara-naḍâtti vijaiyabhishêkam-paṇṇi vîra-simhâsanattu Avani[-mu]lud-uḍaiyâlôḍum vîrr-irund-aruliya Kô-Râjakêšari-varmar âna chakravattigal šrî-Kulôttumga-Chôla-Dêvarku yâṇḍu muppattu-mûnrâvadu Iraṭṭapâḍi-koṇḍa Šôla-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyakkurai-nâṭṭu Vêma..ngal âna Râjêndra-Šôla-ppêṭṭaiyil Iraḍumârâya..rukkun-tiru-mêr-kôyil âga Jayaṅgoṇḍa-Šôla-maṇḍalattu Ûrru-kkâṭṭu-kkoṭṭattu Velimânallûr-nâṭṭn Peruvañjiyûr-chchavukkam Vîrakkilân Kamban Tiri-chChirrambalam-uḍaiyan âna Vayirâgarâjan eluntaruluvitta šrî-Kulôttuṅga-Šôla-nânâdêši-ttiru-Viṇṇagar-âlvân kôyilum maḍaivilâgamuñ-jūluta šâlaigalum uṭpaḍa ivv-ûrir-cheṭṭi Iraiyaḍan-duṭṭar-gaṇḍan âna Vîrarājêndra-maṇḍalâditta-šettikku vilai-kuduttu mêrpaḍiyâr iraiy-ilichehi-kkoṇḍa nilattu-

kku....ndappadi kîl-pâl-ellai-kkîlai-kkôpura-vâšal âšarudiy-âgavum ten-pâlellai terkir tiru-madilukku-tterku irubadin-sân-kôlâl irubadin-kôl-nîlamum mêr-pâl-ellai mêlai-tiru-madilukku mêrku-ppadinain-gôl-nîlamum vada-pâl-ellai vadakku-ttiru-madilukku vadakku ain-gôl-nîlamum i-nnâr-pâl-ellaikkum utpatţa nilam ittanaiyum Kamban Tiri-chChirrambalam-udaiyan ana Vayiragarajar pakkal emmil išaintu ponn-ara-kkondu vilaiy-ara virru i-nnilam ivarkku iraiyilichchi-kkuduttên Iraiyadan-duttar-gandan âna Vîrarâjêndra-mandalâdittašettiyena.varkku virru-kkudutta nilattil irukkum tiruvaradanai-pannun-Gura vašari-tTiruvarangamanananaiyum ivan vamšattaranyum pala-padi-nimantakkâraraiyum dêvar-adiyâraiyum para-dêšigalây-irukkum Brâhmanaraiyum midårarålåiyum marrum eppêrppattåraiyum kollåden-ågavum e-chchôrrupadi kottanamum naliya-pperâdên-âgavum nânum en varkattârum ippadi šeluttuvôn-Tiruv-ânai Avani-mulud-udaiyâr-ânai...i-ttanmam ippadiyalladu marr-êdênum adarku šeyya ninaippôm âgir-Kangaiy-idai-kKumariyidai na..vu-šeydar šeyda papamum vanam-adittu-kkodu-pôm Vedar šeyda papamum anubavippôm marrum i-kkôyil nokka-chcheydâr-cheyda dhanmangalukku virôdham-pannuvâr mur-chollappatta pâpam anubavippâr ivv-ûrir-Kadakkattu Malla-šețți-kuțțaiyum idi.....dukku ellai âvadu vadakku âru âšarudiy-âgavum mêl-pâl-ellai Šâmuņ.....kollaiyâgavum kîl-pâl-ellai peru-valiyâšarudiy-âgavum naduv-utpatta nilamun-tiru-nandavanmum

92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters.)

At Vangimallu (same hobli), on a stone in the bed of Horakunte to the south.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḷa-maṇḍalattu Mêl-Mârâyapâḍi Dêvâṇḍi râjyam-âḷuṅ-gâlattu Turaiyaraišan Tâḷivaṅgimaḍu-kutta âr-aḷivil paṭṭâr Šunaiya-kônar magan Vayira-kkônar . . ndamaiyin Šôḷa-kônar magan Kašava-kkônar . . ûr aḷiyâmâṇ-kâttu paṭṭâr ivaṇku . . ppêr vâṇiyar Kâṇamânedi-maṅgalam Vayira-kkônar magan Kašavaṇḍân šeyarvittân

94

At Sâdali (Sâdali hobli), on copper plates in possession of Ghadiyâra Venkannâchâr.
(Nagarî characters.)

šrî-Gaṇâdhipatayê namaḥ | šrî-Sarasvatyai namaḥ | šrî-Râmachandrâya namaḥ | a-vighnam astu |

namas tunga-etc. | êtad râjâdhirâjasya trâtur ambhôdhi-mêkhalâm 1 saigrâmê Târakârâtêr Dêva-Râjasya šâsanani || avyât tvâm ânanê hastî drishtyâ yasya dayâ-duhâ | nadîmâtrikatâm yânti narânâm kârya-bhûmayah (kalyânâni karê karôtu vasudhâm vârâkarâd uddharan damshtra-kanti-tatir yatô diši-diši vyatanvatî chandrikam (višva-grâma-vidhâna-sâdara-dhiyâ krôdîkritê Vêdhasâ sûtê vyômani sûtra-pâta-sushumâm sô'yam Kiri-grâmanîh II asti chûdâ-maniš Šambhôr ambhôrâšês tanûbhavah 1 Mahêndra-nagarî-nârî-mângalya-sthâpanaushadham tatô Yadôr abhûd vamšô bhajan parvabhir nnnatim | yašô-dhauta-dišâm râja-ratnânâm yatra sambhavalı (tatrâbhûd Bukka-bhûpâlô Vritrâri-sama-vikramah 1 krîdâputrî-kritârâtih kîrti-vallî-mahîruhah || pâlayan yah prajâs sarvâh pakshapâta-parânmukhah t chakâra šithilôtkanthâm chakravartishu mêdinîm I agranîlı punya-šîlânâm âsîd asyâtmasambhavalı 1 hâra-gaura-yašaḥ-pûra-hârî Hariharêšvaraḥ # arthânubandhinî Tungabhadrâ yad-dâna-dhârayâ | parjanyôpajña-saubhâgyâh pratyâdišati nimnagâh h udvahan yô vasumatîm urô bhindan virôdhinah 1 âkrâman vikramênâšâ hanti Brahmâparâdhinah 🛭 kôdanda-sachivah kurvann urvîm uddhrita-kantakâm | prathâm apratimallasya prathayâmâsa yah Prithôh

vichchhinna-vêda-santâna-sandhânôdghôsha-janmanâ pratishthâm prâpitô yêna (II a) chaturbhiš charanair vrishah II bhadra yad-rajadhani mani-nivaha-maho-manjaribhir Vasantam kârâgârâri-šrainsan-mukha-pavana-taraigôshmabhih Grîshmam êti + kastûrî-kâlikâbhih jaladhara-suhridam kâlam nllâsi-padmam kântâ-vaktrêndu-kântyâ kalita-hima-bharam ghânasâraih parâgaih 🛭 asyâsîd âtmajaš šrîmân Dêva-Râja-narâdhipah (â Sêtôr â cha Kailâsât avyâhata-parâkramah II âkarnya yasya sannâham arâtînâm pradhâvatâm | âranyânâm cha satvânâm âvâsê'bhûd viparyayah || âjñâvajñâta-Sugrîvê yasmin râjyam prašâsati I bhaktani chôra-šrutih prâptâ bhâshâyâni dakshinâ-pathê jata nibadhnan chchhiraši vanê vâsam prarôchayan 1 bhaikshê parichayam kurvan viraktim vishayê dišan [valkalê vâsasî tanvann anâsthâm âvahams tanau 1 âchâryakam arâtînâm akarôd yasya vikramah # tasya Dêmâmbikâ-jânêh putrô Vijaya-bhûpatih | půrvéshâm punya-rášínám vipákasyéva vigrahah II yasya bâhau vasumatî rasanâyâm Sarasvatî | pratyakshê paramam jyôtih parôkshê para-yôshitah I ardhânga-Lakshmîr asyâsît sarvânga-šubha-lakshanâ 1 nâmnâ Nâraṇa-Dêvîti râmâ-nirmâṇa-mâtṛikâ 🏾 atha Vijaya-bhûmipâlâd alabhata sâ Dêva-Râya-naranâtham [tanayam vinaya-nidhânam vijayam nîtir iva vikramôllâsât || Karnața-rajya-lakshmî-kalyanôllasa-karanê yasmin | vasudhâ vâridhi-tanayair viraham vijahâti vitaranâchâryyaih || saptânâm šaila-mallânâm ashtânâm âdi-dantinâm | bhârô dharâ yasya bhujê kastûrî-makarâyatê 🏾 sâmmukhyam chira-samšêvâ svastîty uchchâranê šrntih 1 dêhîti daršana-vyâkhyâ yasya nisšîma-dâninah I mahârâjâdhirâjêšô râjanya-paramêšvarah 1 Dêva-Râya-mahârâyah para-râya-bhayankarah 🛚 adhiruhya bhadra(II b)pîthîm avanîm avinîta-mada-harô rakshan 1 adhivasati Vijayanagarîm adhivâsita-sapta-sâgarâm yašasâ II arthi-chintâmanis sô'yam âšritânanda-chandramâh | avyája-bandhur bhûtánâm apára-karuņâ-nidhih ||

atalı param purôhita-svâmyavatâm dhârâ-grihîtasya Brâhmanasya gôtra-sûtra-nâmâni cha likhyantê i svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-var-shambulu * 1254 agunêți Ângirasa-samvatsara-Vaišâkha-bahula 30 lû šrîmad-

^{*} So in the original.

râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-šrî-Dêva-Râya-mahârâyal-ayyavâru Vijayanagaramandu yêka-chchhatra-prithvî-sâmrâjyain chêyuchuṇḍa-gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyô mahadbhyaḥ vividhâbhidhâ...

kušalêbhya
h kulâchârê sûtrêbhyah shaţsu karmasu $\|$ adhyâtma-vidyâ-nish
țhêbhyah varênyêbhyô vipašchitâm $\|$

ataḥ Šrîvatsa-gôtram Âpastamba-sûtram Yajuš-šâkhâdhyâyilaina Chakravartti-bhaṭṭa-pautrulaina Šrîramga-bhaṭṭa-putrulaina Chokaṇa-bhaṭṭa-jôsyuluku Âtrêya-gôtram Âpastamba-sûtram Yajuš-šâkhânumatulaina Nalla-Timma-Râjugâri pautrulina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru šrî-Virû-pâksha-sannidhina sûryôparâga-puṇya-tithiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ-dharma-sâsana-kramam Sâdali-pîṭhikâyâm Mukkuṇḍa-vêṇṭhya-Buruḍakuṇṭa-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktam sîmâ-chatushkêṇa bhôgânâm ashṭakêpi cha | atraitê ashṭa-bhôgâ..nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-.... bhû-svâ..ya-svâmyêna Kâmârasamudra-grâmam Varasamudra-grâmam Lakasamudra-grâmam êvam grâma-trayam bhû...sâdhya-svâmyêna Κânyâdi-chaturdaša-sthala-grâma-purôhita-svâmyam agrahâra-kshêtrâṇâm svâmyêna cha (IIIa) chatvâri agrahârâṇâm trayastrimšat-purâṇâm purôhita-svâmyêna Chokkaṇa-bhaṭṭasya šrî-Virûpâksha-sânnidhyêna sûryôparâga-samayê sa-hira-nyôdaka-dâna-dhârâ-pûrvakam tâmra-datta-dîyamâna-grâmà likhyantê dêša-bhâshayâ | (usual final verses)

Šaurêr iva mahâ-Lakshmîḥ Šaṅkara-priya-Pàrvatî | purusha....anagha-pûrva-janma-tapaḥ-phalaṁ || vidyâ-nidhir višêsha-jñô vîrô Vijaya-bhûpatiḥ | dayâ-nidhir abhût tasya dêvî Nârâyaṇâmbikâ ||

vidyâ-nidhi-bhûmiyandu Râyalayyavâri-mundugâ yichchina tâmra-patrikâ (usual final verses) yî-Buruḍa-sthalântastha 14 sthalâlaku chuṭṭu-valaya-vivaram (hero follow details of boundaries of gift and usual final verse) mangala mahâ šrî šrî jayatu #

šrî-Virûpâksha (in Kannada characters

95

At the same village, on a rock in the nagarakallu-katte.

šrî svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1714 nê varushakke sallatakka Paridhâvi-nâma-samvatsarada Chaitra-šu 15 Sthiravâradallu šrîman-mahâ-Âvati-nâḍa prabhugaļâdanthâ Doḍḍa-Bairê-Gavuḍaravara pautrarâda Channaṇappayyanavara putrarâda Râmasvâmiyaru Vašishṭa-gôtrarâda Âpastamba-sûtrarâda Râmâ-šâstrigaļa pautrarâda Chenna-šâstrigaļa putrarâda Râmâ-šastrigaļige yî-puṇya-divasadallu šrî-Nandîšvara-svâmi-charaṇâravinda-gaļige prîtiyâgi Hari-Harâdigaļu sâkshiyâgi Sâdali-grâmada baļiya Nâgara-

kaṭṭe-hola solige 3 kke kha 3 saha sa-hiraṇyôdaka-dhâre yeradanthâ holagaddeyannu anubhavisi yiruvadu yendu barasi koṭṭa dâna-patrike dâna-mânya šrî-Nandîša

96

At the same village, on a stone in the Kôţê-gaddê-hola.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1468 ânați Parâbhava-samvatsarada Mâga..... 15 lu šrîman-mahârâjâdhirâja râjaparamêšvara šrî-vîra-pratâpa Sadâšiva (rest gone)

98

At Iragappanahalli (Sâdali hobli), on a stone near Basavanna's well.

(Nâgarî characters.)

šrîmân Muppa-mahîpatir guṇa-nidhiḥ šrî-Malla-bhûpâtmajaḥ pautras Sôma-narêšvarasya palita-šrî-Mâdhavasyâgrajaḥ | Râmâmbâ-tanayaḥ Sadêšvara-Šivâchâryas tadîyaḥ priyaḥ chakrê Šambhu-mahâbhishêka-vidhayê pûrṇâm imâm vâpikâm || šubham astu šrî šrî

99

At the same village, on a stone north of Basavanna's field.
(Nâgarî characters.)

šrîmân Muppa-mahîpatir guṇa-nidhiḥ šrî-Malla-bhûpâtmajaḥ
pautras Sôma-narêšvarasya palita-šrî-Mâdhavasyâgrajaḥ |
Râmâmbâ-tanayaḥ Sadêšvara-Šivâchâryas tadîya-priyaš
chakrê pâpa-layam Šivâlayam amum sârddham mahâ-Nandinâ ||
varshê Vikâriṇi cha Kârtika-mâsi kṛishṇê
pakshê Višâkha-tithi-samyuta-Saumyavârê |
tênaiva Muppa-narapâla-varêṇa samyak
šrî-Mallikârjuna-Šivasya kṛitâ pratishṭhâ ||
(usual final verse) šrîh šrîḥ

100

At Uppaguntahalli (Sådali hobli), on a rock north of the village.

šubham astu Vishu-samvatsara-Mâga-šu 13 lu šrî-Ganga-Râya-Dêva-mahârâyalayyavâru bommalâța - Paruvati - Purânam - Vîrapa - komârudu Krishnapaku Sâdali-chêtô Upakunțipale sarvamânyangâ maniñchina darma-šilâ-šâsanam Kaḍarañchanilô bomma......(left side) bommalâṭivâriki vikriñchina-vâḍu....

101

At Timmanâyakanahalli (Basettihalli hobli),

on a stone built into the roof of mukha-maṇṭapa of the Râmadêva temple. svasti šrî Mahârâjarâ nâḍa mêge Mayindanâ sama...valamnni eltare šrî-Ereyammara..râ mane-makkal Allaggiyarâ Paramêṇḍi Kaligge-pervvayila to..yeneṇḍade Vommâñchûrul niltu..ntaḍi eridu palaran kondu sa....Paramêṇḍiyam Sâdêvanum tammunt-irvvar..Paramêṇḍi Mâdêvam akkaman nirisi...dôlu-kallan

102

At Ânêmadagu (same hobli), on a stone in the north wall of the Κvara temple.

..svastî šrî Mahârâ....masta-talamu...magan...ndi...mañchûrul ni...
palaran kondu sa....mme-arasar da...ygula kalani ve....dâyani koţţodu

103

On a stone in the east wall of the same temple.
....tta..ndun egidu...ttire Mâñehû....kalani...mâpâtakan akku

104

At the same village, on the wall of the Channigêšvara temple. Šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varušambulu 1454 Nandana-samvachara-Jêshṭa-ba 7 Âdivâram-nâḍu Achuta-Râya-mahârâyalu pruthvî-sâmrâjyam yêluchuṇḍagânu vâri kinda Gumma-Nâyani-Chinamma-Nâyani-kumâra Nârašimha-Nâyani-Narasappa-Nâyanigâru Buruḍaguṇṭe-sîmalônu sâmrâjyam yêluchuṇḍagânu vâri kârya-kartulaiyanavâri baṇṭu Baṇḍi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri kinda Buruḍakuṇṭe-sîma-pârupatyam chêsi uṇḍi Ânemaḍugu aneṭi grâmâna tama sâmalu Nârasimha-Nâyani-Narasapa-Nâyanigâriki pu....gânu ravum pêṭi Chenna-Kêšavarâyani ântarâļikam .. šrî-maṇṭapa..m anêṭi silâ-maṇṭapâlu guḍlache Chenna-Kêšavarâyaniki samarpimstimi #

109

At the same place.

(Grantha and Tamil characters.)

......manâ-dêvar-purattukku.....Šomanâdan paṅgu 2 Lâkanâdan paṅgu 1 ...igan paṅgu 1...lagan paṅgu 2..nayan paṅgu 1 Vašavadêvan paṅgu 1 Vîra-

malaiyan pangu l Šômanâdau pangu l Kâļaiyan pangu l Attaigan pangu l Kuttaiyan pangu l Têvâran pangu l Pambaiyan pangu l Mâdaiyan pangu l Vîraiyan pangu l Vîrabattara-dêvar pangu l pûšâri Mallain pangu l.........

110

On the rock of the Ramalinga hill to the north-east of the same temple-

(Grantha and Tamil characters.)

svasti šrī Tiruvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mêl-ânâr maruva Kaliy-âyira-nâļ-koṇḍ-âraimbatt-âṇḍin mêl êlubatt-ôr-âṇḍu šenra Bhagudânya-varusham nâyanâr Irâmîšvaram-uḍaiya-nâyauâr šî-pâdattaiy-êtti.... šindai tapôdanar tân vaṇaṅgun-doṇḍu-tolir-Kûttâḍun-dêvan vaṇḍalirâl vâsaṅ .r nîrâl malarinâl mandirattâl pûšanai-šeydu puram-alit.. ton-neriyum valaṅgâ-moliyum viri-tirai-vêlai-ttalaṅ...valun-danadêy-âga têša nigala ai.....talaivan Braḥma-Kshatriya-Gaṅga-pperumâļ-dêvar magan Mâman-aṅkakâra-tTuṭṭarâditta I...ja-Nârâyaṇa-Brahmâdirâjan Kariya-Gôpâlan gaṇḍa-ppaṇḍâra-karâyan .. llakaṇḍa Kûttâḍun-dêvanena Irâmīšvara-Šiva-purattuk....tta nanšey punšey nâr-pâl-elaiyum Šiva-puram âga viṭṭên idu rrinâr Geṅgai-karaiyir-kurâl-pašuvai-kkonrâr pukka narakam-pugakaḍavar

111

On the same hill, on a stone lying by the side of the outer prâkâra of the temple.

(Grantha and Tamil characters.)

.....yum nâmam vilangâ-moliyum viri-tirai. vêlai-ttalan-gâvalun-danadêy - âga - chchilangâlakâra. ...gi šindai - šed-uyar Gânga - kkumârali maṇḍala ...dêva bhuja Vîra-Nârâyaṇan Toy nâṭṭu-maṇḍalikar šak vatti Vîra - Râgava - dêvanena Ko nšey punšey nâṛ-pâl - elaiyum tiruv - Irâmîšaram - uḍaiya - nârukku šandirâdita - varaiyil viṭṭên (y)i-ttanma-mâṛṛinavan Gengai-karaiyil kurâṛ-pašuvai konţân pâvattê pugakkaḍavan

112

At the same village, on a stone south of the Râmêšvara temple-

svasti šrî jayâbhyudaya-Šaka-varushangalu 1300 Kâlayukti-samvatsarada Šrâvaņa-ba 12 Šu šriman-mahâ-maṇḍalêšvara mūgu-râyara gaṇḍa šrî-vîra-Bukkaṇṇa-Voḍeyara kumâra Hariyappa-Voḍeyaru pruthuvî-râjyavan âluva-kâladalli Khatikâga-Râyara gaṇḍa Nâraṇṇa-Voḍeyara kumâra Dêpaṇṇa-Voḍeyaru prithuvî-râjyavan âluttalu Sâdaliya-nâḍa Râmêšvarada-grāmadalu yikki-

sida santhe (back) svasti samasta-bhuvana-jana-nija-nâ[ma-]mâlikâ-prasasti-sahita-vâda Sâdaliya-nâḍa gaŭḍu Kanna-Gauḍa Râmêšvarada Râyappan-oḷagâda samasta-gauḍugaḷu Sereya ayvaru-seṭṭigaḷu miṇḍaguḍḍa â-Baivi-Seṭṭi-voḷagâda Sâlumûleya samasta-halarugaḷu baisaṇige yikki mâḍidanthâ santheya ho-kantha bhaṇḍakki varusha-pariyantara sarbbamânya alindam mêle yattuvanthâ âyagaḷu Sâdaliya mariyâdeyalu râjâya 1 nâthâya 1 ayvaru-seṭṭiru-âya 1 miṇḍaguḍḍarige 1 yî-âyagaḷanam yetti Dêpaṇṇa-Voḍeyaru â-chandrârka-kâla-stâyiyâgi sukhadim bâḷvaru šrî šrî

113

At Yalagalahalli (same hobli), on a stone in Krishna-Reddi's field.

Sarvadhari-samvachara-Chaitra-sudha....lu | šrîmatu Nagi-nayadu Malla-pagaru yinka sarava-pašulaku Vîrayaku kalachi-manyani yî-manyaku tapina..

(imprecatory phrases)vani sommu....vani bidaku......

CHIK-BALLAPUR TALUQ

1

At Chik-Ballapur (kasaba hobli), on the north-east basement of the wall of the Chitravati well.

adô Baṇḍe Bañchâļapa kallina mâļige kaṭṭisidu...Chikaṇṇage anêkavâgi yinâmu-gaļu koṭu santôsha-mâḍidaru avaru avara makaļu ayišvaryavantarâgi yiruvadu

2

On a rock to the west of the same.

Mañchenabalê Dêvângada Dodda-Mudanna kallina bâvi kaṭṭisidu.....Chik-kannage bahalavâgi uḍagare mâḍi santôsha-mâḍidaru avara avara makkalu ashṭaišvaryar âgi taṇṇagey iruvadu

3

On a stone on the bund of Gôpâlakrishnanakere (same hobli).

svasti Šaka-varsha eṇṭunûra eppatta..nê Pramādi....yarasara rājyanam doreyelu.... Âladâvuna heṇḍati Âļvabbe kaṭṭisida kereyan ...sida arasina koḍandeyu kerege salvu âr âḍdoḍa.... (usual final phrases)

4

At Manchanabale (same hobli), on a stone to the east of the third gate of the village.

...mâda..janê.yani karam Gôpa-kulôdbha...

	â-chandra-târakam dhârâ-pûrvakam
	yôpi râjyê cha Guti-râjyê cha višrutê (
	râjyê[] Kanda-nâdâkhyê Ghantikôta-sthalê'pi cha
	Siddâvaţâkhyayâ Siddhâpura-sîma višrutê
	Chintêsaryâkhya-râjyasya Nâgamangala-sîmakam
	Muļavâyâ(khya)-mahâ-râjyê Jayadurgi-mahat
	vivâha-samayê nijê
	vadhû-vara-janaiḥ sarvairkam
	â-chandra-târam dhârâ-pûrvakam
Nand	linâyanikôṭaku
Nâya	dunu Râyasarvamânyamchina dharma-šâsana
	. risa-dêva-mahârâya-bhûmipasya šâsanâ

At Sabbênahalli (same hobli), on a stone near the âle-mane.

šrį-Gapadhipatayė namah mahadėvi satyadėvi durodya..-madarņa-mantra anadya-mantra dėva-dėvi om namo mado nivipa parupi korisida jonima..... mada mantraja vadanaga mantro bayisike kolasike gudikoga parapparemadiya yantradinda mantra edagahiragacha saguņa-vaga-dėvi dė harihahava kapuṭa rivakachakaṭuve âkašava kaṭuve munnūru-dėvakeļa kaṭu nava koṭi-sidara kaṭṭuve baha rakshisiya kaṭuve Garuḍa-gandarvar kaṭuve kanne-dėva Kinnara-Kimpurushara kaṭu om namo Mahankaliyara kaṭuve Bayiruvana kaṭu Durgiya kaṭuve paṭadarasiya kaṭu om namo bhagavatė om namaš Šivâya

8

At the same village, on a stone in the Mallikârjjuna Chikkavîraṇṇa's field. svasti šrî Šaka-varsha? 1235 neya Pramâ..sainvatsarada Pushya-šu 10 Guru-vâradandu šrîmatu pratâpa-chakravartti šrî-Hoyisaṇa-bhuja-baļa šrî-vîra-Ballâļa-Dêvara.... (rest illegible)

9

At Kavuruhalli (same hobli), on a stone in Bajja-Krishnappa's field.

Sadharaṇa-samvatsarada Margašira-ba 10 lu šrimatu Mîra Laliya Tarulemma-dahalliyavarige barasi koṭa sannadu adagi || Harubaṇḍehali.... Kavurahali-baliya nimma kaiyinda haṇa muṭisi kaṭe kaṭisidarinda hukumname appaṇe stala-karya-kartarige kere-kelage sagina bhumiyalli chatur-bhaga-gadeyannu dasavandavannu putra-pautra-parampareyagi anubhavisikoṇḍu yiruvadu yandu barasi koṭṭa dana-šasana (usual final phrases)

At Muṭṭûru (same hobli), on a stone in the Masâlti Muniyappa's field.
Râcharasaru mâḍida dharmma šrî Krôdana-samvatsarada Mârggasira-šu 1 Va šrîmatu Khantikâṇa-Râyara gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dêpaṇṇa-Voḍeyaru Kandâvarada Varadarâja-dêvara amṛita-paḍi-aṅga-raṅga-bhôgakke Muṭṭûrana sarvamânyavâgi koṭṭeŭ (usual final phrases) maṅgaļa mahâ šrî

11

At Anakanûru (same hobli), on a stone in front of the Rangasvâmi temple. svasti šrî vijayâbhyudayê Šâ | da *1609 Jaya-samvatsara-Â-šu 5 saura-Karkaṭa-kâlê šrîmad-râjâdhîty-âdi Venkaṭêšaḥ pṛithvîni šâsati Aṇakanûra-Raṅga-nâthasya sannidhau nitya-Râmânujakûṭârthaṁ Harita-gôtra Âpastambêty-âdi šrî-Parâšara-bhaṭara ardhâmšakarta-Tirupati-bhaṭaru (ethers named) yî 5 guru vâriki Aṇakanûru muṇugu-bhûmi-kâna yâvattu hiraṇyôdaka-dâna-dhàrâ-pûrva-kaṅgâ strî-putrêty-âdi tri-karaṇêty-âdi kulaṁ rêgaḍalu vinâ konni maddikaṁ rêgaḍalu vinâ samarpiñchinâmu â-chandrêty-âdi-pûrvakaṁ. dêšântaralaku anna-dânaṁ chêsukoni vuṇḍagalavâramu

sva-dattêty-âdi

13

At Marasanahalli (same hobli), on a stone in the western wasteweir of Mâvakere. svasti šrî Šaka-varisha 949 samvatsaram pravarttise Gangeyum Pûrva-dêsamum konda odeyum šrî-Râjêndira-Chôla pritivî-râjyam geyye Mâgundaya Mâgâveyara Palage-Seţţiyara magam Tû.....kerege nallâta mechche ganda Sakayya tûmban ikkisida Sirivurada nileham kaţţisidam

14

At Nandi (Nandi hobli), on a stone to the north of the Kamaṭhéšvara temple. svasti šrī Nandēšvarana Kailâsapura-vâsini Nṛipatuṅga-kula-tilaka Nandigirinatha Byembi-Dêva tasya putra...Šaka-saṅvatsarada 1223 Pušya-mâsada...
.....Yeraba-kôṭe yambattu-sîmeya âde suṅka nâḍige (rest effaced)

16

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1212 šenṛa Virôdhi-saṃvachcharattu.....mâsam 1 ti svasti šrî.....garili-Šôla-mandalattu Kalavâra-

^{*} So in the original, but the number of the year does not correspond with Jaya.

nâțțu	Dakshina-Ka	ailâšam âna	. Tirunantîšv	aram-udaiya-n	âyanâr :	sthânatt	ârôm
	, nâḍu	lê	i-ttânattil	maha		. kkum	viyâ-
pâri.							

At the same place.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalikêšvara Talaikkâḍu-koṇḍa bhuja-bala-Vîra-Gaṅga Poyišalan âna Viṭṭi-araišanena Koṅg-erintu jaya-stambham-nâṭṭi-tTalai-kkâṭṭil Koppattill iruntu Tirunandîšvaram-uḍaiya Mahâdêvar dêvadânam âna Vikkirama-Šôla-maṇḍalattu-chChaṇṇai-nâṭṭu vaḍa-kûrṛn-kKuyil..pôgattu Neḍu-manûrum idiṛ-paḷḷigalumm uḷpaḍa iraṅgi...nta iraṅgal sâ...ṅgaṇḍu sâ....ppaḍi dêvar.....varusham â.....ttiru...kaḍa-vadu chchantirâditta-va..vadâga....ṭṭu kuḍuttên...Vîra-Gaṅga.....n âna Viṭ...šanena idai...kkuvân Gaṅ....karaiyi kurâṛ-pašu...ttân Brahmava...ppaḍuvân aram-aravaṛk-aram alladu tuṇaiy-illai .tamê tuṇai.....ḍakôn Karikâma. kann âna Râjarâja...n âna Virudarâja-payaṅkara Vâ..varâjanena sâsanaṅ-gaṇḍu sâsanam Pôšaḷa-Dêvar âna Viṭṭi-araišaṛku-kkâṭṭi iraṅgalam-iṭṭên Virudarâja-pa..ṅkara Vâḷavarâjanena.

18

At the same place.

(Grantha and Tamil characters.)

19

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ko-pParakêšarivanmar âna udaiyâr šrî-Râjêntra-Šôla-Dêvarkku yâṇdu 22 âvadu Irâjêntra-Šôla-Brahma-mârâyar eṇṇai-vâṇiyaridai-ppo koṇdu ...viyâpâri Viralaiyan tarikka Koṅgan enru vandu Šamaiya-šênâpati-chcheṭṭi-yâr Kanda-purattil vaṭṭaiyum Âlûr vaṭayu...maḍi vaṭayu šelâgai iḍa-šalâgai-kkuḍarru-ppey..kuḍutamaiyâ šelâgai vîrarkku šôru kûrai....v-vattamaiyâluṅ-Galavara-nâṭṭu-pPeriya-Nantiyuṭ-kûḍina Irâjêntra-Šôla-pPerunirivi-šamaiya

ttôm pPeriya-Nantiyuṭ-ṭalai-vâšal mêg-padamaḍai iṭṭu Aiyyapolil âkki vachchu kuḍutta savva-pariyâram â..du..ḍuva....dâgavum guva....ppeguvâr-âgavum šaṅgu še..yum pe..vadâgavum ivv-ûr va...ñjiya varivu sarva-parihâram âgavum samayattai ugantu... ṇatta..šeṭṭi...kum Ârûran Agaṅga...... pediya eluntarula šêtara Viḍaṅga-dêvar i.....vum ivv-ùr-ppašu...... Vaḷañjiya...ṇḍam i....ga Viḍaṅga-dêvarê peguvadâga i-pparišu šilâ-lêkai-paṇṇi-kkuḍuttôm

20 \ At the same place.

(Grantha and Tamil characters.)

svasti šrî šrîmat-pratâpa-chakravatti šrî-Hoyšaļa-vîra-Vallâļa-Dêvar Hesar-Kundâni-râjyam Virivi-nâdu Muraša-nâdu Mâšanti-nâdu Veppûr Erumagainâdu Haippâkka-nâdu Kalavâra-nâdu Ambadakki Nondanguli Kaivâra-nâdu Kuvalâla-nâdu Têkkal-nâdu Ajmbuluga-nâdu Elavûr-nâdu Eyil-nâdu Tagadainâdu Puramalai-nâdu âna Adigai-mâ-nâdu Paiyyûr-pparru-pPeṇṇaiyâṇḍârmadam Pulliyûr-nâdu munnâna elâ nâdugalil ulla dêvastânangalil ulla mada-patigaļukum - sthânâpatigaļukkum - viņņappañ - jeyya - ppega - kKaliyuga - varusham 4479 mêl šellâninra Šakâbdam 1224 âvadu Pla-varushattu Mârgali...22 ti Tingatkilamai nâl inda râjyattu...dêvadânan-diruvidaiyâţţam mada-ppuram pallichchandam âna dâna-mânyangalil siddhâyan-gânikkai tariy-irai tattâr-ppâttam nall-erudu nar-pašu šârigaiy-utpatta pala varivugalum marrum eppêrpatta igaigaļum tavigtu indanda vibhavangaļ indanda dêvargaļukku-ppūšaikkum amudukkum bhôgamkkum tiruppanikkum dhârâ-pûnnam-âga udakam-pannikkuduttôm ippadikku Dakshina-Kayilâyam âna Tirunandîšvaram-udaiyâr kôyilir mada-patigalum stânâpatigalum Tirunandîšvaram-uḍaiya-nâyanâr dêvadâna nañjey punšey nag-pâl-ellaiyu mêl nôkkina maramuń-gînôkkina kinagum inda nâyanâr dêvadâna ûrgalum sarvamâniyam âgav-anubavittu inda nâyanârku pûjaiyum amud-upabhôgamuu-diru-ppaniyun-guraiv-ara nadatti namakkum na-râjyattukkum arpudaiyam-âga vâltti sukhamêy-iruppadu ippadikku inda dhammam irâjar rakshai nâttavar rakshai ippadikku šrî-Mâhêšvarar rakshai šivam astu inda dhammam vilakkinavan Gengai-karaiyil kurâl-pašukkonra papań-golyân ippadikku idu Tirukkaņ......

21

At the same place.
(Grantha and Tamil characters.)

svasti šrî tingal êr-pega valara ven-gadir-kkadavuț-țol-kulam vilaga-ttôngi malgiya vada-tišai-kKangaiyun-dengišai Ilangaiyun-guda-tišai Mahôdaiyunguna-tišai-kKadâramun-dandâr-konda tâdai tan mandala-muluvadum ven-kudainilag-kîl-ttan-kudai-nilaggi-ttišaitoguñ-jen-gôl-ôchchi-ttišai-kelu Tennavanai Mânâbaraṇan pon-mudiy-ânâ-pparu-maṇi-ppašuntalai pôkalatt-arintu Vêṇâṭṭ-araišai-chchêṇaṭṭ-odukki-kKa...ngatt-araišai-šengan-dulaittu vêlai-kelu Kândalûr .chchâlai kalam-aguppittu-ttudi-kelu Jayangoṇḍa-Šôlan nyarnda perum-pugal madi-kelu Kôv-Irâjakêšarivanmar âna nḍaiyâr šrî-Râjâdhirâja-Dêvarkku yâṇḍu muppattiraṇḍâvadu Nigarili-Šôla-maṇḍalattu-kKalavâra-nâṭṭu Nantimalai mêl...Mahâ-Nantîšvamm-uḍaiya Mahâdêvarkku adikârigal Mâttûr-uḍai-yâr Šatti.....lânâr âna....Vîravichchâdira-mûvênta-vêlâr šandirâditta-vaga i-ttêvar šârtti aru-ttiruv-âbaraṇam âga iṭṭa paṭṭam..nâ.onbadu mâgi kuḍišai-kkal nigai pon iru-kalañjaraiyê mañjâ.......

22

At the same place.

(Grantha and Tamil characters.)

......ndan Ponnaiyan Pâlaiyan Râjâdhirâja-vêļânum Â.....gâmuṇḍanum uļļiṭṭa ûrâr polišaiyâl tiṅgal ne munnâli šantirâditta-vara aṭṭakkaḍavargal âga ivaniḍai-kkoṇḍa kâšu iraṇḍum Širiya-Nanti-maṇiyan Vašavayan âna Râjâdhirâja-chChôla-gâmuṇḍa..lliṭṭa ûrâr tiṅgal ney nânâli uri šantirâditta-vara aṭṭakkaḍavargal âga ivaliḍai-kkoṇ veṭṭinân Periya-Nanti-ttachchan Malaiyan Šâmuṇḍan âna Paṇḍita-âšâri i-pparišu išaintu kallil elutt-iṭṭu-kkuḍukkav-enr-iraṇḍ-ûrâruñ-jolla elutt-iṭṭên Šôla-maṇḍalattu Râjêntrašiṅga-vala-nâṭṭu-ttiru-kKalumala-nâṭṭu-tTeṅgaṅguḍi-kKalumalam-uḍaiyân Kêšavan Kolakkâvanena ivai en eluttu idu alippâr Gaṅgaiy-iḍai Kumâriy-iḍai uḷlâr šeyda pâvaṅ.....

23

At the same place.

(Grantha and Tamil characters.)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal puṇara urimaiyir-chiranta maṇi-muḍi-sūḍi Villavar kulaitara Mînavar nilai-keḍa Vikkala Šiṅgaṇan mêl-kaḍal-pâya-ttikk-anaittun-tan šakkara-naḍâtti vîra-siṅhâsanattu Puvani-mulud-uḍaiyâlôḍum vîrr-irunt-aruliya Kôv-Irâja-kêšarivanmar âna šakkaravattigal šrî-Kulôttuṅga-Šôla-Dêvarkku yâṇḍu 23 âvadu Nigarili-Šôla-maṇḍalattu-kKalavâra-nâṭṭu Tirunantîšvaram-uḍaiya Mahâdêvarkku Jayaṅgoṇḍa-Šôla-maṇḍalattu...kkâṭṭu-kkoṭṭattu Tamadūr-nâṭṭu Šembiyau Tiṅgâḍupâkkattu Tiṅgâḍu...kkilân Tirumâri-Madurântakan âna sênâpati Gâṅgêyarâjan šâttiy-arula iṭṭa paṭṭam onginâl Madurântakan mâḍai-kku a....mârru nalladu kuḍiñai-kkal nirai ..eṇ-kalañje-kunri idu šrî-Mahêš-vara-rakshai

25

At the same place.

(Grantha and Tamil characters.)

svasti šrî vîramê tunaiy-âgavun-diyâgamê aniy-âgavuñ-jengôl-ôchchi-kkaruñ-Gali-kadindu Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-sûdi Villava kulaitara Mînavar nilai-keda êna-mannavar iliyal-urr-ilitara tikk-anaittun-tan šakkaranadâtti vijaiyabhishêkam-panni vîra-sinhâsanattu Avani-mulud-udaiyâļôdum vîrr-irunt-aruliya Kôv-Irâjakêšariyanmar âna chakayattigal šrî-Kulôttunga-Šôla-Dêvarku yându 44 âvadu Nigarili-Šôla-mandalattu-kKalavâra-nâţţu Tirunantíšvaram-ndaiya Mahâdêvar šrî-kôyilil pati-pâla-mûla-ppatt-udai-ppañchâšâriya-dêvakanmigalum Vîra..mâvâtya....kôn Râjašêkaran âna Virudarâjabhayankara Mâļavarājanum Periya-Nanti Jayangonda-vēļān uļļittār sammadikka it-dêvar dêvar-adiyâ..dêvan Ši...ndi-malaiyân Kandanena it-dêvar maniyârattil Madurântakan mâdaippadi pon kalañjê-araikkâlum odukki-pPeriya-Nanti êri-kîl nîr-nilam konda parisâvadu tîrtta-kkulattukkum tâmaraikku.....pây peru-varambukku mêrkum tiru-nantavânattukkupperiya...rrukku vadakkum vadakku nôkki pôna tanni-kkâlukkum vadakku nôkki pôna varambukku-kkilakkum kilakku nôkki-p.....tta nilam padinenšân-kôlâl.....

26

At Nandi, on a stone in the enclosure of the Bhôga-Nandišvara temple. svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-prithivî-vallabha Pallava-kula-tilaka šrîmat-Nolambâdhirâja prithivî-râjyam geyyuttam ire šrîmad-Dharmašakti-paṇḍitarâ Kiramaya-gâmuṇḍa (others named) mukhyar appa ...ldu Ainûrvâchâriya maga Paḷiyaṇṇa Nandi-bhavaraṇada hig...gana gôpa katti padeda stiti bbu..lli mare Pillaya ma..... idan

27

At the same village, on a stone to the north of Golla Timmaya's well.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1497 Yuva-samvatsara-Âshâḍha-ba I lu šrîmad-râjâdhirâja paramêšvara râja-šrî-vîra-pra-tâpa Srî-Raûga-Dêva-mahârâyaravaru prithivî-sâmbrâjyam geyyuttâ yiralu šrîmatu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavuḍara kumâraru Bayiraya-Gavuḍara tammandiru Mâraya-Gavuḍarulôkadallu Šrîkaṇṭhêšvara-dêvarige dharmavâgi koṭṭa Saka......tamma tande Mole-Bayira-Gavuḍarigu tamma tâyi Hiriya-Bâyaku tamma pitrigaļigû puṇyavâgi sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi sarva-parichchêdavâgi hâkista dharma-šâsanakke (usual final phrases and verses)

28

At the same village, on a stone in the Khâji-Said Husen Sâbi's field. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1497 neya Yuva-samvatsarada švija-šuda 5 lu šrîmad-râjâdhirâja râja-paramêšvara râja-šrî-vîra-pratâpa-Šrî-Ranga-Dêva-mahârâyaru pṛithvî-sâmbrâjyam geyyuttâ yiralu šrîmanu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavuḍa komâraru Bayiraya-Gavuḍara tammandirn Mâraya-Gavuḍaru 1 (rest illegible)

29

At the same village, on a rock near the Gopâlasvâmi temple on the Gôpinâtha hill.

svasti šrîmat jitam bhagavatâ Jina-vara-vṛishbhêṇa Vṛishabhêṇa purâ Kaliavasarppiṇṇŷân Dvâvarê yugê lôka-sthiti-rakshârttham kânkshita-manushya-janmanâ purushôttamêna Sûrya-vamša-vyôma-sûryêṇa mahârathêna Dâšarathinâ Râma-svâminâ pratishṭhâpitâya bhagavatô'rhataḥ Paramêshṭhinaḥ sarvvajña-sya chaitya-bha(ga)vanâya pašchât Pâṇḍava-jananyâ Konti-Dêvyâ punarnna-vîkṛita-samskârâya Bhûmi-dêvyâs tilakâyamânâya svarggâpavargga-padayôs-sôpâna-padavîbhûtâya dharâ-dhara-Dharaṇêndrasya phaṇâ-maṇi-lîlânukâriṇê dharâdhara-varâya Jinêndra-chaitya-sânnidhyât pâvanâya parama-tîrtthâya tapaš-charaṇa-parâyaṇa-maharshi-gaṇâdhyâsita-kandarâya Šrîkundâkhyâya (atops here)

On Nandi hill, on a stone to the south of the Yôga-Nandišvara temple. svasti šrî jayâbhyudaya - Šâlivâhana - šaka-varshangalu 1459 neya Durmukhi-samvatsarada Bhâdrapada-ba 14 Gu lû šrîmatu Pâdirikuppada Pratâpa-Anantangala kumârarû Yammarasarû šrî-Nandigirîšvarana šrî-pâda-sêveyanu mâḍi â-chandrârka-sthâyiyâgi dêvara sanuidhiyalli sadâ sêveya mâḍikoṇḍn yidâru mangala mahâ šrî.....

31

On the doorframe of the southern gate of the same temple. Simmôji Baichu maga Bayiru mâḍida kada

32

On a stone to the west of the same temple.
(Någarî characters.)

šrî-Nandîšvarâya namah 1

dêsê Karnâṭakê pûrvê parvatô Nandi-nâmakaḥ | aty-unnatô abhêdyaš cha mârgêṇaikêna sainyutaḥ | champakâšvattha-nâringa-tamâṭaiḥ paritaš šritaḥ | atyuchchhrâyô mahâ-vaprô dêvâlaya-vibhûshitaḥ | râjye Baṭṭāpurasyaiva durgam kṛitvâ mahâ-girim || mênê šatru-bhayât trâtum svayam asti vinišchitam | gṛihîtum durgam agrāhyam Mlēnchhô bahu-balâuvitaḥ || agama..tatô jâtaḥ tâḍitô'tyanta-vimhvaṭaḥ |

....Šakâbda-sâhasram dvi-tri-šata-dvê-varshê Raudrau Šrâvaṇa-šuddhashashṭhyâm ∥

Budhê cha vârê Šiva-chhatrapatêḥ kumârô Šambhôji-râḍ atra mudânušâsti | durgâdhikâri-Jagadèva-sudurgakâni Bâlâji-Krishṇô hy anušâsti yatra || âjñânusâri Raghunâtha - supaṇḍitasya jagrâha durgôttama - yâjamânyam iti ||

33

On the Nandi hill, on a rock to the west of the Vishņu temple. yî-giriya mêle Šanyavâra pûja nadisuvadu

34

On a rock to the south of the same temple.

šrîman-mahâ-maṇḍalêšvaravâru Navasimha-mudrânkita-Chôla-vamša-kulôdbhavaru....Buraḍapāmpeya Nala-Tirumalarasara kumâra Tirumalarasa-Dêva Chôla-mahâ-arsara biridu Gajasimha maṅgala mahâ šri

On the same hill, on a stone to the north of the Kâyi-Basava temple. ôm namaš Šivâya Šrîparvata-vâši Mahâ-parašu-mahâ-daṇḍuḷigaḷ illi bratam [ge]ydu goheyuḷ iḷdar Kaḷattigaḷ embôr Kâḷilamatti-guruvara šishyar

36

On a rock near the same temple.

namaš Šivāya......šiya Kārtti..bahuļa 4.. paksha......nāma bata Mahantiya...... Konga-rājatasya kirtiḥ ..sri-Vasva baraha ..raksha

37

On the same hill, on a stone in the way to Nandi village. ûra Tammayya tanna tamma ubayânumatiya bâvi mâdisida

...Siḍiyûra Tammayya tauna tamma ubayâuumatiya bâvi mâḍisida šâsana šubham astu šrî

38

On the same hill, on a stone on the door in the Virabhadra temple. svasti šrî Kali-yuga-samvatsara 4497 golagana Saka-varusha 1319 neya Dâtu-samvatsarada Jyêshṭa-šu 14 Sômavâradalu svasti šrîmatu Kannanappa-..yara maga Dêvayyanavaru Vîrabhadra-dêvara vâstukavanu chandrârka-târam-barau ullannega... mangala...

39

On the same hill, on a rock near nâlku-kâlu maṇṭapa on the way to the hill from Kuduyatti.

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri....

40

At Kuduviti (same hobli), on a copper šasana.

šrîmad-ananta-kalyâṇa-guṇa-sampûrṇa sakala-charâchara-Kûshmâṇḍa-Skanda-Brahma-Vishṇu-Indrâdibhiḥ sadâ sêvyamâna prasanna Pârvatî-samêta dakshiṇa-Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Naudîšvara-svâmige âgamârcha-nârtha saluva Nandi-maṇḍala-pañcha-krôša-parimita..nanige karuṇisi sakala-šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dêvaru Karagadammana pati tân âda kâraṇa nammage dêvatântarav illa nâvu yî-

râjya-paripâlane mâḍikoṇḍu tammage sakala-pûjâ-mahôtsava-vrata-dânâdigaļu mâḍikoṇḍu irutêve tappalilla yendu gurukkaļige koṭṭa grâma-svâsthyada šâsana Šâlivâhana-šakakke saluva 1350* sâvirada munuûra-aivattu Dhâtu-sam-vatsara-Mâgha-bahuļa 14 yallu }

Kailâšê Šiva-mandirê sthiratara-šrî-Pârvatî-sanuidhau
Skandô nâma guruš cha Šaiva-nipuṇaḥ šrî-Pañcha-Nandî-sthalê |
ânîtas sura-puṇgavêna cha tadâ nirṇîta-pûjârthataḥ
sapta-sthô rishi-puṅgavâdhika-mahâ-Âgastya-vaṁšôdbhavaḥ ||
nirantara âgamârchana-kârakar âda Gaura-gurukkaļa naptrarâda Skandagurukkaļa pautrarâda Nandîša-gurukkaļa putrarâda Nandîšvara-gurukkaļige
šrî-mahâ-Mari-Bairê-Gauḍara naptrarâda Mârê-Gauḍara pautrarâda šrî-mahâÂvati-nâḍu-prabhu Doḍḍa-Bairê-Gauḍara putrarâda Âhavati-vainša-payaḥ-pârâvâra-paripûrṇa-sudhâkara šrîmad-Dêvî-vara-prasâdaka Kârêpurada Baira-bhûpâlaru Nandî-parvatakke dakshiṇadallihanthâ Kârêpurakke saluva Kuḍuvatigrâma Šivarâtri-pûjânantara âchârya-pûjeyaṁ mâḍi Nandîšvarârpitavâgi tîrthâkshatê-suvarṇagaḷinda dattavaṁ mâḍi yî-grâmada dhânyâdi-sakala-suvarṇa
sârva-kâla nîvu anubhavisikoṇḍu nâvu koṭṭa sakala-padârtha svâmige kâlakâla samarpaṇê mâḍikoṇḍu sukhadalli yiri yandu putra-pautra-pârampareyû
tappadahâge barasikoṭṭa tâmra-šâsana

Šaiva-svam Šaiva-dėša-svam Šankarāya vinirmitam | yô dadyād anya-dėvāya narakam yāti tat-pitā || visham na visham ity uktam Šiva-svam visha-sankulam | êkākinam visham hanti Šaiva-svam vamša-nāšanam || âchārya-Šivayôr bhêdam ubhayôr antaram na hi | yaḥ pašyêd ubhayôr bhêdam narakam tasya kîrttitam || Šiva-dvijasya yad dânam Šiva-dânam tad uchyatê | Šivêna sthâpitaš Šaivaḥ Šaivena sthâpitaš Šivaḥ | Šaiva-dânādi vidhinā putra-pautrābhivardhanam ||

Âvati-nâḍu-prabhu Dêvî-vara-prasâdaka Kârêpurada Bairê-Gauḍara vappita Amritapuram Aŭgâchâri chakkina dâua-patramu

41

At the same village on a rock near Sunnada Pâpanna's garden to the west.

(Grantha and Tamil characters.)

Pramâdauta-varushattu Arpiši-mâdam svasti šrî mahâ-maṇḍali Tribhuvana-malla Nandigiri-nâta Aṇṇan-aṅkakâra Vembidênena Toṇḍai-maṇḍalattu Pu.. vaļūril Šambu-baṭṭar Kašyapar Allâļa-dêvarku Kuḍuvatti-pulattil ivar tamm-attam-iṭṭu kaṭṭina êri ivarku pullum pūmiyum kallum Kâvêriyum uḷḷadanaiyu mârrāmaikku dânam âga kuḍuttên ivv-êri vaṅšāvaḷi šeluttuvad-âga kuḍutta

^{*}So in the original: 1950 = Kilaka; Dhâtu = 1378.

šāsanam idakk-oruttar igaikkuņittār uņdāgil Gaṅgai-kkaraiyig-kurāg-pašuvai-kkongavargaļ āvar ivv-êrikk-ellai kiļaku pāgaiyum puļiyum mēgku..kālum puļiyum ālum tegku nā..mum pagaiyum ippadikku tappāmal nîr-vā. tu kuduttēn Vēmbayyanena

42

At Kandavara (same hobli), on a Garuḍa-kambha in the Kukkulu Gôvindayya's garden to the east of the Jvaraharêšvara temple.

svasti šrîmatu Šaka-varusha 1281* neya Pińgaļa-samvatsarada Chayitra-šu 1 Ša šrîmatu Teppada Nâgaṇṇa-Voḍeyara kumâra Dêvaṇṇana sakala-sâmbrâjyâdhipatitaradalli ...dêguļada uttaravâgi Vaišya-kula Nagarada Dîviseṭṭiya ma... darmada kâryam emba chatur-vida jaya-stamba Bânasandapurada Varadarâja-dêvara munde dîpa-mâleya kambha yattisidanu maṅgaļa mahâ šrî šrî šrî

43

In the same garden.

44

At the same village, on a virakal to the north. svasti šrî nûr-enbarâ. lu.....kulli torugolul sattam

45

At the same village, on a stone in the field to the north.

svasti Saka-nripa-kâļâtîta-samvatsarangaļ entu-nûga tombhatt-ombhattaneya
Κvara-samvatsaram pravarttise tad-varashâbhyantarada Chaitra-šudda-pañchami-Sômavâradaudu svasti samadhigata-pañcha-mahâ...Pallavânvaya-šrîprithivî-vallabha Pallava-kula-tilaka šrîmadNolambâdirâjar......
..kotta...kereg î-batta gadyanada...

46

At Yalavahalli (same hobli), on a stone to the east of Bangalore road. Yalavahalli Dodda-Maralli yî-madhyê Ballârige Channapattanakke hôguva rastêli Ânauda-samvatsarada Âshâda-mâsada 8 Pôkanâți Jôgi-Basappa kattista

^{*}So in the original; Pingala = 1300; 1281 = Vilambi.

maṇṭapa šêdô-bâvi guṇḍu-tôpu sâlu-maradalli 6 . .gôvugaļu nîru-kuḍiyatakka toṭṭi 1 niluvu-kallu 3 kelasa Nandîšvara-svâmi-sannidhiyalli māḍisi-yidêve yidakke Hari-Haragaļu sâkshi

48

At Kottanûru (same hobli), on a stone near the Ânjanêya temple.

Vijaya-samvatsara-Mâgha-bahuļa 10 yallu šrîmat-Komâra-Modalappayagâru..

.... šrî-Ajaļišvaruņļu Kottanûri-grâma Anumantarâya-guḍi Akkagâri-guḍi yî-reṇḍu-guḷḷu kaṭṭi amruta...mânnamunu kham ‡ chênu..maḍi kham ‡ sukhâna anubhaviñchêdi......yistimi (usual final phrases)

50

At Dibbûru (Pûrṇasâgara hobli), on a stone near the ašvattha-kaţţe.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambalu 1468 neya
Parâbhava-sam Kârttika-šu 4 lu šrîmad-râjâdhirâja râja-paramêšvara šrî-Sadâšiva-Râyalu pṛithvî-râjyam sêyagânu gavara......Nilayari Timmaya....

a šrî-jaya...puṇya-kâlamandu (rest illegible)

51

At the same village, on a stone near the Kêšava temple.

šrî jayâbhyudaya-Šalivâhaua-šaka-varushaṅgaļu 1381* neya Vikâri-saṁ-vatsarada Mâga-šu 11 šrîmanu-mahâ-pradhâna-Maṅgapa-dannâyakara kumâra Sidaya Chadaṇaka-Voḍeyaru stira-râjyam âļuvali šrîmanu-mahâ-maṇḍaļēšvara Yâjarasa-dêva-Voḍeya Porarsara makkaļu Vîrarasarige Dibbûra Buvaya-Nâyaka....vâgi koṭṭa iha ga.....

53

54

At Gollu (same hobli), on a stone.

Vyaya-nâma-sainvatsarada Kârttika-šu 2 šrî Mahâpaṭaṇake Gauḍana maga ge dakshiṇada baḷiya Baḷâpurada doregaḷu koṭṭa baḷi pârapatyaaṅgakeṇṇa nure 1 ru surugu-mânyaṅgaḷa kha ½ ...gâraranam aravinda-ko..-dânam

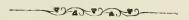
^{*}So in the original: Vikari = 1401; 1381 = Pramathi.

At Elagalahalli (same hobli), on a stone near the Râyappa's tank.

svasti šrî Šaka-varushangaļu 1293 nê Virôdhikrutu-samvatsarada Kârtika-šuddha 15 Šu šrîmanu-mahâ-maṇḍalêšvara pûrva-pašchima-samudrâdhipatiyappa šrîvîra-Bukkanna-Odeyaru prithvî-râjya mâduvalli šrîmatu Kantikâra-Râyara ganda Nâganna-Vodeyaru Sâdaliya râjyavann âluva kâladalli šrîmatu Kâvêrîvallabba karad-îva-dâni pekkandru-râjula okkettu ganda Chôla-kataka-chûrekâra birudara bâyi bandi mandalika-...râja Pogarûra Pôche-Nâyakana makkalu Hiriya-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitiya hesarinali kattida Periyasamudravanu kattida vokkala Chîle-Nâyakara kammatada bandi vondu Chokôjana maga yîyûra gâvundanu Bairôjana bandi vondu vuppilika-Papana ...sênabôvagaļa baņdi vondu Muţţûra Bayyaṇṇa Mâdiga Madaiyanavara bandi vondu antu nâlku-bandi avarigevu kotta mariyâde hosatiddu mûru-pala sarvamânyavâgi yumbaru mûru-paladinda mêle aramanege vâravan ikkuva gaddege kaṭṭu-koḍage kaṇḍugakke mûgoṭa-mariyâdeyali salisuvevu yâva yâva kâladalli hosa-tidduy âgi mâdida gaddenu mûru-mûrubôgavanu kaṇḍugakke (back)mûļa-mariyâdeyali koḍageyanu bhôga-bhôgagalanu sûriya-chandran ullanna-bara kereya kattidayarige saluhudu Šaka-varushangaļu 1293 neya Virôdhikrutu-samvatsarada Kârtikašuddha 15 Šukravāradali sõma-grahaņa-puņya-kāladali Periyasamudradali Chîle-Nâyakaru tanna kammatada bandiya kattu-kodageya-valage tamma tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu puṇyavâgi koṭṭa Brâhmaṇavrittigalu (hero follow names of Vrittidars and the details of their vrittis and usual final phrasos) int ivara matav ididu baradàtanu Dêvôjana maga Bîrôja

64

At bechirákh Baṇḍahaḷḷi (same hobli), on a stone in the field to the south-east. Šakâbda-varsha 1248* nê Šukla-vatsara sara....šrîmatu-Kêšava-Râvaya.... Nâgaṇṇa-maneya Rukadêvaṅge ...sa 1 mâḍidu (imprecatory phrases)



^{*} So in the original: but Šukla = 1252; 1248 = Kshaya.

GORIBIDNUR TALUQ.

1

At Goribidnur (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

2*

At Gôribidnûr (same hobli), on copper plates in possession of Kalludi pañchângada Nâraṇa-bhaṭṭa.

(Någarî characters.)

namas tuiga-etc. | Harêr lîlâ-varâhasya damshtrâ-dandah sa pâtu vah 1 Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyam dadhau II bhûyasyai bhavatâm bhûtyai bhûyâd âšcharya-kuñjarah 1 âhur vihâra-kântâram âgamân yasya yôginalı || kalyânâyâstu tad dhâma pratyûha-timirâpaham | yad gajô'py Agajôdbhûtam Pañchâsyênôpalâlitam II jayati kshîra-jaladhêr jâtam savyêkshanam Harêh (âlambanani chakôrânâm amarâyushkarani mahah || pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajah sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tatah 1 tad-vamšė Bharato babhūva nripatis tasyabhavachchhantanus tat-putrô Vijayâbhimanyur udabhût tasmât Suhôtâ nripah II Nandas tasyashtamo'bhût Sibir iti narapas tasya râjño'tha Likkakshmâpas tat-saptamaš Šrîpati-ruchir abhayat Râja-putrô narêndrah 1 tasyâsîd Bijjalêndrô dašama iha nripô vîra-Hemmâļi-Râyas târtîyîkô Muraran krita-natir udabhût tasya Mâyâmbarîshah 1 tat-putras samabhûch cha Pinnama-mahîpâlô nijâlôkana-(s)trastâmitra-gaņas tatô'jani haran durgâņi saptâhitâ... tasyaikô jaya-Sôma-Dêva-nripatis tasmach cha râjñas sutô vîrô Râghava-Dêva-Râya-nripatiš šrî-Chiunamô bhûpatih || Âravîti-nagarî-vibhôr abhût tasya Bukka-dharanîpatis sutah 1

^{*}This is printed from a copy furnished by the owner, which is full of mistakes.

```
yêna Sâluva-Nrisimha-râjyam apy êdhamâna-mahasâ sthirîkritam I
 tasya Svarnâmbikâjânês tanayô vinayônnatah 1
 hâra-gaura-yašaḥ-pûra-hârî Hariharêšvaraḥ 🛭
 yat-shôdaša-mahâ-dâna-yašasâm dig-vihârinâm (
 bhûyasâm abhavan nâlam bhuvanâni chaturdaša 🏾
 Pratâpa-Dêva-Râyô'bhût tasya putrô'ti-višrutalı |
 pramôda iva mûrtôbhût prajânâm svair guṇais šubhaih I
 pratyarthi-samidhô hutyâ pratâpâgnau raṇânkaṇê |
 prâptas šrî-vîra-vijaya-Lakshmî-pânigrahôtsavam #
 tasya Gaurâmbikâjânês tanayô vinayânvitah 1
 vidyâ-nidhir višêsha-jñô vîrô Vijaya-bhûpatih H
 vidyâ-nidhêr abhût tasya dayitâlankritâ gunaih 1
 Šaurêr iva mahâ-Lakshmî's Šankarasyêva Pârvatî 🛭
 putra-ratnam tataš šlaghyam pūrva-janma-tapaļi-phalam į
Mâdhavân Madanani Padmâ Šênânîm Adrijâ Šivât II
Jayantam Amarâdhîšâchchachîvâlabhatâtmajam 1
Dêva-Râyam mahîpâlam dâritârâti-mandalam II
vikramê Vikramâdityam bhôgê Bhôjam ivâparam j
Râjarâjam vitaraņê râjānam yam prachakshatê 🛭
yašasvinām agrasarasya yasya pattābhishêkê nija-pārthivēndôh j
dânâmbu-pûrair abhishichyamânâ dêvî-pâdam bhûmir iyam dadhâti ॥
râjâdhirâjas têjasvî šrî-râja-paramêšvaraḥ [
mûru-râyara-gaṇdâkhyô Mêru-laṅghi-yašô-bharaḥ 🏾
para-dârêshu vimukhah para-râja-bhayankarah I
arîbha-gandabhêrundê Hari-bhakti-sudhânidhih I
šishta-samrakshana-parô dushta-šârdûla-mardanah [
bhashatilanghi-bhupala-bhujanga-birudonnatah 11
šrî-Tungabhadrâ nikatê nagarê Vijayâhvayê |
pitryam simhâsanam prâpya pâlayan prithivîm imâm I
punya-šlôkâgraganyô'sau Dêva-Râyô mahîpatih [
Tungabhadrâ-nadî-tîrê šrî-Virûpâksha-sannidhau 🍿
vêda-nêtrâgni-bhû-samjñâ-ganitê Šaka-vatsarê
Chitrabhânan tu Vaišâkha-paurṇamyâm Bhaumavâsarê 🛭
šrîmad-Ghanagirêr dêšê Pinâkinyâš cha sannidhau |
Bidalûr grâma-valitê pašchimê samupasthitam ||
šrî-Channarâya-dêvasya Mudugiryâš cha pûrvatah 1
Maralûr-agrahârasya dakshinê chaiva samsthitam II
grâmam Kâdalavênyâkhyam sarva-sasyôpašôbhitam j
dattavân dvija-varyêbhyô Dêva-Râyô mahîpatih II
nidhi-nikshêpa-pâshâna-siddha-sâdhya-samanvitani
```

akshiny-âgâmi-samyuktanı vipra-bhôgyam su-bhûruham µ sarvamânyam chatus-sîmâ-samyutam cha samantatah µ šrî-Dêva-Râya-bhûpâlô mânanîyô manasvinâm µ šrî-Virûpâksha-šu-prîtyai dêva-dêvasya bhaktitah µ nânâ-gôtrêshu jâtêbhyô Brâhmanêbhyô mahâ-yašâh ॥ sa hiranya-payô-dhârâ-pûrvakam dattavân mudâ Į vritti-sankhyâš cha likhyantê vipra-sankhyâ yathâ-kramam ॥

(here follow names etc. of vrittidars)

nâgâdri-saûkhyâ vṛittîš cha bhôktârô Brâhmaṇôttamâḥ | putra-pautraiḥ parivṛitâḥ sukham tishṭhantu tê varam || tad idam dharma-yuktasya Dêva-Râya-mahâ-prabhôḥ | šâsanam šrêyasê nityam bhavêd â-chandra-târakam || sîmânôsyâgrahârasya likhyantê dêša-bhâshayâ |

(here follow details of gift and usual final verses)

3

On copper plates in possession of Yajña-Nârâyaṇa-Šâstri at Gôribidnûr. šrî-Ganêšâya namaḥ Šâradâyai namaḥ ||

Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah l

Hêmâdri-kalašà yatra dhâtrî chhatra-šriyam dadhau # svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1587 nê yarushada Višvavasu - sanivatsara - Margašira - bahuļa - amavasye - sūryoparaga - punya-kaladallu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Ranga-Dêva-mahârâyar-aiyanavaru Chandragiri-durgadalli simhâsanârûdharâgi sâmrâjvam gaiyuttâ yiralû šrîman-mahâ-nâyakâchâryarâda gaviy-anka-Bhîma chaudêra chaudi Kêyûra Chaudappa-Vadeya-prapautra Timma-Nâyaka-Vadeyapautra Narasappa-Vadeya-putrarâda Immadi-Narasappa-Vadeyanayaru Bhâradvāja-gôtra Ášvalāyana-sûtra Rik-šākhādhyāyigaļāda Mallā-jôisara prapautra Liugâ-jôisara pautra Liugâ-jôisara putrarâda Chikkaiyanavarige dhârâ-dattav âgi koţta bhû-svâste-grâmagala kramav entendare sûryôparâga-punya-kâladalli tamma pitrigalige punya-lôkâvâpti âgabêku yendu kottantha grâmagala dâna-patra-kramav ent endare Penagonde-simhâsanakke saluva Koramurugalanâda Karigiridurga-sthalad-olagana Siddhâpura-grâma ondu Gûlûrige saluva Siriyara-sthalad-olagana Kâlênahalli-grâma ondu ubhayam grâma yeradarannu Ke... Immadi-Narasappa-Vadeyanavaru Gûlûra Lingâ-jôisara kumâra Chikkaiyanavarige sarvamânyayâgi yî-grâmagalige saluva bhûmivolage iddanthâ jala-šilâ-akshiṇi-âgâmi-siddha-sâdhyagal emba ashta-bhôga-svâmyavannu nimma putra-pantra-paramparyavu â-chandrârka-sthâyigalâgi sukhadalli iharu yendu suvarņodaka-pūrvakavāgi kottaddakke tambra-šāsana |

ahô Râghava-râjêndra sapta-kalpânujîvinalı |

na šṛiṇômi na pašyâmi svayam dattâpahâriṇaḥ ||
Indraḥ pṛichchhati châṇḍâlim kim idam pachyatê tvayâ |
šva-mâmsam surayâ siktam kapâlêna chitâgninâ ||
dêva-Brâhmaṇa-vṛittînâm haraṇê niratâš cha yê |
têshâm pâda-rajô-bhîtyâ charmaṇâ pihitam mayâ ||
(usual final verses) šrî-Mahammâyî

4

At Hiri-Bidnûr (kasaba hobli), on a virakal in Kalluḍi-Narasappa's field. svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilaka šrîman-Nolambâdhirâja Ayyapa-Dêvana maga Aṇṇiga-Bîra-Nolamba svasti samasta-bhuvana-vinuta Gaṅga-kula-tilaka râjanya-chūḍâmaṇi Kôlâla-pura-paramêsvara šrîmat-Pilduvipatiya maga Nanniya-Gaṅgan-Aṇṇiy-embagaṇḍa Bîra-Nolambaṁ tâgi Šântaran-ereyar aṭṭidoḍe Nolambaṁ mulidu Gaṭav eldu Isavûra dâṭi.....edeye âne.....rada kâlegadol Šântarana talt iridu taleyumaṁ oreyuman oḍagoṇḍu âldoṅg oppisi Gaṅga satta Bîra-Nolamba mechchi Kilka-nâḍa Piriya-Bidirûra kalnaḍu goṭṭaṁ Gaṅgana makkala makkal-varegaṁ salguṁ

5

At the same village, on a stone in the Chaude-gauda's field. svasti šrî Nolambâdhirâja prithuvî-râjya...geye..Tumannolagana mannidu Bramadâya Râjamana padirkkolag âl desege Gundala-ûr âliyum okkalu salipo (usual imprecatory phrases)

6

At Kallûdi (same hobli), on a stone near the Gôrugatte, east of the village. šrî âyur-ârôgya-dâtâram bhava-vaidyam jagad-gurum |

âdhi-vyâdhi-haram vandê para-šaktiyutam Šivam ||
svasti šrî Šaka-varusha 1311 neya Vibhava-samvatsarada Âsvayuja-ba 10
Guruvâradalu pûrvva-pašchima-samudrâdhipati râjâdhirâja râja-paramêšvara
šrî-vîra-Harihara-Râya-kumâra šrî-pratâpa-Bukka-Râyaru Penguṇḍe-paṭṭaṇadalli sukha-râjyam geyuttalu ellâ-prajegaļû sukhadali irabêkâgi jîvaṅgalig ellâ
udakavê prâṇavâgi Penugoṇḍege Henneya-nadiyanû tarabêkendu šrî-vîra-pratâpa-Bukka-Râya châvaḍi-olage daša-vidyâ-chakravartti jala-sûtrada Siṅgâyabhaṭṭage nirûpava koṭṭa..â-Siṅgâya-bhaṭṭanu â-kâluveyam Siruverada kerege
tandu â-kâluveya hesaranû Pratâpa-Bukka-Râya-maṇḍalada kâluveyâgi mâḍisi
šâsanavanû barasidanû ||

yâvan Mêrur ddharâ yâvad yâvach chandrârkka-maṇḍalê |
Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ||
jala-sûtra-svara-šâstrê rasa-vaidyê satya-bhâshâyâm |
Rudraya-Singari bhavataḥ sadṛišaḥ kô vâ mahîtalê šûraḥ ||
šrî-Râmachandrâya namaḥ |

yasya kêsêshu jîmûtâ nadyas sarvânga-sandhishu | kukshau samudrâš chatvârah tasmai tôyâtmanê namah || mangala mahâ šrî šrî šrî

7

At Hudûti village (Gôribidnûr hobli),
on the basement of the Garuḍa-kambha near the Ânjanêya temple.
......ya namaḥ šubham astu || Šaka-varusha 1353 neya Sâdhâraṇa-saṃ-vatsara-Bhâdraṇada-šu 10 Šanivâra Huḍutiya kammâḷa Bommôjana maga Šâmôja nilisida Tirumala-dêvara kamba maṅgaḷa mahâ

9

At Idagûru (Gôribidnûr hobli), on the top of the door of the Bhimêšvara temple. šrî-Ganâdhipatayê namah Šakâbhyudaya-šaka-varushigalu 1330 neya Virôdhisamvatsara-švîja-šu..........bâgila svârasânayana mâdidavaru Sanna-Timma-vôjana ku.......mâra Šivamôja..........Višvâmitra-pravara Yajuš-šâ......râja Râjêndra-Chôlage ârâdhyarâda avara râjyada Kurubûra Ayyagala kûṭegala darmma (rest illegible)

10

At the same village, on a beam of the roof of the veranda of the Råmêdêva temple. šrî-guru-Gaṇâdhipatayê namaḥ # šri-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaļu 1767 ne Višvâvasu-nâma-saṁvatsara-Chaitra-šuddha-šrî-Râma-navamî î-šubha-divasadalli Hiḍimbâpuri-grâmadoļage šrî-Râma-dêvarige nûtanavâgi kâsî-kelasadinda 12 aṅkaṇa-dêvasthâna kaṭisuvabagye kelavu janaru bhaktâdigaļu î-puṇya-kelasa-mâḍisidantâddu Šaka-varshaṅgaļu 1769 ne Plavaṅga-saṁvatsara-Phâlguṇa-bahuļa 10 varige saṃpûrṇa

11

At the same village, on a stone near the Mallikârjuna temple.....mahâ-šabda Pallavânvaya srî-pṛithvî-vallabha Pallava-kula-tilakana.......maga Vîra-Nolamba pṛithvi-râjyam geyyuttire Iṛubudalaya......(rest illegible)

At Velapi (Gôribidnùr hobli), on a stone in the Doḍḍa-bhâvi sthaļa. svasti šrî Perumâļa-Râja....pu-Dêva šrî-ma...... Kallahaļi-munūru âļge Eŗeyammarasarâ Beṇṇattūr âļge Bhūpūmu kereyu kaṭṭidoḍe osedu koṭṭodu (back) hi. kaḷani (usual imprecatory phrases)

14

At Chigatigere (Gôribidnûr hobli), on the basement of the Garuḍa-kambha of the Narasimha temple.

šri-Kaduri-Nârasimha-dêvara kambava nillisiddu Târaṇa-samvatsara-Kârtikaba 10 lu | . . . rasaya ma Basavi Rada la sêve mangala mahâ šrî šrî

15

At the same village, on a stone near Lakkamma's well.

Parâbhava-samvatsara Bhâdrapada-šu 5 lu šrîmatu Chigațigere Vodôrayyana heṇḍati Lakkamma kaṭṭista bhâvi šrî

16

At Huṇisênahaḷḷi (same hobli), on a pillar in the bharti-diṇṇe east of the village. svasti šrî jayâbhyudaya-Šaka-varsham 1255 neya Šrîmukha-sanivatsarada Chaitra-šu 3 Šu-vâradandu šrîmatu-pratâpa-chakravartti Hoyisaḷa-šrî-vîra-Ballâḷa-Dêvarasara pradhâna aḷiya-Mâchiya-daṇâyakara kumâra Gaṅgi-Dêva-daṇâyakaru Penugoṇḍeya nelavîḍinalli (south face) sukha-saṅkathâ-vinôdadiṁ râjyaṁ geyyuttam iddu Indeya Šântîšvara-dêvara kumâra Bommi-dêva-voḍeyarige Haruhe-Hosûra-nâḍoḷagana Maruvakagoṅkanu Balâḷapuravâgi â-chandrârkaü sarvamânyavâgi dhârâ-pûrvakavâgi koṭṭeü maṅgaḷa mahâ šrî šrî (usual final voroe)

17

At the same place, on a second pillar.

šubham astu

namas tunga-etc. |

svasti šrî jayâbhyudaya-Šaka-varushangaļu 1354 Paridhâvi-samvatsarada Kârttika-(south face) šu 1 šrîman-mahâ-maṇḍaļēšvara šrîmau-mahâ-râjâdhirâja paramēšvara šrî-vîra-Dêva-Râya-mahârâyaru sthira-râjyam geyutt iralu Balâļa-purada nânâ-jâtiya maduveya (east face) sunkavanu darmakke biṭṭar âgi yî-maduveya sunkavanu âru koṇḍare (usual imprecatory phrases) mangaļa mahâ šrî šrî

At Hâluganahalli (same hobli), on a stone north of the Chauḍêšvari temple. šubham astu Parâbhava-samvatsarada Chaitra-šu 1 lu šrîmatu Nârâyaṇa-Gaudana maga Hirî-Timmappanu vîrara kallu-guḍi kaṭṭista guḍi maṅgala mahâ šrî

19

At Chikka-Kuragôḍu (same hobli), on a stoue near the Āñjanêya temple. svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha sâ 1468 Višvâvasu-sainvatsara-da Chaitra-šn 10 šrîmatu Sadâšiva-Râyarige puṇyav âgabêku yendu Kandâ-chârada nâyaka Timmappa-ayanavaru Kurugôḍiya volagâg idda dêvadâya Brahma-dâya.....nu tamma tande-tâyige puṇyav âgabêk endu biṭṭeü endu hâkida šâsana-mânyakke âr obbaru tappidaru (usual imprecatory phrases)

20

At Marupadagu (same hobli), on a stone lying in front of the village entrance.

Nandana-samvatsara-Chaitra-šuddha-pañchami šrî-râjâdhirâja paramêšvara šrîvîra - pratâpa - Venkaṭapati - Râya aliya Marupadugu - grâmam mâgu
(2 lines gone) . . hâram âyavala tudike maduru anyâya (rest illegible)

21

22*

At the same village, on brass plates in possession of Chikka-Saṇṇakempa. Yittadi-šâsanam ||

namas tunga-ete. |

na dharmmâd adhikam.....santi na samudbhavaḥ | (6 lines are left out as they are quite unintelligible)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1212† neya Bhâvasamvatsaram Chaitra-šudha 5 Budhavâram šrî-vîra-pratâpa-vîra-Bukka-bhû-

^{*} This inscription is full of mistakes.

[†] So in the original.

pati-Râvalavâru | Dêva-Râyalavâru Gundama-Râyalavâru | Konthala-dêšajii Mânakapatnam purri dora Vulelu-Râya į vâni kodukulu andâlâlu yekinavâru vâri., Šankugonda Timmana-gôdu Chinna-Timmanagôdu | Dâsana-gôdu | Channa-Kêšava-gôdu | Channana-gôdu | Yiranagôdu | Nârâyana-gôdu | Vuluvulôru-nâda-gôtraii | pannendu-vêlu-balagum gurâlu 100 yintiyi | yâbai-dandu | nâlgu-avuda-yênugalu | yêdu-gudlu âvulu) yêdu-bhandlu yaka-bhandi-minda dravyam erugukoni Vijanâgram patnâniki puyiri | râyula bhêti ayiri | Râyulu vârini chûchi châla santôsham padiri | vudhârana chêsiri | bandi vapagiñchiri | Râyalavâru vâriki yinâmu | guram | chhatri | chaurîlu | bîmu-pendemu | avudha-yênugalu mûdu | Virûpâksha-Sômêšvaruṇi guḍilô nalla-nilupa-râyi-šâsanani | Râyadattyarthani | nârepuyaramulaku apana ayanu | malato vachi digiri | Sankhunugonda Timmana-gaudu | Badagala-nâdi Narasapa | (others named) pannondu-âyagândlu | mala kotti šanti chesi Rayala kanama | Deva-Rayalu apana-tisukoni | Vade-Râmana-Bôyidu | Bhîmana-Bôyidu | bhandlu 30 kotataram 12 aralu | charavu 1 kôtalô Changarâya-svâmi-gudi 1 Timapa-gudi 1 Yîragândlu-gudi 1 Ganagiri-simbâsanam Tirumâlige Tirumalâchâryalavâriki tôdukoni-yachi | nálgu-simhásanam | 70 yédu-samstánam doralunu töduvachi | svampannárudêsa-gaudalıkam todukoni vachi dêšamukhi-dêšapândyavulunu piluchukoni vachi (Ganagiri | Dhavagiri | Mumudi-patnam Chikkapa-Gauni piluchikôni vachiri | Vupalagiri - patnamu . . Peda-Kempa . . - Gauduni tôdukoni yachi | pañchâṅgain Tipâ-bhatluvârini tôdukoni vachi | Karkâtaka-lagnam nichhayim chêsi vûrupêru Kurudi anê pêru pettiri guru-svâmulavariki Timmana-gaudu yichindhi pâda - kânaka yiravai - varâlu ninda - vudagara (here follow details) guram kôtatarâniki yêsinadi šâsanam râllula.. gôdumânyam chênilo baduvulo šāsanam rāyi 1 paņdeņdu āyagāndlu vappitamu || vūriki bali-pila yichi-(back) navâdu Dyâvana-gaudu | bali-chelinavâdu mâdiga Yara - Pâpadu | Bôgapa kadava Šanku. konda Timmana-gaudu į vâni nagurulo vugranamu-yintilo agui-mûlalô kanajabilô yêsiyundêdi drayyan yêsiyundêdi kadâyilu yêdu | bhangaru-pratimalu yêdu kanehu-koramutlu yêdu-baruvu | kanajani tyala-râyi | pannendu-âyigândluku mânyam katakinda | dinna-mânyam | Brahma-mânyam | dêva-mânyam | baţu-mânyam | gauni kûţa-mânyam | grâmâniki muţuvali Râmaţankilu 10080 Lakshmîpati-varâlu renduvêlu puttalikâsulu 10050 Buku-bhûpati-Râyalavâru | Gundama-Râyalavâru | Ambôji - Râyalavâru | vîri apanachâtanu yittadi-šàsanam....yana Badagalanâdi-šîma Vîrachâri | anumatinchi yittadi-šâsanam Timmana-gauniki yichiri | putra-mitra-kalatrâdulu samêtangânu anubhavinchukoni sukangâ-vundumani yî-mugguru-râyalavâru yichiri (usual final phrases) dêšamukhi-dêšapânduvulu vapitamu Kondavâdi Kondama-Nâyidu anki doraku Kuradi Channarâyasvâmi-gudilô yichinadi šâsanamu | šrî-Râmu-gatti

At Manchenahalli (Manchenahalli hobli), on a copper plate in possession of Yajamana-Timmana-bhatta.

(Nâgarî characters.)

namas tunga-etc. | Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah 1 Hêm.... kalašâ yatra dhâtrî chhatra-šriyani dadhau | kalyana... tad-dhama pratyuha-timirapaham | yad gajô'py Agajôdbhûtam pañchâsyênôpalâlitam || jayati kshîra-jaladhêr jâtam savyêkshanam Harêh 1 âlambanam chakôrânâm amarâyushkaram mahah II tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhah 1 pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajaḥ | sanjajnê Nahushô Yayâtir abhavat tasmâch cha Pûrus tatah | tad-vamšė Bharato babhūva nripatis tasyabhavachchhantanuh | tat-putrô Vijayôbhimanyur udabhût tasmât Suhôtâ nripah II Nandas tasyashtamo'bhûchchhibir iti uarapaš tasya rajatha Likkakshmâpas tat-saptamaš Šrî-patir iti samabhût Râja-putrô narêndrah (tasyâsit Vijjalêndrô dašama iha nripô vîra-Hemâļi-Râyas tasmâd êkô Murârau krita-natir udabhût tasya Mâyâpurîšah # tasyaikô jani Sôma-Dêva-nripatis tasmâch cha râjñas sutô vîrô Râghava-Dêva-râya-nripatiš šrì-Chinnamô bhûpatih H Âravîti-nagarî-vibhôr abhût tasya Bukka-dharanîpatis sutah 1 yêna Sâlava-Nrisimha-râjyam apy êdhamâna-mahasâ khilîkritam # tasya Gaurâmbikâjânês tanayô vinayônnatah 1 vidyâ-nidhir višèsha-jñô vîrô Vijaya-bhûpatih # dayâ-nidhêr abhût tasya dayitâlankritâ gunaih 1 Šaurêr iva mahâ-Lakshmîš Šankarasyêva Pârvatî 🏾 putra-ratnam tataš šlaghyam purva-janma-tapah-phalam (Mâdhavân Madanam Padmâ Sênânîm Adrijâ Šivât II Jayantam Amarâdhîšât Sachîvâlabhatâtmajain | Dêva-Râyam mahîpâlam dâritârâti-mandalam n vikramê Vikramâdityanî bhôgê Bhôjam ivâparanî | Râjarâjam vitaranê râjânam yam prachakshatê || Yašasvinām agrasarasya yasya pattābhishêkê nija-pārthivêndôh (dânâmbu-pûrair abhishichyamânâ dêvî-padam bhûmir iyam bibharti 🛭 râjâdhirâjas têjasvî šrî-râja-paramêšvarah [mûrn-râyara-gandâkhyah para-râya-bhayankarah # bhashatilanghi-bhupala-bhujanga-birudonnatah 1 šishta-samrakshana-parô dushta-šârdûla-mardanah ||

arîbha-ganda-bhêrundô Hari-bhakti-sudhânidhih pratyarthi-samidhô hutvâ pratapagnau ranankanê j prâptaš šrî-[vîra]-vijaya-lakshmî-pâņi-grahôtsavam j šrî-Tungabhadrâ-nikatê nagarê Vijayâhvayê 1 pitryam simhâsanam prâpya pâlayan prithivîm imâm | punya-šlôkàgraganyô'san Dêva-Râyô mahîpatih i Tungabhadrâ-nadî-tîrê Virûpâkshasya sannidhau 1 vêda-nêtrâgni-bhû-samjñâ-ganitê Šaka-vatsarê 🗆 Chitrabhânan tu Vaišâkhê paurņamyâm Bhaumavâsarê | šrîmad-Ghanagirêr dêšê Pinâkinyâš cha pûrvakê | Mañchêpally-antarvalitê nairityâm samupasthitam | Kôtagânâkhya-šailasya pašchimê chaiva samsthitam | Kôtagârapalli-grâmasya vâyavyâm samupasthitam | Sâdêpally-agrahârasya pûrvataš chaiva sanisthitam (grâmam tu Brahmapally-âkhyam sarva-sasyôpašôbhitam j dattavân dvija-varyâya vêda-vêdânta-vêdinê | nijāšritāya viprāya Bhāradvāja-sa-gôtriņē | Bahvrichê Subbanâryâya Vênkaţâkhya-prapautrinê Râmâ-bhattârya-pautrâya Nañja-bhattârya-putrinê šrî-Virûpâksha-su-prîtyai Dêva-Râyô mahîpatih 1 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ | nidhi-nikshêpa-pâshâna-siddha-sâdhya-samanvitain akshîny-agami-samyuktani vipra-bhôgyam sa-bhûrnham | dânasyâdhamanasyâpi vikrayasyâpi sammatam | vâpî-kûpa-tatâkâdi-jalâšaya-samanvitam | sarvamânyam chatus-sîmâ-samyutam cha samantatah 1 dattavân dvija-varyâya Dêva-Râyô mahîpatih putra-pautrâdibhiš chaiva bhôjyam â-chandra-târakam 1 tad idam dharma-šîlasya Dêva-Râyô mahâ-prabhuh 1 šasanam pradadau nityam bhayêd a-chandra-tarakam [sîmânôsyâgrahârasya likhyantê dêša-bhâshayâ 1

(rest contains details of boundaries and usual final verses)

24

At Dyavaratondapalli,

majare of Haļēhaļļi (same hobli), on a rock in Bombagā's field. šubham astu Haļeyahaļige pratināmavāda Yimmaḍinarasiṅgarāyapurada kāluvaļi Varadanahaļļi

At Upparahalli (Mañchênahalli hobli), on a stone at the village entrance.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushangalu 1506....

.... raṇa-saṁvatsarada Kârtika-šu 12 lu Šrî-Raṅga-Râyaru Tirumaleya
Penagoṇḍeya......ka-puravolage Upparahalliya-grâmavanu sarvamânyaagrahâravâgi â-chandrârka-sthâyiyâgi dhârey eradu koṭaru aṁritapaḍi

...... tamma tande Hiriya-Bôrappa-gaṇḍarigû tamma gurugaligû
puṇyav âgabêk endu sarva-namasya-agrahâravâgi dhârey eradu koteü (usual

26

final phrases) kotta šilâ-šâsana mangala mahâ šrî šrî

At the same village, on a stone near the Basavana katte.

27

At the same village,

on a stone at the boundary of Basavanahalli and Chilenahalli.

28

At Minakanagurki (same hobli), on a rock in Pațêl's karaga-field.

(Någari characters.)

šubham astu svasti šrî.....Šâlivâhana....1433 neya Prammôda-vatsarada švayuja-šuddha 15.......Râhu-grahaṇa-puṇya-kâladalli šrîman-mahârâjâ-dhirâja râja-paramêšvara šrî-vîra-pratâpa-Kṛishṇa-Râya-mahârâya pṛithvî-râjyam geyuvadaralli šrî-Kṛishṇa-Râya-mahârâya (4 lines effaced) mânyavâgi dhârey eradu koṭa chatus-sîmâ (rest effaced)

At Arakunda (same hobli), on a stone in front of the Âñjanêya temple. šrîmatê Râmânujâya namah vêda-mârga-pratishṭhâchâry Âlvâr šrî-Tirumale-Penugoṇḍe-Narasimha-Tâtâchârya-ayyanavarige Râma-Râja-apaṇêli Soṇagauḍara sarvamânyada Arikunda šrî

34

At Kadiridêvarahalli (Tondêbhâvi hobli), on a stone in front of the Narasimhasvâmi temple.

Šrîmukha-samvatsarada Mâga-šu-pâḍyadalû šrîmatu Kova-Nâyakara Gayyapla-Nâyakaru Kadiri-dêvara gudiya maṇṭapavanu kaṭisidanu

36

At Halkûru (Bommasandra hobli), on a wall of the Sômêšvara temple. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1445 nê Svabhânu-samvat-sarada Vaišâka-šu 15 lu šrî-mahârâja-paramêšvara šrî-Krishṇa-Râya-mahârâ-yara ûligada Mâlapa-Nâyaka-ayanavarige dharmavâgi pradâni-Sarvarasaya-navaru Halukûra Sômêšvara-dêvarige pratipâlisi mâḍisida jîrṇa-uddhârada kalu-vesada sêve ara adhikâri Vaṇasayana ûligada Siddayanu

37

At the same village, on the door frame of the Sômêšvara temple. šrî Alakûru šrî-Channa-Sômêšvara-svâmi-mandira-dharma-sthânamam Benga-lûru šrîmad-Vîra-Šaiva-Gubbi-Rudrâkhya-tanûja Tôṭadâryaḥ kârya-kartâ || Šâli-vâhana-šaka 1809 nê vartamâna-Sarvajitu-samvatsara-Vaišâkha-mâsadalli nir-misidanu || san 1887 nê isvî ||

38

At the same village, on a stone attached to the Basavaṇṇa kaṭṭe. šiî-Sômēšvara Šālivāhana-šaka-varusha 1426 nê varushadalu Raktākshi-samvatsarada Kārtika-šu 15 Guru-sôma-grahaṇa-puṇya-kāladalu Lakyada Liṅ. . Voḍeyarn Sômēšvara-dêvara guḍi-gôpura-prākāra-ratha-ütsaha-paḍitara-aṅga-raṅga-vaibhavanu tri-sandhyâ-kālada naivêdyakk ivaru voḍeyarige liṅgārchaneya Rudrā. . avanu māḍikoṇḍu Nañja-Râyage hēļalikkāgi â-Nañja-Râyanu vîra-pra-tāpa-Narasiṅga-Râyarige hēļalāgi Sômēšvarage Halukūra sa-hiraṇyôdaka-dâna-dhārâ-pūrvakavāgi â-chandrārka-sthâyiyāgi samarpisidaru | Sômēšvara (usual final verse)

At Singanahalli (same hobli), on the Anjanêya stone in the Godehola.

Si....samvatsarada Mârgasira-ba I Âdivâradandu....pratâpa.....

Hoysana šrî-vîra-Ballâļa-Dêvarasaru sukha-sankathâ-vinôdadim râjyam geyyuttav iralu (stops here)

41

At Kachamachenahalli (same hobli), on a stone in Survey No. 93.

svasti šrîman-mahâ-maṇḍalêšvaram Talekâḍu-Koṅgu-Naṅgali-Banavâsi-Halasige-Hânuṅgall- Uchchaṅgi-goṇḍa Hoysala-vîra-Ballâla-Dêvara râjyada Šârvari-samvatsaradallu šrîman-mahâ-pradhânam šrî-karaṇada heggaḍe Yeṇayaṇṇanuṁ daṇḍanâyaka Bila-Gôvindarasarum Ummaḍiya bavarakke naḍadalli Pôchiya-Keriya-nâyakalu tale-goṭṭu haḍada netra-ppaṭṭu Nâgâchâriya keṇeyanu Kûḍa-lûra mahâjanaṅgalu nakara-nânâ-dêšîya munde makkalu-makkalu tara-..... â-chandrârka-sthâyiyâgi koṭṭa bhûmiyan alidavaṅge (usual final phrases)

42

At Kondapura (same hobli), on a stone in Kodla-Nayaka's assessed land.

.......Virôdhi-nâma-samvatsarada švîja-šu 10 lu Hosûra-sammatina dêša-mukhi dêšapâṇḍe dêši-karaṇi Sahigoṇḍa-Nâyakage baraši koṭṭa kâgada... kramav ent endare Hosûra sîmege saluva Erapanahaḷḷige pratinâmadhêyavâ-da Koṇḍâpuravannu nûtanavâgi kôṭe kaṭṭisi praje tandu grâma tumbu-mâḍisi vechcha aramane kipâyatu tiḷidu yî-grâma-baḷiya kaṭṭu-koḍagi-mânyavâgi maṇu [©] 2½ holavannu nêmuke mâḍi koṭṭu yiruvadarinda yî-grâmada kôṭe kaṭṭi-si.....mâḍi yî-holavannu ninna putra-pavutra-pâramparyavâgi anubha-visikoṇḍu yiruvadu.......

43

At Dyavarahalli (same hobli), on a stone in Venkataramanappa's grove.

namas tunga-eto. |

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1715 sandu vartamânavâda Pramâdîcha-sam-Mârgašira-šu 15..... Halukûru-jahagîrudâru Mîra-Ahammada-Sâ-komâru Mîra-Husêna-Sâ-rige râ || Mâkalidurgada subhêdâru Mîra-Ali-Bêga-Sâ baraši koṭṭa kaṭṭu-koḍagi-mânya Dêvarahalli-grâmakke vâyavyakke nûtanavâgi kôṭe kaṭṭišidarinda nimage maṇuvu-hâlita bîjavari ha (rest illegible)

At the same village, on a stone in the Venkataramanappa's assessed field.

Hajaratu Ţîpu-Sulatâna-Pâchâvaravara appaņeyalu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1719 nê vartamânavâda Kâļayukti-sanīvatsarada nija-Šrâvaṇa-šuddha 5 yalu šrîmatu Mâkaļidurgada amaladâra (y)Ahumada Vusa-mâna-Sâhêbaravaru Halukûru-Mîra-Husêna-Sâhêbaravarige barasikoṭṭa kerê-kaṭṭu-koḍagi-šyâsana-kramav ent endare Mâkaļidurgada sîmege saluva Malada-kere-hôbaļi Dyâvarahaļļi-grâmada baṭiya hostâgi nîvu kaṭisi yiruva kerege kaṭu-koḍage-bage hajûru hukkum . â-prakârakke nimage koḍisiyiruva bhûmi yî-Dyâvarahaḷḷi-grâmakke uttaravâgi Timmanahaḷḷi-kerey-oṭagaṇa gadde-bhûmi maṇuvu kha ½......haḷḷi vupagrâma-Chandrahaḷḷi-baḷiya beddalu hola-bhûmi (rest illegible)

45

At Kenkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

46

At Hosûru (Hosûru hohli),

on copper plates in possession of Jatavallabha, Patel of Ramapura.

[1b] šrî-Gaṇâdhipatayê namaḥ || namas tuṅga-etc. ||
avyâd avyâhataišvarya-kâraṇô Vâraṇânanaḥ ||
varadas tîvra-timira-mihirô Hara-nandanaḥ ||
šrîmân âdi-Varâhô yaḥ šriyaṁ dišatu bhûyasîṁ |
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ||
asti kaustubha-mâṇikya-kâmadhênu-sahôdaraḥ |
Râmânujaḥ kalânâthaḥ kshîra-sâgara-sambhavaḥ ||
uda[bhûd] anvayê tasya Yadu-nâmâ mabîpatiḥ |
pâlitâ yat-kulînêna Vâsudêvêna mêdinî ||
tat-kulê Bukka-nâmâ yaḥ kîrti-šauryya-vichakshaṇaḥ |
*Magâmbikâbhavad râjñî Lakshmîr iva Harêr yathâ ||
abhût tasya kulê šrîmân abhaṅgura-guṇôdayaḥ |
apâsta-duritâ . . . Saṅgamô nâma bhûpatiḥ ||
Mâlâmbikâ bhavat patnî yasya râjñaḥ šuchi-smitâ
Damayantî Nalasyêva Indrasyêva yathâ Šachî ||

^{*} So in the original.

âsan Hariharah Kampô Bukka-Râya-mahîpatih (Mârapô Muddapaš chêti kumârâs tasya bhûpatêh 11 pañchânâm madhyagas têshâm prakhyâtô Bukka-bhûpatih prachanda-vikramô madhyê Pândavânâm ivârjunah II bhangah Kalinga mita-šaurya-vritteh Vanga vibhinnanga-vighurna-netrah | Ândhrâš cha randhrâni višanti vasva bâhûgra-khadgêna višîryamânâh || Turushkâš šushka-vadanâh Pândya-bhûpâh palâyitâh 1 sva-bhujârjita-vîryêna tasmin râjyam prašâsati 🛭 Bukka-Râyô'bhavachchhrîmân bhujârjita-parâkramah | mêdinîva prajâ yêna sva-putrân iva rakshitâh 🛭 râjâdhirâjas tê [Ha]jasvî yô râja-paramêšvarah | bhasha-langhita-bhupala-bhujangama-vihangamah 🛭 râja-râja-bhujangô yah para-râya-bhayankarah Hindurâya-Suratrâna ity êtair upašôbhitalı II Vidyâbhidhâna-nagarî vijayônnati-šâlinî 1 Vidyâranya-kritâ tasyâm ratna-simhâsanê sthitah || yasmin shôdaša-dânânâm dharâyâm parišôbhitê | dânâmbu-dhârayâ tasya vardhatê dharma-pâdapah I alankrité Šakasyabde *rasa-bhû-nayanêndubhih | Târanâbdê Chaitra-mâse navamyâm šukla-pakshakê ॥ Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau Apastambâkhya-sûtrâya Bhâradvâjânvavâyinê Yâjushânâm varênyâya sakalâgama-vêdinê | ashtadaša-purananam abhijnatartha-vedine ashta-bhasha-kavitva-srî-vanî-vijita-sampadê 1 Sômâya Nâchanâmbôdhêh sômâyâmita-têjasê || Guttidurgâbhidhê râjyê Kôdûrâkhya-mahîtalê 1 Penna-mâgaņi-vikhyātê sarva-sasyôpašobhitê || Kôdûru-Nâgamallâkhya-dinnâbhyâm api pašchimam | grâmôttamâ....makûrôh prâchyâm diši samanvitam 🛭 Ûruchintala-nâmnaš cha grâmâd dakshina-samsthitam (Vangalûr-Kódutâlâbhyâm uttarâšâm upâšritam 🛭 Pinâkinî-tatê Peñchukaladinnâhvayam purâ | Bukkarâyapurâkhyâtam pratinâmnâ cha šôbhitam || nidhi-nikshêpa-samyuktam jala-pâshana-samyutam t akshîny-âgâmi-sahitam siddha-sâdhya-samanvitam # ashta-bhôgam idani sarvamânyam â-chaudra-târakani ! sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||

^{*} So in the original.



9 =

(याणसमायण स्थन धुनिमाष्ट्री सम्बन्धिता । १०८१ व्यवस्थन कुरज्व है, कला क्रिक्स मानित्री है। है। विक्रित्र कि सुर नुस्करीय हो याग्री सामित्र से कत्तर है है एक सूक्ष या सिना हो। न्यिड धनत्र द्वाहुर या यात्र म ते बया अग्याया समुत्रा गिरमा म <u>্রে</u>)আন্থা BROKER & 34(13)112921 ᅰgjaus)껚설,꿦설jawəyazaq첯maj स्रीशिया स (प्रयास डिना क्रम्म Sile 开马鱼 N70

अत्रिक्षेत्रितिकयानस्य नित्रिक्षेत्री हैन के श्रित्रिक्षेत्रीयानित्रिक्षा हैं हैन के श्रित्रिक्षेत्रिक्षेत्रिक्षेत्रिक्षेत्र रम अधीत करा तस्य सु मना जुरिकया तस्या जीन्ति स्विहिट सु ज्ञास्या तस्य जित्या सि विने हिट घम सु डेन्नु ये कर्युंग ी माजिटा रहुं न का ने ये देयी यापि यामासासास स्थाप रहे राजा (या देस का मा सम्मिस्र स्टर् रमञाश्री मिन्य तस्त्र श्रु म्माब्र ट्यानस्थिङ्ग्ड<u>ि</u> |यान्त्रीमाञ्च 2 दरा न ट्या 109 9 > P

उरा टालां विसाय त्राड्स में चारित्र में सम मुन्ति सम्म ²¹ट्या (क्रिया ति अक्ता क्षित्र प्रमाहि कुर्या क्ष्या न्या क्ष्या क्य यालन्यात्रज्ञीयालन्द्रहेयाता(च्रुक्यान्वायालन्नां घन्यु नि ीहिएट 8 स्पात्ता 22 , क्यु क्यु क्यु क्यु क्यु हु नुरिक्णा मिडिरास् मीना पुरडिट द्वारिये गि उधिसा ट्य (मुट्टी) F ಸ >

છ ≥ HOSUR PLATES (GD 47)



= ਬ ਜ

ਲੜੀ। ਜੁਸਤੀ ਸੀ ਤੋਂ ਤੁਰਪੁਤ੍ਰੀ ਸੁਟਰਨ ਸ਼ੂਰ ਜਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਸੀ ਲਗਾ ਸੀ ਲ हित्तिकारा है मारित मंद्रिया हिनेय हिन्दिन दिन्दिम मारित्य हो हिने के क्षेत्र क्षेत मात्र तक समाधी १०३३ बुष्डि, श्रिष्ट । શુન પ્રમા ૯૧૦ કે કું કું માર્ચા ગુરૂ હકુ મુખુ કું કું ચારે કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું મુખુ કું કું મુખુ કું ની કે માણિ લે મુણિ કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું કું મુખુ કું કું મુખુ કું કું મુખુ કું કું મુખુ કું કું મુખુ કું કું મુખુ કું કું મુખુ કું કું મુખુ કું મુખુ કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખુ કું મુખ્ય કું મુખુ કું મુખુ કું મુખુ કું મુખુ કું મુખુ કું મુખુ કું મુખુ કું મુખ્ય કું મું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મું મુખ્ય કું મું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય કું મુખ્ય ક गमित्री तिस्तु स्ट्रीसम्बद्धीयान उन्नीमा स्मृह्मसम्बद्धीन स्पर्धान स्थाप्त स्थापत स्यापत स्थापत स् प्रधनान ताया हिल्मा (विषया टिडनदी द्वे गर् म् डिकाः विश्व ානු රැට්දි ලැවී, (පු හැ. ස්) ඡුම් දිදු ඩු ල්යි දී ණෙන් මේ (මු යිපු පු නහා ख्डी<u>ड</u>ुल्यमाज्ञ (डि मुन्द्रमीवन ह्म उस्ताहि स्रिक्रा यामिङ्गाज्यासी(ल्यारस्यापनास् 是北西田 हिल्यात्रम् गुरुराज्ञाल S. Coll उत्यानि

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ट्रिकाननामानामानु त्रिमाना स्माति का त्रिमान स्माति का प्रमुख्यु घल्य

<u>ब्युश्वेह ङ स्वट्डा वह्या र तत्रा त्रात्र र मृत्रात्र त्रिक्ट्याहर याहर से स</u>

šrîman-Nâchana-Sômâkhya-mahâ-kavi-varô'pyatha 📗 râjânam âšishani chaiva chirajîvi bhavatv iti | svayam anvakarôd vrittîr dašôttara-šatam kavili | shat-trimšad atra bhagalı syuh yajamanahvaya tatah II (here follow names etc. of vrittidars and the details of their vrittis) idam akhila-Râja-šêkhara-madhukara-jhênkâra-gîta-mâhâtmyan 📗 šrîmad-Bukka-Râjêndra-nripatês šâsanam achalaika-pârijâtasya 🛭 Âtrêyânâm Yâjushî Kôţidêvârâdhyâchâryasyângajô Vâdha-mûrtih | chakrê samyak Šarva-šâstra-pravînah šlôkân êtân Mallanârâdhya-varyalı # tvashtra tachchhasanam svami-šasanena vinirmitam į šāsanāchārya-varyēna Nāgi-Dêvēna šilpinā ||

(usual final verses)

šrî-Virûpâksha (in Kannada characters)

47

At the same village, on copper plates in possession of Patel Jatavallabha.

[Ib] svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna šrîmaj-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskarah sva-khalgaika-prahâra-khanditamahâ-šilâ-stambha-labdha-bala-parâkramô dârunâri-gana-vidâranôpalabdhavrana-vibhûshana-vibhûshitah Kânvâyana-sa-gôtrah šrîmat-Kongani-varmmadharmma-mahâdhirâjah tasya putrah pitur anvâgata-guna-yuktô vidyâ-vinayavihita-vrittah samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavikâñchana-nikashôpalabhûtô nîti-šâstrasya vaktri-prayôktri-kušalô Dattaka-sûtravritêr pranêtâ šrîmân Mâdhava-mahâdhirâjah tat-putrah pitri-paitâ[IIa]mahaguņa-yuktô'nêka-châturddanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yašâḥ šrîmadd-Harivarmma-mahâdhirâjah tat-putrô dvija-gurn-dêvatâ-pûjana-parô Nârâyana-charanânudhyâtah šrîmân Vishnugêpa-mahâdhirâjah tat-putrah Tryambaka-charanambhôruha-rajar-pavitrîkritôttamangah sva-bhuja-bala-parakramakraya-krîta-râjyah Kali-yuga-bala-pankâvasanna-dharmma-vrishôddharananitya-sannaddhah šrîmân Mâdhava-mahâdhirâjah tat-putrah šrîmat-Kadambakula-gagana-gabhastimâlinah Krishnavarmma-mahâdhirâjasya priya-bhâginêyô vidyâ-vinayâtišaya-paripûritântarâtmâ niravagraha-pradhâna-šauryyô vidvatsu prathama-ganyah šrîmân Kongani-mahâdhirâjah Avinîta-nâmâ tat-putrô vijrimbhamâṇa-šakti-trayaḥ Andari-Âla[IIb]ttûr-Poruļare-Pennagarâdy-anêka-samaramukha - makha-huta - prahata - šûra - purusha - pašûpahâra - vighasa - vihastîkrita-Kritantagnimukhah Kiratarjjuniya - panchadaša - sargga - tikakaro Durvvinitanâmadhêyah tasya putrô durddânta-vimardda-vimridita-višvambharâdhipamauli - mâlâ - makaranda - puñja - piñjarîkriyamâna - charana - yugala-nalinô Mushkara - nâmadhêyah tasya putrah chaturddaša - vidyâsthânâdhigata-vimalamatih višêshatô'navašêshasya nîti-šâstrasya vaktri-prayôktri-kušalô ripu-timiranikara - nirâkaraṇôdaya - bhâskarah Šrîvikrama - prathita - nâmadhêyah tasya putrah anêka-samara - sampâdita-vijrimbhita-dvirada - radana - kulišâbhighâta-vraṇa - samrûḍha - bhâsvad - vijaya - lakshaṇa - lakshîkrita - višâla - vakshas-sthala-sama[111a]dhigata-sakala-šâstrârttha-tatva - samârâdhita - tri-varggô niravadya-charita - pratidinam-abhivarddhamâna-prabhâvô Bhûvikrama - nâmadhêyah api cha p

nânâ-hêti-prahâra-pravighațita-bhaţôrash-kavâţôtthitâsṛig-dhârâsvâda-pramatta-dvipa-šata-charaṇa-kshôda-sammardda-bhîmê | saṅgrâmê Pallavêndraṁ narapatim ajayad yô Vilandâbhidhânê Râjâ Šrîvallabhâkhyas samara-šata-jayâvâpta-lakshmî-vilâsaḥ || tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkka-dîdhiti-virâjita-pâda-padmaḥ | Lakshmyâ svayaṁ vṛita-patir Nava-Kâma-nâmâ šishṭa-priyô'rigana-dâraṇa-gîta-kîrttiḥ ||

tasya Kongani-maharajasya Šivamarapara-namadhêyasya pautrah samavanata-samasta-sâmanta - makuṭa-taṭa-ghaṭita - bahala-ratna - vilasad - amara-dhanush-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Narayaṇa-charaṇa-nihita-bhaktih śūra-pu[III b]rusha-turaga-nara-vàraṇa-ghaṭâ-saṅghaṭṭa-dâruṇa-samara-širasi nihitatma-kôpô Bhìma-kôpah prakaṭa-rati-samaya-samanuvarttana-chatura-yuvatî-jana-lôka-dhûrttô lôka-dhûrttah su-durddharânêka-yuddha-mûrddha-labdha-vijaya-sampad âhita-gaja-ghaṭâ-kêsarî Râjakêsarî api cha $\mathbb R$

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasanmârttaṇḍô'ri-bhayaṅkaraḥ šubhakaraḥ san-mârgga-rakshâkaraḥ + saurājyaṅ samupêtya rāja-samitau rājan guṇair uttamaiḥ rājā Šrîpurushaš chiraṁ vijayatê rājanya-chūḍâmaṇiḥ || Kâmô râmâsu châpê Dašaratha-tanayô vikramê Jâmadagnyaḥ prâjyaišvaryê Balârir bahu-mahasi raviš sva-prabhutvê Dhanêšaḥ | bhûyô vikhyâta-šaktis sphnṭataram akhila-prâṇa-bhâjâṁ vidhâtâ

Dhâtrâ sṛishṭaḥ prajânâm patir iti kavayô yam prašamsanti nityam \parallel tê[IVa]na pratidina-pravṛitta-mahâ-dâna-janita-pnṇyâha-ghôsha-mukharita-mandirôdarêṇa Šrîpurusha-prathama-nâmadhêyêna Prithuvî-Kongaṇi-mahâ-râjaḥ \parallel tênêdam akhilam budbuda-chalam jîva-lôkam avalôkya chatur-ašîty-uttarêshu shaṭ-chhatêshu Šaka-varshêshu samatîtêshu Mânyapuram adhivasati vijaya-skandhâvârê Vaišâkha-mâsi sôma-grahaṇê Višâkhâ-nakshatrê Šukravârê Kâšyapa-gôtrâya Mârašarımmaṇaḥ putrâya Tôlûr-vvâstavyâya Mâdhavašar-mmaṇê Vâjasanêya-vêda-vi[IVb]dê Elaŭ-Gûḍalûr-mMagiyâchi-Gûḍalûr-pl'aguvi-Šrîpuram iti chaturshu grâmêshu grâmam prati-dvâdaša-khaṇḍikâvapana-sam-mita-šâlyâdi-vapana-yôgyam bhûmi-tri-kuḍaba-sammitâvapana-mâtram gṛiha-

sthânam trimsa-kuḍaba-sammitam mûrpâl dvi-khaṇḍikâ-vapana-sammitam tôṭa-kshêtram trimsat-khaṇḍikâ-vapana-sammitam priyangav-âdi-vapana-yôgyam âraṇyam cha dattam êtat sarvvam sarvva-parihârôpêtam udaka-pûrvvam *dattah | asya dânasya sâkshiṇaḥ Shaṇṇavata-sahasra-vishaya-prakṛitayaḥ || [Va]api châtra Manu-gîtâs šlôkâ (usual final verses) yô rakshati sa puṇyabhâg bhavati Višvakarmmêṇa likhitam

48

On copper plates of the same village.

[I b] svasti šrî-Mânavya-sa-gôtrāṇām Hâritî-putrāṇām mâtṛi-gaṇa-samvarddhitânām Svāmi-Mahāsêna-pādānudhyātānām ... Chalukyānām samṛiddhimad-rājya-paramparāyāta-vamša-tilakô ašvamēdhāvabhṛitha-snāna-pavitrīkṛitôttamāngaḥ Polakêšîty-abhikhyāta-nāmadhêyô Raṇa-Vikrama-dvitīya-[II a] nāmadhêyaḥ tadanantaram Harshavarddhana-jita-Satyāšrayam sva-priya-sutā sva-bhāshayā Ambērêty âvijñāpitas san Mahā-Māgha-paurṇṇamāsyāyā Saṅgama-tīrthê sôma-grahaṇê sa-hiraṇya-sôdakam Âtrêya-gôtrêbhyô trayôdašêbhyaḥ Kaušika-gôtrêbhyaḥ pañchabhyaḥ Kāšyapa-gôtrêbhyaḥ tribhyaḥ Kauṇḍiṇya-gôtrê tri[bhyaḥ] [II b] Kaušika-gôtrêbhyaḥ shaṭ-karmma-niratêbhyaḥ êka-trimšadbhyô Brāhmaṇêbhyaḥ vidita-vêda-vidbhyaḥ shaṭ-karmma-niratêbhyaḥ êka-trimšadbhyô Brāhmaṇêbhyaḥ Kaṇikal-vishayê sva-bhāshayā Periyāṭa-nāma-grāmam dattam Manu-gîta-šlôkam udāharanti || (III a) (usual final verses)

49

At the same village, on a stone in the burial ground. svasti šrî.....pratâpa-chakravartti Hoyasaṇa šrì-vîra-Ballâļa-Dêvarasaru Ho-

50

savîdinolu sukha-saukathâ-vinôdadim râjyam geyvuttam.....

At the same village, on a pillar of the mosque in the fort.

(South face) svasti šrîmatu râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Dêva-Râya-mahârâyaru sâmrâjyadi (west face) svasti šrîmatu Krôdhana-samvatsarada Mâgha-šuddha 5 Â šrîma-šrî-mahâ-pra (stops here)

51

At Maļalūru (same hobli), on the Basavaṇṇa-stone behind the İšvara temple. svasti šrîmatu pratâpa-chakravarti Hoyisaṇa-šrî-vîra-Ballâļa-Dêvarasaru Dôra-samudrada nelevîḍinoļu sukha-sankathâ-vinôdadim râjyam geyuttam iddalli

^{*} So in the original.

šrîman-mahâ-sâmantâdhipatiy Appagalli Pâlyeya-Nâyakana maga Kallaya-Nâyakanu tân âļuva Haguhe-Hosaûra-nâḍoļage Maļalûra sthaļavanu chatus-sî (rest illegible)

52

At Mudigere (same hobli), on a stone right-side of the main entrance of the Chennakêšvara temple.

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1487 neya naḍa.. Krôdhana-samvatsarada Kârtika-šuddha 15 lu sômôparâga-kâladalli šrî-man-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Sadâšiva-Râya-mahârâyara nirûpadindalu Tirumala-Râjayyanavara appaṇeyindalû šrîman-mahâ-Âvatiya-nâḍa prabhu Soṇapa-Gauḍa-ayyanavaru Sadâšiva-Râya-mahârâyarigû Tirumala-Râjayyanavarigû komârarigû akshayavâda puṇya âgabêk endu tamma mâtâ-pitrigaligû akshaya-puṇya-lôka-prâptiy âgabêk endu sôma-grahaṇa-puṇya-kâladalli ehatur-daša-chhappannâdhîšvaranâda Hosaûra-nâḍa Mudigereya šrî-Chenna-Kêšava-dêvara amrita-paḍi-dîpârâdhane-paūchaparva-ratha-utsaha-muutâda sêve â-chandrârka vâgi naḍiyabêk endu Muḍigereya-grāmavanu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi Chenna-Kêšava-dêvara šrî-pâdakke samarpisidevu (usual final phrases) sthâna-mânya pûrva-mariyâde ¶ šlôka (usual final verses)

53

54

At Vaichagûr (same hobli), on a piece of stone in the Vodasilamma temple in ruins. [Šiva]māra-Permānadi Jaya-samvatsa.... umbaļiyu....

At Kadalavêni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters.)

svasti šrîman-mâ-maṇḍalêšvara Tribhvana-malla Talaikkâḍu-koṇḍa bhujabala-Vîra-Gamga Poyšala-Narasimha-Dêvar pri.....

56

On copper plates of the same village.

(This is the same as No. 2 of this taluq.)

57

At Dâdinâyakanapâlya (Dâdinâyakanapâlya hobli), on a stone standing near Viranagudi.

(Grantha and Tamil characters.)

svasti šrîmanu-mahâ-maṇḍalêšvara Šôļa-marâja-kaṭṭi Nulamba-Udaiyâditta-Dêvar pṛituvi-râjya-paṇṇânigka Virôdi-samvagsarattu Vîrape..pâṇarâdittan Vali-kôlarâdittan Paguvaipura-paramêšvaran Nandigiri-nâtan Tuṭṭar-okkettu-gaṇḍan Irumaḍi-nâṭṭu Nugapaṭṭiyai Poyšaļa-Dêvar daṇḍanâyakka Viṭṭiyâṇan ûrai-kkutti pôgânikka pi.bê tuḍarndu kuduraiyaiyu âlayum kongân Šômarašar magan Šiñjarašar magan Echcharašan svaggastan ânân Echcharašar magan Puḷḷadêvar jestabha-niguttinâ

58

At Gulaganji (same hobli), on the right wall at the entrance of the Višvėšvara temple.

svasti šrîman-mahâ-šuddha-Šaivâgamâchâra-sampannarugaļum appa Kaüšika-gôtra Višvâmitra-pravara Šiva-gôchara Yajuš-šâkhe Bahudhâyana-sûtra... mukhara Râja-Râjêndra-Chôļage ârâdhyarâda Pûmmaṇa-ârâdhyara makkaļu Šivamûrti-ayyagaļu mâḍisida šâsanada Benakanavamma-appagaļu Pûmaṇṇa-ârâdhyara (rest illegible)

59

On a rock in front of the same temple.

šrî-Ganâdhipatayê namah |

namas tunga-etc. |

svasti šrî Šakâbhyudaya-Šaka-varshangalu 1330 neya Sarvvadhâri-samvatsarada Vaišâkha-šu 5 Gu šrî-vîra-Harihara-Râyaru Kâdlajâpuradali Gulagañjihaliya

mahâjanangalu Vašishtha-gôtrada Bhâskara-putra Lakshmana-Appana-Dêchana-Chaudahâryaru-muntâda yellarigeü Narasi. .ha-dêvaru saha punyakkôsukara â-. . Bârûra . . ru vibhaktarâda balika svârjita-dhanadinda taṭâka-dêvâlayaṅgalanu mâdisi Vâranâsiyinda bâna-lingavanu tarisi Višvêšvara-Lakshmî-Nârâyanadêvara pratishtheyanu mâdisi â-dêvarugalige tri-kâladalli šrî-gandha-dhûpadîpa-naiyêdya-tâmbûla-muntâda shôdašôpachârangalige kota dêvara mundanakshêtra (here follew details of gift) yendu stânadavaru sariyâgi hañchikombaru Višvēšvara-dēvara sthânavanu kayivâ.....jaga Kurubûra chaturamangalada Râja-Râjêndra-Chôlage ârâdhyar âda Kaüšika-gôtrada Višvâmitra-pravara Yajuš-šâkhe Bôdhâyana-sûtra Šiva-gôcha...kadasuddali....châryarugaļu Pûmma....ayyagala makkalu Šivamûrtti-ayyagalanû karisi koteü Lakshmî-Nârâyana-dêvara sthânavanû Kañchisamudrada Vaikhânasa Âtrêya-gôtrada...Lakshmî-Nârâyana-dêvarige Nalâri-dêvagala makkalu Kêšavanâthadêvagalige koţeŭ yî-eradu-sthânadavarû sariyâgi.....tha-dêvarige masugaļu uļaddakoņdu tri-kāladalliū dēvatā-samārādhancyanu mâdikondu nârn-sêvegeyan iduvina sukhadali yiharu îdêvâlyagalanû mâdida kalukutiga Tipâjana maga Muddôjage..... Baireya-kulada gaddeyanû chandra-sûryyar ullannabara koteü yî-dêvatâ-kshêtragalige.....nikarigeû (usual final phrases and verse) mangala mahâ šrî šrî

61

At Bommasandra (same hobli), on a stone near the Ânjanêya temple.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1454 neya Nandana-samvatsarada Šrâvaņa-šuddha 11 Šu-dalu šrîmatu vîra-pratâpa Achyuta-Dêva-mahârâyarige darmavâgi Râyasada-ayanavara makkaļu Marasaiyanavaru Penugoņḍeya Kêšava-dêvarige tamma ubhayavâgi madhyâhna-arôghanakke pañcha-bhakshya-paramânna-muntâda višêsha....Brâhmaṇa-chatrakâgi.....Bommasamudravanu adakke saluva halligaļu-muntâda chatus-sîmenu dhârâ-pûrvakavâgi Penugoṇḍeya Kêšava-dêvarige â-chandrârka-vâgi samarpisida.....vaharu (usual final phrases and verse)

62

At Kadabûru (same hobli), on a stone near the Virara-gudi.

svasti šrîmanu Šaka-varushangalu 1304 nê Dundubhi-samvatsarada švîjašuddha 5 Šu šrîmatu Kenkereya Tiparasaru Kadabûra jôtisha Vîra-panditarige solige 13 aksha (rest illegible)

At Mârappanahalli (same hobli), on a rock.

Mâchaṇṇa-gauḍa (others named) yî-nâlvarige koṭa sâ-patra nîü namma kayya koṇḍa kudureya ga 65 honna patra hôyitâgi â-patra sâ-patra

67

At Voddênahalli (same hobli), on a stone near the Hanumanta temple.

(Någarî characters.)

šubham astu Voddenahaļļige pratināmavāda Rāmachandrapurav emba sarvamānyada agrahārada grāma-yajamānaru Koņḍā-dikshitaru

68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Râmêšvara temple.

Râmanâthanê šaraņu svasti šrî Šaka-varusha 1314 neya Âṅgîrasa-saṅvatsarada Mârgasira-šu 1 Guruvâra šrîmanu-mahâ-maṇḍalêšvaraṁ ari-râya-vibhâḍa bhâshege tappuva râyara gaṇḍa râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Harihara-Râyana kumâra pratâpa-Bukka-Râyanu Penugoṇḍeyalû nelevîḍinalu sukha-saṅkathâ-vinôdadinda râjyaṁ geyuta tamma mâva Malla-Oḍeyarige Nagaragereyanû...ṇḍeya vṛittiyâgi koṭṭeü â-Malla-Oḍeyaru tamma maneyanî Kâḍa-dêvarasarige koṭṭu yiddalli â-Kâḍa-dêvarasaru Râmaya-dêvara guḍiya sotheyanû â-Hiriyakereya teṅkaṇa-kaḍeya kalla-tûbanû mâḍisida šâsanakke maṅgaļa mahâ śrî

69

At the same village, on a stone near the Kôdi-Îrala-gudi.

(Imprecation) svasti šrî Mayindama Chôla-mahârâjanâ mane Malegûla ndana î-..esageya paḍedudukera siddhi salvudu mûru-dêgu-lakka mûvattu-gola-galde Tâvara.....yarolage salvudu

70

On a stone at the same place.

svasti šrî Chandayyam

71

At the same place, on a stone.

svasti šrî Mêdu-kula paramêšva..... paṭṭi paramavaru.. Erigalla Muttûruļ
.. Bhûpâditya...paṇṇaṇḍa

On a stone at the same place.

svasti šrî Chôļa-mahârâjan-ayya Ayyaṇa....

73

At the same place, on a stone.

svasti šrî Chôla-mahârâjange Châteyaparasina .. kaṇḍa koṭṭa Râmaḍiya talaku Miṇḍapôdiya Pillaya taled..gâramum ..

74

On a stone at the same place.

šrî Kannakuli-arasara dala.....

75

At the same place, on a stone.

svasti šrî Chôla-mahârâjana âl Dâdiyan Dâdiga Mahêndrarol., nadi dala maṇṇn (rest illegible)

76

At the same village, on a virakal in a viragudi in Naranappa's field.

svasti šrî Chôliga Muttarasa Ra....di ârunûrum âle â-Chokk-old embarâ šrî-Râmarâ Râmadi-nâdu-mû-nûrara Nâṇdarasâ âle avara magan Donnamâran Chorada Nachchayannol taṭṭu pannirvvara daṇḍu.....vôḍ aṭṭi Raṭṭivâḍiya besavettu edirumturaga-samûhamâ pokku eridu.....svargga pokku kele têjan

77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhatta.

(Nâgarî characters.)

(I b) namas tunga-etc. ||
Harêr lîlâ-varâhasya damshţrâ-dandas sa pâtu naḥ |
Hêmâdri-kalašâ yatra dhâtrî chchhatra-šriyam dadhau ||
Vrishâdi-gaṇa-samsêvyaḥ šrî-Vrishâkapi-nandanaḥ ||
apâyêbhyô'dya naḥ pâyât vara-dô Dviradânanaḥ ||
svasti-dam sarva-jagatâm astitvâvana-khêlanam |
nistulam Šrîsakham nityam asti Brahmâhvayam mahaḥ ||
bahu syâm iti tat-kâmân nâbhî-padmê Svabhûr abhût |

Ajâd Atri-muniš châtrêr Indur Indôr Budhô Budhât || Purûravas tataš chÂyur Âyôr Nahusha-bhûdhavah 🖡 tasmâd Yayâtir êtasmât tu Turvasur abhût prabhuh || bhûpatês tasya santânah Kuru-dêšêshu santatah I tasmin jâtâ nripâh kê chit Kishkindhâyâm Raghûttamam II Sugrîvarâdhitani Sîtâ-Râmani nantum samâgatâh 1 râmanîyakam âlôkya dêšasyâsya tu tê nripâh # uvâsâñchakrirê Hêmakûţa-prântôpavartanê Tungabhadrapaga-vari-šamitantara-tamase têshâm Tulava-vamšâbdhi-chandrânâm šaurya-šâlinâm 1 khyatô Dilîpa-bhûpô'bhût ratnanam iva Kaustubhah II tasmât tu Dêvakîjânêr jajña-İšvara-bhûpatih | a-trâsam a-guna-bhrainsam mauli-ratnam mahîbhujâm | tasmâd İšvara-bhûpâlân Narasâvanipâlakah | âvirâsît sarva-guņārāmô Rāma ivāparaķ # Vidyâranya-kritê pûrvam šrî-Vidyânagarî-varê | ratna-simhâsanâsînô râjyam samyag apâlayat || jitvâ Gajapatini Râyani birudani prâpa sâhasât | Gajapaty-akhya-Râyêbha-gaṇḍa-bhêruṇḍa ity amum II pratâpôgram Turushkêndram yuddhê jitvâ parâkramât [dushta-rân-mriga-šârdûla ity-âdi-birudàn agât || Madhurâ-vallabham Mâna-bhûpam nirjitya samyugê | karadîkritavân Pândya-Chôla-Chêrâdi-bhûpatîn ||

kiñcha | Šrîrangê Hastišailê Garuḍagiri-varê Kumbhaghônê Vrishâdrau Šrîšailê Râmasêtau mahati Hariharê Sangamê Nandi-tîrthê | Gôkarnê Kâlahastîšvara-sadasi Virûpâksha-dêvâlayê yaš chakrê dânâni yâni svayam amala-girash shôḍašâhur mahânti || tasmâu Narasa-Râjêndrât Tippâjî-Nâgamâmbayôh | kramâd vîra-Nrisinhêndra-Krishna-Râyau babhûvatuh || anyônyôpamayôs sarva-sad-guṇaugha-samudrayôh |

(IIa)tay
ôr vîra-Nṛisimhêndraḥ pitryam simhâsanam šṛitaḥ \parallel pâlayat
y avanîm sarvâm prajâ dharmêṇa rañjayan \parallel

asan khalu 🛘 nîtan Jîvah sa Râmah šarana-krid-avanê vikramê Bâhulêyah prâjyaišvaryê Balârir dravina-vitaranê Karna êvâdri-dhairyah † gâmbhîryê dugdha-sindhû ripu-hanana-vidhan Bhârgavô vâchi Šêshah

Kânchî-Šrîranga-Šêshâchala-Garudamahîbhrin-mukhê punya-dêsê Gôkarna-Šrînagêndrârunašikhari-Virûpâksha-dêvâlayâdau 🗍 brahmânda-svarua-mêru-tridaša-taru-latâ-kâmadhênvâdi-dânâny âtânîn Nârasimha-kshitipatir asakrit shôdašâpy âdarêna I nô Gangâ-sarid-ôghatô na cha Šarâvaty-âdi-dhuny-ambutô nô râkêndu-karâvamaršana-vašâd vriddhim sadâpnôti yah I šrîmad-vîra-Nrisimha-Râya-kalita-tyâgâmbu-šaivâlinîpurair riddhim atîva yâti satatam srôtasvinî-vallabhah [yat-shôdaša-mahâ-dâna-vâri-pûriar mahîtalê | nadîmâtrikatâm prâptê varddhantê dharma-šâlayah I Anga-Vanga-Kalingâdi-râjabhis sêvyatê cha yah 1 châmarâdy-akhila-kshmâbhrich-chhina-vyâprita-pâṇibhiḥ 🛭 rājādhirāja-rāja-šrîr yô rāja-paramēšvarah I bhashatilanghi-bhapala-bhujanga iti yaš šrutah II mûru-râyara-gandâkhyah para-râya-bhayankarah 1 Hindu-râya-Suratrâna ity-âdi-birudânkitah II sô'yam vîra-Nrisimhèndraš chandra-vamšâbdhi-chandramâh | sthira-bhâgyê Šakasyâbdê Krôdhanâhvaya-vatsarê 🛭 Nabbò-mâsê pûrnimâyâm Šrônâyâm Ârkivâsarê | šrîmal-Lakshmî-Nrisimhasya pratishthâ-divasântarê || Tungabhadra-nadî-tîrê Hêmakûtôpašôbhitê | sarva-karma-samriddhyarthain šrî-Virûpâksha-sannidhau II nânâ-gôtrôdbhavânâm cha nânâ-svâdhyâya-vêdinâm | nânâ-sûtrânuvrittânâm vidushâm naika-šarmanâm || Ghanašailapurî-râjyê Bâtî-nagara-nîvriti Midigêšy-adri-valitê sarva-sasya-phalair yutê 11

(here follow boundaries)

Gangullavâyi-nâmnâ su-grâmênâpi cha samyutam | vâpî-kûpa-taṭâkâdri-nirjharâdibhir anvitam || Nalabaṇḍêhalli-nâma-grâmam vidvan-manôharam | Narasimhapuram chêti pratinâmnâ prakâšitam || sarvamânyam cha paritaš chatus-sîmâ-virâjitam | nidhi-niksbépa-pâshâṇa-siddha-sâdhya-jalâdibhih || ashṭa-bhôgaiš cha samyuktam yuktam pushpa-phala-drumaih | putra-pautrâdibhir bhôjyam kramâd â-chandra-târakam || šrî-vîra-Narasimhêndrô mânanîyô mahâmanâh | sa-hiraṇya-payôdhârâ-pûrvakam dattavân mudâ || grâmê pañcha-daša-kshêtra-mitê'sminn agrahârakê | vritti-pratigrihîtrîṇâm vakshyê nâmâny anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâṭaka language) ya êtam paripâlayati sa dâtṛi-samâna-phala-bhâgî bhavati i yas tu lôbhân môhâd vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati || tathaiva Manu-gîtâšlôkâh || (usualfinal verses)

šrî-vîra-Narasimhêndra-šâsanâchchhâsanam tv idam j babhâṇa Narasimhâryô'likhat kârur Janârdanaḥ ॥ šrî-Virûpâksha (in Kannada characters)

78

At Sâdârlahalli (same hobli), on a stone near the Tirumala-dêva temple. šubham astu | šrîman-mahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâluva Sâluva-Immadi-Narasiṅga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara makkalu Balanâtha Kaya-Nañjinâtha-dîkshitara makkalu Nârasiṁha-dîkshitarige râyarige Narasiṅga..yakarige dharmavâgi Kempa.....halinû Narasâmbu....grahâravanû mâḍi Kindana-valalu Tuṅgabhadrâ-tîrada......Vâraṇâsi-Bhîmêšvara-dêvara....dhâren eradu koṭa sarvamânyada

80

At Vâțada-Hosahalli (same hobli), on a rock below the Dîvigê-bețța.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varusha 1415 neya Pramâdîcha-samvatsarada švayuja-šu 15 lû sômôparâga-grahaṇa-puṇya-kâladalû Vâṭada Kêšava-dêvaru Hanumanta-dêvara divya-šrî-pâda-padmaṅgalige šrîmanmahâ-maṇḍalêšvara mêdinî-mîsara gaṇḍa Kaṭhâri-Sâluva Sâluva-Immaḍi-Nara-siṅga-Râya-mahârâyara ûligada Kasaveya-Nâyaka ...sta bhû-dâna-šâsana dêvara abhishêka-ratha-utsaha....râdhana-nayivêdyagalige Vâṭada volagaṇa Nandiyakuṇṭeya sîmeyanu Immaḍi-Narasiṅga-Râya-mahârâyarige dharmmav-âgi sômôparâga-puṇya-kâladalû koṭevâgi â-kuṇṭe alli huṭṭuva achchukaṭu kâḍârambha nîrârambha....galanu naḍapi mikâda chhetravaṁ sahita....dharma ratha-utsaha-abhisêka-nayivêdya....ṭṭevâgi â-chandrârka-stâyi âgi naḍasôdu

81

At Channarâyanahaḷḷi (same hobli), on a stone near the Âŭjanêya temple. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu? 1474 neya Paridhâvi-saṁvatsarada Kârtika-ba 1 Sômavâradalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-šrî-Sadâšiva-Râyara nirûpadinda šrîman-mahâ-maṇḍalêšvara mahâ-arasu (rest illegible)

83

At Mudalodu (same hobli), on the Garuda-kambha near the Ânjanêya temple. svasti šrîmatu Buma-gondana maga Yara-gaundanu mâdista dîpa-mâle-kamba mangala mahâ šrî

On the same Garuda-kambha.

šubham astu svasti šrî Šaka-varushangaļu 1344 sanda samvatsarada Chayitrasu 3 Gu šrîman-mahâ......švara-dêvara divya-šrî-pâda-padmârâdhaka Timmarsa-seṭara maga Beḍi-seṭiyara maga Bommi-seṭṭiyaru šrî-Vâ......dêvarige abhishêka.....mâḍisida.....mangaļa mahâ šrî šrî šrî

85

At the same village, on a virakal near the Îsvara temple.

svasti šrîAppiya-seṭṭiya maka Nagajavamamana Palega Bîra-Nolambana râjyadole turugole kâdi satta

86

On a second virakal at the same place.

svasti šrî Šrî-seţṭiyar-ana-Nolamba....Bîra-Nolambana râjyadoļu turugole kâdi sattu kâ.. kondava Nolamba.... kalu

87

On a third virakal at the same place.

0-0-0

svasti šrîVikkapa-gaṇḍa Bîra-Nolambana râjyadol.......

BAGEPALLI TALUQ.

4

At Nancharalu (Gudabandi hobli), on a rock in the Naganna's field.

šubham astu svasti šrî jayabhyudaya-Šalivahana-šaka-varushambulu 1459 aguneți Hêmalambi-samvatsarada Šrâvaņa-šu 11 lu šrîman-mahârâjâdhirâja râjaparamêšyara švî-vîra-pratâpa-šrî-Achyuta-Râya-mahârâyalu prithyî-râjyan seyuchundugâne Achyutarâya Mallapannagâriki Bhâradvâja.....tyâyana su...yulaina Bhandaram Apparasam....komaru Timmarasa...... Râyappangârunnu Kondappangârunnu Râmappangârunnu jana nalugurunu tamalônu.....ichchina grâmam dâna-patraPenugonda-râjyam Kârakurike stalam Burudakunte sîmalônu mâku Bhikshâva-Tippannayagârivalanu vâra prahitamugânu vachchinațuvanți varu......Virûpâkshapuram ani pratinâmangala Nandicharuv ane grâmamu (names and grant repeated three times) kraya..stimi ganuku yî-grâmamulô.....sîmalôni grihârâma-kshêtranidhi-nikshêpa-jala bul ane ashta-bhôga lû sarvôtpattisamasta-baļi-sahitamugānu strî-putra-dâyādi-jñāti-sāmantulu anumatangā . . sarvâ..kta-anasvaramugânu sadya-perichchhêda..gânu kraya-dânam.... mi gâna mîru yî-grâmamu dânâdhi-vinimaya-vikrayâlu bhôgyam ayinatugâna anubhayiñ....avâruodambadi yichina kraya-dâna-patram yinduku sâkshilu (names of witnesses) Baša .yajñana sâkshi šrî šrî

5

On the same stone.

niki amṛita-padi-naivêdya-dîpârâdhana aṅga-raṅga-vaibhavâlaknṅgânu Achyutarâya-Mallappannagâru â-svâmi Achyuta-mahârâyalaku puṇyaṅgânu sadyaḥ-parichê...gânu â-chandrârka-sthâyigânu naḍache......baḍi yich-china grâ.....dâna-dharma-šâsanam (usual final verses) yì-dharma-šâsanamu yichchina Achyutarâya-Mallappaṇṇagâriki..maṅgaḷa mahâ šrî

6

At the same village, on stones set up in Halligedde field.

(Grantha and Tamil characters.)

mum nittila-neḍnṅ-gaḍal Uttira-Lâḍamum veri-malar-ttîrtteri-punar-Kaṅgai-yum alai-kaḍal-naḍnvuṭ-pala-kalañ-jelutti-chChaṅgirâma-vijaiyattuṅga-panmar âgiya Kiḍârattarašanai vārkam poru-kaḍar-kumba-kkariyoḍum agappaḍutt-urimaiyir-piragiya peru-nedi-ppirakkamum ârtt-avan-agânaga-ppôr-ttolil-vāša-lali Vichchâdira-tôraṇamum moytt-oli-punai maṇi-ppudavamuṅ-gaṇa-maṇi-kkadavamum niraijijeyamun-durai-nîr-pPannaiyum vanmalaiyūr....n-Malai-yūrum âl-kaḍal-agal.... Mâyirudiṅgamuṅ-galaṅgâ-val-vinai llaṅgâšôkamuṅ-gappa...ni...punal Mâ-pPapâṭamuṅ-gâvalam-pura... Mêvilipaṅgamum viṭai-ppaindūr-uḍai Vaṭaippaindūruṅ-gidamâ-val-vinai Mâdamâliṅgamuṅ-galâmudir-kaḍundiral II..mudir-dēšamun-dēnakkavâr-polil Mâ-Nakkavâramun-doḍukadar-kāvar-kaḍu-murattâramum mâ-pporu-taṇḍâr-koṇḍa Kô-pParakēšari-panmar âna nḍaiyār šrî-Rājêntra-Šôḷa-Dêvârkku yâṇḍu 22 âvadu Nuṭambapâḍiy-âna Niga-rili......

7

At the same place.

(Grantha and Tamil characters.)

At the same place.

(Grantha and Tamil characters.)

......lanai vem.....vaṇḍ-uṛai-šôlai.....puttiyum Iraṇašû
......ṇuga-ttâkki-ttiDakkaṇa-Lâḍamu.....dan mâv-ilind.....ral
Vaṅgâ......

10

At Tirumani (same hobli), on a stone in the place called Nadamagadde.

svasti šrî jayabhyudaya-Šalivahaua-šaka-varushambulu 1318 aguncţi Dhatusamvatsara-Mâga-šu 5 lu šrîman-mahâ-mandalêšvara râjâdhirâja râja-paramêšvara šrî-vîra-Bukka-mahârâya-kumârtti Virûpâ-Dêvi-kumârtti Jommâ-Dêvi Penugonda-râjyamandu Kârakuriki-stalamulô chunna â-Tirumaniyûri mundați kâluva ...ppanu yyâgiñchi tama pradhâni Bomma-râju koduku Nâga-râjunnu tama pina.. Nâyi-nâyini koduku Mâyi-nâyini...dariñchiri.....tovimpum anagânu vâru toliți-voju-kodukulu Peda-Bayira.....nu Pina-Bayirappôjunnu pilupiñchi vâriki â-kâluva guttagânichina.....Peda-Nandisariyûri mundati nûti diguva lôgakâluva tavi nindu-charuvuku parapanu Singayalu ga 130 mada.....Singaya tûmuna pandumu madinni guramunnu gauda.....sa katiyâlunnu petuvâramu nindu-cheruvuku paraparikunna..... Annadânamuchadinni modalunnu Yimadiyûra.... badi nindu-cheruvuku para-parigânavâriki .. udalim ..vatum sîmi â-dasavandamu Singaya-pandumuma šrî-Tirimaniyûri mun. . ti cheruvu venaka piditim.... prîti lu kalantagâļamunnu sarvamânyamugâ â.....pôiugâriki jêlunu yî-madiki ye-vvarayinâ (rest illegible)

11

On a rock south of Savarâlagadde below the same tank.

šubham astu Âugira-samvatsaram Jêshṭa-ba 5 lu šrîman-mahârâjâdhirâja šrî-Yimmaḍi-Kadamba-Râya-Voḍayalu-ayyavâru Dinnapuri Chinnappa-raḍḍiki yichchina kâpu-mânyapu šâsanam kramam elannanu mâ-Tirumaṇi cheruvu venaka mâstaļam maḍi Singayi tûmuna..yi 2 maḍi....kâpu-mânyâ Honaleṭiki kha ¼ ... â-maḍi sûrya-chandrâdulugal-anta-kâlam ânubhavinchi....

14

At Bichagânahalli (same hobli), on a stone in the Channa-Kêšava temple. šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1493 aguneți Âigirasa-samvatsaram Mâgha-šuddha 7 lu šrîman-mahâ-nâyakâchâryyala ..na Gabi-Nâyani-Basava-Nâyani-ayyavâri anumatini Garuḍa-Nâyani Dêvatâ-Nâyanigâru Bîchagânapalli Maṇḍem Channa-râyaniki amṛita-paḍi Bôgalapalliki pratinâmam ayina Chennasamudram ane grâmam dâra bôsi yistimi ganuka (usual final phrases)

15

At Dêvaraguḍipalli (Bâgepalli hobli), on the east basement of Gadideṁ Veṅkataramana-svâmi temple.

šubham astu

êtat surâsurâdhîša-mauļi-mâlâ-vilôlitan 🏾 Gadida-Šrînivâsasya dêva-dêvêša-šâsanam 🔻

šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara pûrva-dakshiṇa-pašchima-samudrâdhipati šrî-vîra-Harihara-Râyara sâmrâjya-vîra-simhâsanadali Teppada-Nâgaṇa-oḍeyara pratipâlanadali Teppada-Nâgaṇa-oḍeyara momma Tirumalanâthagaļu tamage saluva Gaḍidadoļagaṇa Tirumalapuradalli prasanna-vâda Tirumala-dêvara kalla-dêvâlayava mâḍid adakke koṭṭa dharmma-šâsanada kramav ent endaḍe svasti šrî Šaka-varshaṅgaļu 1314 neya Âṅgira-saṁvatsara-da Šrâvaṇa-śu 5 Budhavâradalu kalukuṭiga Nâyoṇḍe Kâmôja Bairôja jana-mûvarigeü koṭa Gaḍida teṅkaṇa-kaḍeya taru..-kaļa Bommanakôṭeya chatus-sîmeyanû nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-svâmya strî-putra-jñâti-sâmanta-dâyâdâdyânumatavâgi šrî-Tiruveṅgaļa-nâthana sannidhiyali sarvvamânyavâgi dhârâ-gṛihîtavâgi koṭṭa dharmma-šâsana (usual final verse and phrases)

16

On the west basement of the same temple.

šnbham astu svasti šrî Šaka-varshangaļu 1313 neya Prajotpatti-samvatsarada Chaitra-šu 12 Guruvāradalu šrīman-mahārājādhirāja rāja-paramēšvara šrīvīra-Harihara-mahārāyara sakala-sāmrājya-vīra-simhāsana šrīman-mahā-pradhāna-Mangappa-dannāyakara rājya-pratipālanadalu Teppada Nāgannagaļa rājya-sthāpanadalli Gadidada Prasanna-Šrīnivāsa-pratishṭhā-kāladali šrī-Tiruvengalanātha-dēvara sannidhiyalu Teppada Nāgannagaļa momma Gadidada Tirumalanāthanū dhārā-pūruvakavāgi koṭṭa dharmma-šašanada kramav ent endare Tiruvengaļanātha-dēvarige vēda-pārāyanava mādikondu tri-sandhyā-kāladalu mantra-pushpavan ikkikondu Tirumala-dēvara sannidhiyalū Tirumalapurav endu agrahārava kaṭikondu yihanthā dēva-Brāhmarige koṭṭa vṛittigaļa vivara Gadidada Mūlasthānada Somaya-dēvarige khanditavāgi gade maṇuvina mūgaļa-gade holanu mūgaļa šrī-Tiruvengaļanātha-dēvara šrīkāriyake vṛitti 2 Varadarāja-dēvara amrita-padīge vṛitti 1 | (here follow details of vṛittidāras)

antu vritti 22 aksharadalu vritti yipata-eradake kotta kshêtrada vivara namage saluva Gadidada-gramada volagana Malapagalakunta â-kunte kelagana Tammadikunta â-vubhaya-kunta yaradu | ...yaradake saluva chatus-sîme-vivara (here follow details of boundaries and usual final verses and phrases)

17

At Mangasandra (same hobli), on a rock south of the Ânjanêya temple. šubham astu Hêmalambi-samvatsara-Phâlguṇa-šudha-paurṇami-nâḍu vâja-pêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dîkshitulu sarvaprishṭhâptôryâmam yûpa-stambham

šrî-Tiruvengalanâtha

18

On the same rock.

šubham astu | Mangasamudram Oddapalli saha agraharam šîla-šasanamu Kašyapa-gôtram Riku-šakhadhyayulaina Dêvaru-sômayajula kodukulaina vajapêya-sarvatômukha-prativasanta-yajulayina Sarvakratu-Sômanatha-dîkshitulu sêsina agraharamu nûţa-iruvai-vrittula gaṇa-sankhya

šrî-Tiruvengalanâtha

19

At the same village, on a rock north of the northern wasteweir.

Mangasamudra-agraharada vala...Narasinga-Dêvaru mâdistaru

20

At Yellampalli (same hobli),

on a rock in front of the Κvara temple south of the village.

šrîmad-vijayâbhyudaya-Šâlivâhana-šaka-varusha 1527 saluvam...niya...

Višvâvasu-samvatsara-Mârgasira-šu...

pratâpa-šrî-Venkaṭapati-Râya ratnamaya-simhâsana....maṇḍu
stâ..mu kappakke.....Ellampallelôna.....YimmaḍiKadirappa-Nâyanigâru....Kadirappa.....staļavâ.....kadalu...
sanam kramamu.....Ellampalli...sannu lêd aniyi....šâsanam
(usual final phrases) ani yichina dharma-šâsanam â-chandrârka-stâyigânu yi.....
maṅgaļa mahâ šrî

At Kârakûru (same hobli),

on a stone lying in pațel Bâbireddi's inâm field to the south.

(Grantha and Tamil characters.)

22

At Bâlaraddihalli (same hobli),

on a rock on the hill near the south wasteweir of the tank.

23

Ou a rock near Kuntlûrappa's cave (same hobli).

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1746 Târaṇa-sain-vatsara-Vaišâkha-ba 12 lu šrîmatu Bâgepalle-sthalam kammara Gangappa Bâlamma-kumârudu Kuṇṭlûrappagâriki yî-sthalam reḍlu karaṇâlu saha vrâsi yichchina dâna-patra-kramam êm annanu | yî-Gaḍidamu-koṇḍalo gavi kaṭṭiñ-china gavilô Yîšvara-pratisṭha chêyinchi chai-vrâlutô yichi vanântaram veyinchukonî...koni puṇya......hôbaḷi-vaḷitamaina Bâgepalle charuvu kindanu achchukaṭṭu maḍilo reḍḍivâri.......

At Pedda-Tumukêpalli (same hobli), on a stone near the village entrance.

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu 1455 aguneti Vijaya-samvatsara-Bhâdrapada-šu 12 Â šrimatu šrîmad-râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Achyuta-Râya-mahârâyalu prithvî-râjyam cheyuchu undagânu Gadidânaku pratinâmamaina Krishnarâyasamudra-agrahâram šrî-Tiruvengalanâthuni divya-šrî-charanâlaku Bhâradvâja-gôtra Kâtyâyana-sûtram Ruku-Yajuš-šâkhâdhyâyulaina Chandâram Tipparasayyagâri kodukulu Kondamarasugâru dandam beţţi samarppiñchina bhû-dâna-patrakramanı etlannanu Achyuta-Râya-mahârâyalu mâku nâyankatanânaku pâliñchina Chêlûri châyadiki challe Buradakunta-sîmalôni Koyikuriki-sthaļan Sâdali valitam Gadida-sthalamandali Tumikipalli-grâmam mâ Piua-Timma-Nayavariki punyamuganu (back).....dvadaši-punya-kalamandu Gadidam šrî-Tiruvengalanâthuniki Bhâradvâja-gôtram Kâtyâyana-sûtra Ruku-Yajus-šākhādhyāyulayina Krishņapparasuvāri gāra-kodukulu Koņdamarasugāru tamma Krishnappaku punya.....Tirumalapura..............

.

28

At Gûlûr (Gûlûr hobli), on a stone near the barber Nanja's house.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1575 aguneţi Vijayasamyatsaram Chaitra-šu 3 Šukra-lu šrîman-mahâ-nâyankâchâryulayina Gumma-Nâyani Kadirapa-Nâyani Vasanta-Nâyanigârunu Guyalûri radi-karanâlunnu Guyalûri Magâla Nârapa-Chinapagâriki yichina šâsanam mîru ache apanam ..putra-pautra-pâramparyantramu sarvamânyaigânu â-chandrârkaigâ..... . . vâram ani vêsina šâsanam

30

At the same village, on a stone in Donti Narasayya's field west of the village. šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushangalu 1466 ueya Krôdhi-samvatsarada Kârttika-šu 1 Šukravâradalu šrîmau-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-Sadâšiva-Râyara nirûpadinda šrîman-mahâmandalêšvara Râma-Râjayya.....Dêva-mahâ-arasugalû.....ge kota šâsana pûrva..namage kânike badigeyanû.....na..tamage bittu sarvamânyavâgi šasana....(usual final phrases)....nimage kota sarvamanyada šasana

šrî-Virûpâksha

At Nallabâlammanakuṇṭe (same hobli), on a rock called Hanumantarâyanagundu, north of the village.

šrîmad-akhilândakôti-Brahmânda-nâvakulaina šrî-Parusha-Veṅkatêšvara-svâmi taligha-dîpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthiti-modalaina kainkaryamulakai svasti šrî vijavâbhyudaya-Šâlivâhana-šaka-varshambulu 1659 agunaneti Paingala-nâma-samvatsara-Mâgha-šu 15 lu šrîmad-yajanâdishat-karma-niratulaina Parâšara-gôtrulaina Bôdhâyana-sûtrulaina Yajuš-šâkhâdhyâyulaina Pâñcharâtrâgama-šâstra-pravînulaina Tirachânûri Tiruvengaļâchâryulavâri pautrulaina Râmâchâryula putrulaina Krishņamâchâryulavâriki šrîman-mahâ-nâyakâchâryulaina Achyuta-gôtra-pavitrulaina Nârâyaṇa-šûtrulaina Dhanuš-šâkhâdhyâyulaina Gummi - Nâyani Timma-Nâyanivâri pautrulaina Kadirappa-Nâyani putrulaina Nârasimha-Nâya....ru mâ-nâyankânku challe Guyalûri-sthalamlo challe.. Pôtuladoddi-grâmamunu chelle kâdârambha-nîrârambha - sakala - suyarnnâdâyamulunnu prâku yî-grâmânnu Morutupalle cheruvu kinda nadiche yanimidi-tûmula madi gâka nûtanamugâ yiddumu antu pandumunnû yî-grâmam sarvamânyamugâ nadipinchutu Râmanidurgam mîdi Rânuvavârilô kûdâ nishkarsha-parichi vrâyiñchina šilâ-šâsanain (usual final phrases) šrî-Nârasimha

32

At Mâdappagârapalli (same hobli), on a copper plate in possession of Vadigi-Reddi Rangappa.

śrî-Râma

namas tunga-etc.

svasti šrî vijayâbhyudaya-Šàlivâhana-šaka-varshambulu 1690 aguneți Virôdhinâma-samvatsara-Mâgha-šu 5 llu Yițikedurggam tâluku jahagîrudârudu Yisumâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reḍḍi-karaṇâlu Vaḍige-Reḍḍi Channayyaku vrâyinchi yichchina dašavanda-šâsana-kramam eţlannanu Mârugânikuṇṭla-vaļitamaina majarâ Mâḍappagâripalle daggara nîvn chêtinunchi rûkalu vechcham chêsi kuṇṭa 1 bâvulu 3 saha durastu cheyinchinandu ayina âyikaṭṭu nîrârambham-jamînulô kuṇṭa-kinda reḍḍi-karaṇâla yinâmatilo paigâ nilava bhûmi kham ¾ yanimidi-tûmuliṇṭiki châturbhâgam maḍi mâni-bhâviki tûrpu miṭa genime âbâdu chêsukôni yêṭilôni maḍi © 2 yidumu-maḍi nîku dasavandam nishkarusha chêsi yichchinâmu ganuka yî-maḍinni yidi gâka kâḍârambham-jamînulo reḍln-karaṇâlu-vagairâ ayigâṇḍla yinâmati-chênulu paigâ sarakâru-jamînulo vûruvenaka chênu sâguvaļi mânyânni nîrârambham © 2 yîchênu saha nî-putra-pautra-pâramparyantaram anubbavinchukoni grâmam âbâdu chêsukoni sukkâna vuṇḍêdi ani vrâyichchi (back) na dasavandam šâsanamu Sarâbbu Peddanna yêšina tâmbra-šâsanamu

At Dêvîkunte (same hobli),

on a rock to the left of the path to Akkammanadone on Iṭṭigirâya-durga. Šaka-varuša 1328 Veya-samvatsara-švîja-šu 10 Guruvâradalu Dêva-Râya-Vo-deyaru stira-râjyadalu Lakhumannagalu Yiṭigekôṭên âluvali Kannari-Dêvana Malapagalu kaṭisida Lakhumannagala bâgilu done-sôpânake mangala mahâ šrî

35

At Ițikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu..bhuvana..kârarum êkânga-vîrarum samasta-tolagûduvarum chandrâdityaram kâšalam mâduvarum nakshatra-mâleyam sâle mudiyarum sidilam pode-sendu todevarum saptarnnavangalan întuvarum kulaparvatangalam mîruvarum Mâriya bârada bhavam barisuvarum Javana nittu mittuvam hidivarum viņdiya nettiya sodivarum Kuļikāragana... benkolvarum sakala-lôkaika-bhîkararum šrî-Rudrara sâkârarum appa Nandi Nandi-Mahâkâlapadante Vîrabhadra-pramukha-pramatha-gaṇaṅgaļuṁ mattaṁ bhakta-jana-pâda-šêkhararuii pûta-bhaṭa....sêkhararuii prati-paksha-bhêdanarum pratibhe-sampâdanarum vîra-bratigalâgi bhujanga-bhûshanam todeda jaladhi tam-majjanakk ilivarum maravâdade danangalam torayarum karulamâleyam suttuvarum rana-nivâ...tam varum siraman taridu pûjiparum tôla bhâjisuvarum Kali-yuga - Râvaṇaya vidrâvitarum appa bîneyan asankhyata-ganangala srî-pada-padmaradhakanum punya-nidana-sadhakanum 👚 svasti....šrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam paramavišvâsi....sri-Lanka.....vodeya...Hiriya-Lanka....khyâta-bêntekâram... patta-sâhaṇâdhipat . . Irugoṇa-Dêva-karakâra Chenna-Sadâšiva-dêvara dibyašrî-pâda-padmârâdhakaru para-bala-sâdhakam pañjara bâva âditya-pendeyam Mârabo...yya bara.....

36

At Mâragânakuṇṭe (same hobli), on a copper plate in possession of Kṛishṇamma, wife of Šânabhôga Kṛishṇappa.

namas tunga-ete. || Harêr lîlâ-ete. ||
svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1675 agunaneți Šrîmukha-nâma-sam | Chaitra-šudha 5 lu šrîman-mahâ-Hâvati-nâḍa prabhuvulaina
māhârâja-šrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyaṇasvâmivâri
putrulaina Raṅgappayya-Gavunivâr anê mêmu Âpastamba-sûtrulaina Yajuššâkhâdhyâyulaina Kaṇva-sa-gôtrôdbhavulaina Tammaṇṇayyagâri pautrulaina
Veṅkaṭapatayyagâri putrulaina Chalamayyagâr ane mîku vrâyinchi yichchina

bhû-dâna-dharma-šâsana-kramam eţlannanu mîru bahu-dinamulanuñchi mammunu âšrayiñchi anna-stiti châlad ani cheppukuṇṭũ vuṇṭiri ganuka adê-prakâraṅgâ mâku putrôtsava-kâlamandu anêka-Brâhmaṇulaku shôḍaša-mahâ-dânâlu chêse kâlamandu mîru jũâpakaṁ chêsinanduna Vudayabhânuchakravartti-durggânaku pratinâmamaina mâ-Yiṭikidurggânaku challeḍi kasapâ Mârugânikuṅṭla valitamaina majarâ Honnampalle Gôpatipêṭa polamu Anupakuṇṭa kinda nîrârambhaṁ-bhûmi yî-polaṁlo vuṇḍe chinta-tôpu saha mâ-divâṇinaku tîsukoni nilichina Honnampalle mîku sa-hiraṇyôdaka-dâna-dhârâ-pûrvakaṅgâ mâ-yishṭa-dêvatâ-pritiga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and other details) mî-putra-pautra-pâramparyaṅgâ palle anubhaviñchukoni sukhâna uṇḍêdi || nagiri-kariṇîkamunnu mîku nishkarasha-chêsi dâna-pûrvakaṅgâ yichchinâramu ganuka mâ-Durggaṁ-tâlûka aṭhavaṇa-kandâchâraṁ bokkasaṁ lekkhalu saha vrâsukoni nirvañchanagâ vuṇḍêdi ani vrâyiñchi yichchina bhû-dâna-dharma-šâsanamu || (usuai final verses) šrî-Lakshmí-Nârâyaṇa-svâmî ||

37

At the same village, on a stone in front of the Venkataramanasvâmi temple.

šubham astu svasti šrî jayabhyndaya-Šalivahana-šaka-varshambulu 1461 aguneți Vikâri-samvatsara-Kârtika-šu 12 lu šrîmatu svasti šrî-chaturdaša-bhuvanâdhîšvara sringâra-vârânnidhi akhilânḍa-kôṭi-Brahmânḍa-nâyaka dêva-dêvôttamulayina Mâragânikuṇṭa Tiruveṅgalanâtha-dêvuniki šrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-pratâpa šrî-Achyuta-Dêva-mahârâyalu prithvîrâjyam seyachuṇḍagânu Bhaṇḍâram Aparasaya-kumâru Timmarasayya-Koṇḍa-payavâru tama nâyakatanaku chele Penagoṇḍaku tûrppu Guyyalûri-sîmalônu Mâragânakuṇṭalo grâmam chatus-sîmalônu ayina kâluvalu saha...... na-dvâdaši-puṇya-kâlamandu Achyuta-Dêva-mahârâyaluku puṇyaṅgânu kuṇṭalô Tiruveṅgalanâtha-dêvuniki êka-bhôgaṅgânu aṁṛita-paḍi âragimpulu aṅgâ-ṅga-mâšôchavâlaku dhâra pôsi yistimi (grant repeated three times) nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdyambulu aguneṭi ashṭa-bhôga-têjas-svâmya..lunnu êka-bhôgaṅgânu dêvuni amṛita-paḍi âragimpalu aṅga-raṅga-vaibha-vâlakunnu tri-vâchânu siddham paricha...gânu â-chandrârka-stâyigânu anubhaviñ ..mani yichina dharma-šâsanani (usual final phrases)

38

On the jârubaṇḍe in the field of Haidar-Sâbi, west of the same temple, šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1514 aguneți Khara-sanîvatsaram Mâgha-su 7 lu šrîmad-râjâdhirâja râja - paramêšvara šrî-vîra-pratâpa-šrî-Venkaṭa-Dêva-mahârâyalugâru Mandi-Nâyani Vasanta-Nâya-kalu vinnapam šâyagânu Šrî-Ranga-Râyalavâriki puṇyaṅgânu Hari-puṇya-

tithi-nâḍu Penugoṇḍa Tirumala-Tâtâchâryyal-ayyavâriki Mâragânikuṇṭa ane yî-grâmam sarvamânya-agrahâraṅgânu dhâra pâsi yichchi vêyiñchina šilâ-šâsanaṁ (usual final phrases)

40

At Vokkavårapalli (same hobli), on a rock south of Gavilagundlu.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneți Piṅgaļa-samvatsaram Bhâdrapada-ba 10 lu šrîmad-râjādhirâja râja-paramêšvara šrîvîra-pratâpa šrî-Râmachandra-Râya-Dêva-mahârâyal-ayavâru pritivî-râjyam seyuch uṇḍagânu šrîman-mahâ-Âvati-nâḍu-prabhu Yimmaḍi-Havaļi Bayirê-Gauni-ayyavâru Mâragânikuṇṭla Chinnapa-Reḍiki yichina goḍagu-vumbaḷi-grâma-šâsana-kramam eṭlaunanu mâ-yêlubaḍiki chele Mâragânikuṇṭaku chele Goḍagu-chintapale-grâmam Bayiravuni...ḍu sahagânu nî-vumbaḷigânu yinduku chele chatu-sîma chênu maḍinni vumbaḷigânunnu...mânya.....kaṅgânu putra-pautra-pâramparyaṅgânu â-chandrârka-stâyigânu anubhavi....yinduku chatu....(on a side)...gânu anubhôgalunnu anubhaviñchagalavâḍavu (usual final phrases) ani yichina vumbaḷi-šâsanam šrî maṅgaḷa mahâ šrî jaya

41

42

At Dêvîkunte (same hobli), on a rock on Kuyarâlugutta.

šubham astu svasti šrī vijayābhyudaya-Šālivāhana-šaka-varshambulu 1694 aguneți Khara-nāma-samvatsara-švîja-ba 3 lu Vudayabhānudurggam polimēra hadu nirņayam chēsinadi vivaram Chintalakuṇṭaku āgnēya-mūla Kolarātiguṭṭana pašchima-mukhaṅgā vuṇḍe nala-baṇḍa sūrya-chandra-bimbamulu vrāsinadi pratima-šāsanam akkaḍinuñchi Chintalakuṇṭa kinda reṇḍu vaṅkalu kalasina staļam modalu chēsukoni pašchima-guṭṭanu Peddaguṇṭa šāsanam yīkuṇṭaku tūrpuna kaṭṭu-kāluva sarahadduna Svayambhu-guṇḍuku šāsanam

akkadinuñchi vuttaram Chakkaniguṭṭaku pašchima-bhâgâna amada-râḷḷaku šâsanam yî-padamaraku vidikkuna Nallaguṇṭiki šâsanamu

43

At the same village,

on a pillar near the north gate of the fort on Itigirayanadurgga.

svasti šrî Jaya-samvatsarada Šrâvaņa-ba 8 Ma Maddikereya šâḍada Nâgara-sara maga Niḍugalla karaṇika Rêchappagaļa tamma Sôvappagaļa maga Mala-panu Yiṭigakôṭêli Kannara-Dêvana Malappagaļa sênabôvan âgiddu vîra-pari-vârake dharmav endu mâḍista Mahâ-Lakshumi-guḍi-dîpa-mâle-kambhake maṅgaļa mahâ šrî šrî

44

At Gâjalapalli belonging to

Pichchalavâripalli (same hobli), on a rock on the mound.

avighnam astu šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šakavarshambulu 1696 aguneți Vijaya-nâma-samvatsara-Jêshṭa-ba 5 lu šrî.....

Mu..ru râvu tâluku Vudayagiri Vummari-sâhêbulavâru Mârugânikuṇṭla Subbi-Reḍḍi Veṅkaṭanarasugâru Piehchalareḍḍivâripalle-grâmâna Durgaṁ-Pâpanna Kolakuṇṭa Timmi-Reḍḍigâriki vrâyiñchina silâ-šâsanakramam eṭlannanu yî-palle chêse tiru....naṁ..... ka yinduku dasavanda-mânyaṁ kha sâsanâniki tûrpu vaṅka-gaḍḍana â-chandrârkaṅgâ putra-pautra-pâramparyaṅgâ anubhaviñchukoni sukhâna vuṇḍêdi (usual fiual phrases) paṇḍeṇḍu âyagâṇḍla oppitamu

45

At Pôkamâkalapalli (same hobli), on a rock near Pañchângi-Subbayya's wet land. avighnam astu šubham astu | svasti šrî vijayâbhyudaya - Šâlivâhana- šakavarshambulu 1697 aguneți Manmatha-nâma-samvatsara-Âsvîja-bahula 10 lu ... Ajam-Vummara . bi killedâr kille Vudayabhânudurgam Vusamâna-Khâna subêdâr ghoļini sakhata Šrîmanta-Râja-šrî-Murâriji Hindu-Râvu Ghôra-pade sênâpati-sâhêbulavâru kasaba Mâragânikuṇṭla-tâlûku majarâ Pôkamâkala-kuṇṭapalle dâsari ... u ... chakkara Mâriyappa ... vrâyichehi yichchina dasavanda-šâsana ... m eṭlannanu ... challe ... bhâvulu ... dasavanda kâvali ... sahagâ ... chchi manivi chêsukoṇṭivi ganuka dasavandam yichchina

At Kondamvåripalli (Billûr hobli), on a stone below the tank bund.

svasti šrî vijayâbhyudaya-Šaka-varshambu 1340* yagu Jaya-samvatsara-Vayišâ-kha-šu 10 lu šrîman-mahânâyankâchârya Valappa Bommi-Nâyadunnu Singama-Nâyadunnu Peda-Chinnama-Nâyadunnu yêkamugâni Kodumadukunnu Bâla-maddu Kodamaddukunnu yichchina bâsha-patra-kramam etlannanu Kondamâru.....gudi chôṭanu Gaṅgasamudramcheguvu-gaḍi-sammandham achchukaṭṭu kamsala....vâdunnu yenta....nânu......pandommidinni râchavâriki bâlunnu yistimi palamulunnu ... vak-oka-pâlu miga-galadi......(back) reḍu pâlu râchavâriki voka-pâla lekhanu ko....vâru dasavandam maḍiki na 2 yidumu...maḍi

48, 49

(Samo as Ne. 46 above.)

50

At the same village, on two stones near Gôsinâyanakațțe.

(I) šrî-Râma svasti šrî vijayâbhyudaya-Śâlivâhana-šaka-varushambulu 1682 aguneţi Vikrama-samvatsara-švija-šu 15 lu šrîman-mahâ-nâyamkâchâryulayina Gummi-Nâyani Nârasimha-Nâyanivâri Vasanta-Nâyanigâru ganakam Venkaṭa-paku vrâyinchi yichchina châvâṭu-šâsanam mî-tandri Chinnana Tummalavâri kâryamlô mṛitamâya ganuka.....Châkivela-grâ (back) mamlô chelle Koṇḍamâru-pallelô naḍiche kâḍârambha-nîrârambha-....la suvarṇṇâdâyâ...lavu yichchinâmu ganuka mî-putra-pantra-pârampariyantam â-chandrârka-stâyigâ anu-bhavinchukoni mâ....tappaka koluvu koluchukoni sukhâna (II) vuṇḍêdi yinduku......luvulu koluvu prâku-prakârammânyâlu (back) pûrva-maryâdâ...bêḍigelu.......yinduku sâkshulu Hari-Harâdulu (on the upper portion of the 1st stone)

52

At Châkavêlu (same hobli),

on a rock near the tamarind tree below the Brahmanana-kere.

šrî Durmati-sam | Vayišâkha-ba 7 lu šrîmau-mahâ-nâyankâchâryulayina Timmi-Nâyani Kadirappa-Nâyani Nârasumha-Nâyanayavâri kârya-kartalayina Daļavâyi Narasumhannagâru Vustikâyala Bayitâtaku vrâyinchi yichina châvâṭa-šâsana-kramam eṭlannanu mî-taṇḍri Borravâḍuchachipôya-ganuka vâni koluvugânu......chênumaḍi selav ichchinâmu mî-putra-pautra-pâramparyantam anubhavinchukoni sukhâna vuṇḍêdi yî-

^{*} So in the original: but it is quite wrong.

koluvuku kâṇike koḍigelu pani lêdu sarvamânyamugâ naḍi..... yinduku sâkshulu Hari-Harâdulu

53

At the same village, on a pillar in Doddavanke.

šrî Durmati-samvatsara-Vayišâkha-ba 7 lu šrîman-mahâ-nâyankâchâryulayina Gummi-Nâyani Kadirappa-Nâyani-Nârasumha-Nâyanayyavâri kârya-karta-layina | râja-šrî-Daļavâyi Narasumhannagâru Vustikâyala Bayitâtaku vrâyiñchi yichchina châvâtu-šâsanamu mî-taṇḍri . . .vâri kâryamulô chachipôya ganuka yîtamâni maḍagu (on the other side) na maḍi $^{\circ}$ 1 Balijapallenu chênu ga 1 žalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviñchu-koni sukhâna vuṇḍêdi yî-koluvuku kâṇike koḍigelu pani lêdu sarvamânyamugâ naḍipiñcha-galavâramu yinduku sâkshulu Hari-Harâdulu

54

At Buddalavâripalle (same hobli), on a rock near Buddala-Râmaraḍḍi's inâmati wet land.

šubham astu šrî-Râma | svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1682 aguneți Vikrama-samvatsara-Bhâdra-šu 10 lu || râ || Vasanta-Nâya-nivâru Buddula-Timmayaku vrâyiñchi yichchina châvâțu-šâsana-kramam ețlannanu mî-taṇḍri Bâli-reḍi Tummalavâri kâryamlo mṛitamâya gauuka anduku châvâţu..Buddalavâripalenu guṇṭa kinda yarra chênu © 1 tûmeḍu Yarramaraḍikuṇṭa kinda maḍi mânya bhâvi madi © 1 tûmeḍu sarvamânya-mugâ seluvu yichinâmu ganuka mî-putra-pautra-pâramparyam auubhaviñchu-koni sukhâna vuṇḍêdi sâkshulu Hari-Harâdulu

55

At the same village, on a rock in Râmayya's inâmati land.

šrî || Vikrama-sani | Bhâdrapada-šu 10 lu šrîman-mahâ-uâyankâchâryulayina Gummi-Nâyani Nârasimha-Nâyani Vasanta-Nâyanigâru Buddula-Timmayaku vrâyiñchina châ (on the left side) vâţu-šâ......mî-taṇḍri Bâla-reḍi Buddula-vâripalle chênu © 1 tûmeḍu....anubhaviñchukoni sukhâna vuṇḍêdi

56

At Kottampalli (same hobli), on a stone near Chinnakadari-kunte.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1682 aguneți Vikrama-sam | Kârttika-šu 10 lu || râ || Vasanta-Nâyanigâru Pichchali-Munigâniki šalav ichchina châvâțu-šâsanamu mî-taṇḍri China-Pâpaya Tummalavâri kâryamlo mritam âya ganuka anduku kaṭaḍa (back) Kotṭampalle jonnu-chênu

~ 1 Chinakadirayakuṇṭalônu maḍi ~ 1 tûmuḍunu pâramparyan anubhaviñchukoni sukhâna vuṇḍêdi yinduku sâkshulu Hari-Harâdulu

57

At Goddampalli attached to

Kadarannakôte (same hobli), on a rock in Mârappa's inâmati field.

Pramâdîcha-samvatsara-švîja-ba 10 lu Pâlasamudram Yarraya Tummalavâri kâryamlônu sanipôyaganuka adi-nimityangânu Gaḍampalle Sida....yichina nettara-gûṭi-mânyam..ntâna-mânyâlu pûrvam...

62

At bêcharak Yarragudi (same hobli), on a stone to the north-east.

64

At the same village, on a rock near the sunkada-katte.

(Telugu characters.)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1666 agunaneți Rudhi-rôdgâri-nâma-sam | Bhâdrapada-šu 15 lu šrîmatu-Gumminâyanipâļyam-tâllûku Sâhaṇa-Pâpannagâri putralayina daļavâyi-Narasimhannagâriki svasti samastanija-sâmanta-mâlikâ-prašasti-sahitulayina Bhîmaṇam. Pâgoṇḍa Pedda-Baļāpuram China-Baļāpuram Koṇḍigiri Guḍibaṇḍa Kaivaram Kôlâla Puṅganûru Madaļapalle Gurramkoṇḍa Râchavîḍu Bîraṅgi Kottakôṭa Tummala Kadirapanâyanipâļyam modalayina chatur-dikkula vîḍilayina chilaru-dêšamvâru vrâyiñ-chi-yichchina magam šâsanam gâvatila sannka vî-dêšamvâri nandi. dammaḍâlu. mâmi gôpatilaku chelladani paṭinanduku mîru dêšam paṭi sâbhimânam vuñchi dêša pa... vompinâru ganuka samasta mana dêšamvârû santôshâyata-chitulai yika magam nirnayam chêsina-vivaram sthaļa-mânyamulaku saravargânaku gone 1 ki © 9 vantu yî-sam gone 1 ki © 7 vantu...naḍipiñcha-galavâramu (usual imprecatory phrases) yiṭani vrâyiñchina magam šâsanam šrîrastu

At the same village, on a beam of the Gauramma temple.

(Telugu characters.)

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana šaka-varushambulu ? 1673 agunaneți Prajôtpatti-samvatsara-Kârtika-šuddha 1 lu šrî-Âñjanêya-svâmi-dêvasthânam kațțiñchinavâru Peddibhațlu Venkața-jõssulu yî-dêvasthânânaku naḍichê mânyâla vivavamn kâṇake sunkhaki šâsanam koțiñchinâmu teliyavalasinadi || bhakti.......

68

At the same village, on a rock near the gali-done.

(Telugu characters)

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1684 aguna-neți Chitrabhânu-samvatsara-švija-šu 10 lu śrîman-mahâ-nâyinâchâryulayina mahârâja-šrî Gummi-Nâyani Nârasimha-Nâyanivâri dharma-hitu-patniayina Râmakka-ammayagâri putrulayina Vasantappa-Nâyanigâri mênamâma Virikula-vamšôdhârakulaina Appannâthagâri dharma-patni-ayina Kadiramma-garbhâbdhi-chandrôdayalayna Daļaváyi Subbappagâru Kalyâṇagiriyandu â-chandrârka-sthâyigâ vuṇḍavalen ani peţiñchina Kâši-pani-kumbhi-vâka japašâla-satram kôṭa kottakamulu

69

At Påtakôte (same hobli), on a rock north of the Hiranya-dêvasthâna. (Telugu characters.)

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1547 neţi Krôdhana-sainvatsara-Kârtika-bahuļa-amâvâšya-kaḍa-Kârtika-puṇya-kâlamandu....
Prasanna-Nandîšvara-svâmiki Gummi-Nâyaka....Kadirapa-Nâyaui Nâva-sinha-Nâya....vâru vîri talli Kadiramma-ammagâru....Balijapalle svâmiki taḷige.... mudralu....â-chandrârka-sthâyigâ... sarvamânya.....ku Šivârpitaṅgâ yi....ma mî.putra-pâtamparyyantaram naḍapincha-galavâramu ani vrâyinchi yichchina šîla-šîsanam

70

At Bestarahalli (same hobli), copy of a copper inscription.*

šrî-Ganâdhipatayê namah |

âmnâya-sandarbha-kaļâ-kavîndram Anaṅga-garvāpaha-phâla-nêtraii | ardhâṅga-bhâgâd avarôdhavantam âšâsmahê'bhîshṭa-phalâya dêvaii || 1 || prâchîna-vâk-sâdhaka-pôtri-pôtaii parô-rajô-mânasa-padma-haiisaii | Mandêhavârîndu-hutâša-nêtraii vandâmahê Vâraṇarâjavaktraii || 2 ||

^{*} Supplied by the people.

damshṭrāmayam yasya tu kaitakāgram dadhāti sarvām avanīm apūrvām | sa yēsha dēvas sumanobhivandyas sanātanah pātu patiḥ kiṭīnām || 3 || šarad-ghana-chchhāya-nikāya-kāyām sašāmka-lēkhôllasitālakāgrām |
Šukādi-sēvyām šuka-lālayitrīm viņāvatīm naumi vacho'dhidēvīm || 4 || vamšāmburāšēḥ kula-tantur Indur Harasya kôṭīra-vatamsa-ratnam | adakshiṇam chakshur Adhôkshajasya vichakshaṇās sampratichakshatē yam || 5 || tasmād udiyāya Budhābhidhāno vismāpanīya-sva-mahā-prabhāvaḥ | yam bodharūpāmṛita-sindhu-bandhum prachakshatē santatam ēva santaḥ || 6 ||

tam anyayan kašchid alamchakâra samânyayê bhû-valayasya gêptâ l Purůraváh puňkhita-rága-vrityá Pushpéshu-růpah sva-vašôrvašíkah | 7 | 1 asmâd abhûd Âyur iti pratîtah pratyarthinâm bhûpatir arthinâm cha | saigrāma-bhûmau samakālam êva sampādayāmāsa mahāpadam yah | 8 | ajâyatâsmân Nahushâbhidhânô bhujâ-balâd yô bhuyam abdhi-kâñchîm | narâdhipair namya-padaš šašâsa na kêvalam nâkasadâm cha râjyam # 9 # nayâtiriktôpy ahitô..tasmâd Yayâti-nâmâ nripatih pratîtah | dayâdhikô dânava-šâsanô vâ striyâ sa prêmê saha Dêvayânyâ | 10 || chatus-samudradhipatês suto'bhût tataš chatush-shasbţi-kaļa-pravîṇaḥ 1 nâmnâ Yaduh kô'pi narâdhipêndrô dhâmnâ prathâtîta-bhuja-pratâpah ||11|| tad-vamša-muktamaņayô babhûvuš chaturvidhangais sahita mahîpah I Yadôh pratâpâhimabhânunâstâ pratîpa-dâra-smita-chandrikâsît | 12 | | têshâm kulê kašchana Bukka-nâmâ têjô-durâpaš samabhûn mahîpah 1 Magâmbikâ tasya habhûva râjñî mêdiny-udanvat-tanayâdhivinnâ | 13 || tasyâbhavat Sangama-nâmadhêyas Sarasvatî-gîta-bhujâpadânah | šauryê yam âhuh kila Kârtavîryam dhairyê Himâdrim mahasîha sûryam [14]] Mânâmbikâ tasya babhûva patnî Mahêšvarasyêva Mahîdhra-kanyâ I Vidarbha-putrîva Nalasya Vishpôr Lakshmîr ivêndrasya Pulômajêva 🛭 15 🖡 tênôdapâdyanta sutâ mahishyâm tasyâm prašasyâkritinâ nripêna 1 pañchâhita-kshmâpati-kuñjarânâm pañchânanâh Pañchašarâbhirûpâh | 116|| Harihara-Râya-Kampa-dharanîpati-Bukka-mahîparivridha-Mâra-bhûramaṇa-Mudda-nṛipâḥ khalu tê | anagha-gunêshu têshu nava-khanda-mahîšvaratâm abhajata pûrvajas sa [hi] Yudhishthiravan mahasâ | 17 | sô'yam vijityâkhila-dig-vibhâgân Sutrâma-dhâmânga-Kalinga-pûrvaih 1 upâsyamânah kshitipaiš cha sarvâm urvîm ašât Kuñjarakôna-puryâm || 18 ||

kadâchid uttîrya sa Tungabhadrâm kshamâdhipâlô mrigayâbhilâshât | âsâdya sainyais saha tîram asyâs tad-dakshinam kânanam îkshatê sma | 19 || tasmin vanê kanchana sâramêyan sadamšanaikagra-radagram ugram | sa Sangamêšâbdhi-šasî šašam cha visismayê vîkshya višâm adhîšah | 20 | kshônîpâlô Harihara-patiš šrî-Virûpâksha-dêvam Pampâ-dêvî-sahacharam amum vîkshya bhaktyâ pranunnah i samvin-mûrtim mahita-tapasam tasya dêvâlayântar Vidyaranyam yatim abhajata šrî-Mahêšanam anyam | 21 || pranamya tasyântika-sîmni bhaktyâ tapômayam jñâna-kalâ-nidhânam I vrittântam aty-adbhuta-hêtum ênam vijnapayamasa višesha-vedî | 22 || tri-kâla-vijñâna-nidhir yatîndrô vihasya kiñchit tam uvâcha dhîram | râjan mahârâja-kulâsikârhasîmêyam atyanta-balaika-mûlain | 23 || Vidyâbhidhânâm Alakânavadyâm atrâvanînâtha purîm vidadhyâh | purîm nava-dvâravatîm upêtya Purandara-šrîs sakalâm cha prithvîm | 24 || vîra-šriyô yuddha-samâhritâyâ vihâra-bhûma....tâm upaiti | bhujê bhujangêndra-samê bibhartu bhayân iti kshmâpatim âdidêša | 25 || tadâ Hariharêšvaras sa virachayya tachchhâsanam nripasanam npagatah šrita-sitatapatrojvalah (vidhâya khalu shôdaša-pratinidhîni dânâny ahô vyarôchata višâla-sîmni nagarê hi Vidyâbhidhê || 26 || ashta-pañcha-yugalaika-sankhyayâ samyutê Šaka-nripasya vatsarê | Dhâtri-Mâdhava-valaksha-saptamîshv ahni saty-anagha-lagna-târakê || 27 || phâlâhhishêkôtsavatah purastât Pampâ-Virûpâksha-Mahêšvarasya | chakrê ...Âkhandala-vikrama-šrîš sat-pâtrasâd bhûpatir agrahârân || 28 ||

šrîmad-Bharadvâja-kulôdbhavâya purôgamâyâkhiļa-Bahvṛichânâm | Âslâyanam sûtram upâšritâya samastu-šâstra-smṛiti-pâragâya || 29 || vêdânta-vêdyâya dayâkarâya nityânna-dânê cha vichakshaṇâya | Arêkerêndrâya cha Bhâskarâya sutâya Pampâ-Virupâksha-nâmnaḥ || 30 || bhû-dâna-yôgyâya mahîsurâya dvijôttamâyâmita-têjasê'smai | *Ghanašaila-puri-namani râjyakê Yakûriti nîvṛiti bhâji | Koṇḍakâmala-Vallûri-simani šrî-Tummadâmala stala-namni || 31 ||

(here follow boundaries) ârâma-vâpi-sahitani tatâkam â-chandra-târârkam atîva-bhôgyani [grâmôttamam Yâragudîti nâmnâ vikhyâtim âšritya virâjamânam | 35 | | Vidyâbhidâranya-puram prašastam purâkhyayâ nûtanayânavadyam I nidhâna-nikshêpa-jalôpalâkshîny-âgâmi-siddhair atha sâdhya-yuktaih 1 samanvitam santatam ashta-bhôgaih sasyôttarârâma-tatâka-yuktam || 36 || šubhôdayê râjya-mahâbhishêka-kriyâ-dinê Harihara-Râya-bhûpatih dadau mudâ sasya-phalais samanvitam chirâya tasmai saha vâri dhârayâ 🛭 37 🔻 samasta-dêvâsura-pûjitasya nirasta-lôka-traya-nêtra-dhâmnah | svayambhuvah pâda-sarôja-bhringas šrî-Šailanâthasya Mahêšvarasya | 38 | | pra-Bhâskarêna Chchiravârapallîm pûjâ-vidhânâya Sudhâmšu-maulêh | idam akhila râja-šêkhara-madhukara-jhênkâra-gîta-mahâtmyani + šrîmadd-Hariharêndra-nripatês šâsanam achalaika-pârijâtasya | 39 || tvashtra tachchhasanam svami-šasanena vinirmitam + šâsanâchârya-varyêna Nâga-dêvêna silpinâ | 40 | asyâgrahâra-varyasya chatus-sîmâ-vinirnayah | sarvêshâm sukha-bôdhâya likhyatê dêša-bhâshayâ | 41 | (here follow details of boundaries in Telugu, and usual final verses)

šrî-Virûpâksha

71

At Miţţêmari (Miţţêmari hobli), on a copper plate in possession of Ganţlanna, son of Bommi-reddi.

(Telugu characters)

šrî-Râmâ Dhâtu-sam || Bhâdrapada-šu 10 lu šrîman-mahâ-nâyakâchâryulayina Gummi-Nâyani Narasimha-Nâyani komâra Kadirappa-Nâyanigâru Miṭṭêmarri Mékala-Bommugâniki vrâyiñchi yichchina dasavnadam vappa Miṭṭêmarri-sthalamlônu Lingânu-vaḍu sithilamayi vuṇḍagâ nûtanamugâ vistâramayina pani chêyistivi ganuka anduna achchu-têlina maḍi dasavandam châtur-bhâgam šalav ichchinâmu ni-putra-pautra-pâramparyangâ anubhavinchukoni sukhâna vuṇḍêdi kâvali bôdigelu hortu

^{*} So in the original. Verses are numbered as per original copy.

At the same village, on a stone near the village gate.

šrî-Nârasimhâya namaḥ šrî jayâbyudaya-Šâlivâhana-šaka-varushambu 1455 agunêţi Vijeya-samvatsara švîja-ba 7 lu svasti šrî chaturbhuvanâdhîšvar-uṇḍayina šriṅgâra-vârâmnidhi akhilâṇḍa-kôṭi-brahmâṇḍa-nâyakuṇḍayina dêva-dêvôttamuṇḍayina šrî-Karâḷi-Narasihva-dê... Timmarasayyavâru mâ nâyaṅkatanânuku chele..ru-râjyamlôni pûrvâna chele grâmâla.....akhilamam uṇḍa-gânu | svasti šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâya.....Pallekunṭe-grâma....ache sthaḷamlo...â-gramâlu....grâmâlakunnu....kâluvalu....mahârâyala....gânu î-grâmalo...puṇyaṅgâ... dêvuniki samarpistimi (rest efaced)

73

At the same village on a

copper plate in possession of Virabhadrayya, brother of Nanjundappa.

Virôdhikṛitu - sanvatsara - Jêshṭha - ba 10 llû Gummi - Nâyani Kadurappa - Nâyani Nârasimha - Nâyanigâru Kunṭlûri Bhairavêšvara - svâmi archikaḍu Muddayakku vrâyiñchi yichchina tâmra-šâsanam Bâgêpalli-staļāna yî-dêvuniki naḍachê mânyamulakku châlâ bâdu yichche kâṇku bêḍigelakku âruvela râṇpa mâtô dêvasthânamlô manvi chêsiri ganaka manniñchi sarva-mânyamugâ šalav ichchinâram yindakku yavvaru âchchêdiñchinâ mêmê tappinâ yî dêvuni talige prasâdamlô visham beṭṭina pâpâna bôduru yindakku Hari-Harâdulu sâkshilu

74

At Pâlyakere (Chêlûr hobli),

on copper plates in the possession of Archaka Kôdanda-Râmâchâr.

(Ia) šrî-Râmâ į svasti šrî- vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1607 agunêți Raktâkshi-samvatsara Kârttika-šu 12 puṇya-kâlamandu šrîmad-akhilâṇ-dakôți-brahmâṇḍa-nâyakulaina purâṇa - purushôttamulaina Chițigânapalle šrî-Janârdana-svâmi-divya-šrî-pâda-padmambulaku šrîman-mahâ-nâyakâchâryula-yina Gu(Ib)mmi-Nâyani Kadirappa-Nâyani Peda-Vasanta-Nâyanigâru samarpiñ-china nitya-kaiṅkarya-bhû-dâna-dharma-šâsana-kramam eṭlannanu Pâļecheruvu Koṇḍukkoṇḍa Chêļûru Cheñchalipaṭṭu grâmâla pola-merla-cheluvim gatiñchi-valayava mana šâsanamulu êpiñchi mî-pâda-padmambulaku samarpinistimi ganuka mî polaṁlo višêshiñchi palle cheruvulu (IIa) kuṇṭalu bâvulu nirmiñchu-koni nitya-kaiṅkarya..-chchulu mahôtsavamulu avadhariñchi vêñchêši vuṇḍêdi sarva - mânyamugânu naḍepiñchagalavâru iṭani samarpiňchina bhû-dâna-dharma-šâsanaṁ nâlugu-staļâlavâriki kariṇikalu pani lêdu (usual final verses)

At the same village,

on a stone lying in front of the Venkataramana-svâmi temple.

Šālivāhana-šaka-varushambu 1538 agunēţi Naļa-samvatsara Phâlguņa-šu 15 lu šrîmad-rājādhirāja rāja-paramēšvara šrî-vîra-pratāpa šrî-vîra-Rāma-Dêva-mahā-rāyalayyavāru prithvi....chēyachuņḍagānu šrîman-mahā-nāyakāchāryyalaina šrîmanu...Gummi-Nāyani Kadirappa-Nāyani Krishņappa-Nāyani..ya kāriya-kartalaina Chākivēla.....gāru chēpinchina dharma-šāsanam Tirumalapuri-cheruvu agrahāram chēyagā...tālalô....Channarāya-šrî-Tiruvengaļa...gari modalaina dēvatā-mānyala....bîjavari...kuṇṭalu.....nyangā mīku chēpistimi...lanuvi

76

At Nimmakâyalapalli (same hobli), on the Appana-kuṇṭe rock, west of the village. Kîlaka-samvatsara Mâga-šudda 10 Va Sâraṅga-Dêva-Râṇiyara maga Lakhappa-râhuttagâru yî-cheru kaṭṭiñchiri yî-charuvuku pêru Lakhasamudramu ani pêru peṭiri yî pêrana biluvanivâru (imprecatory phrases)

77

At Venkatapura (same hobli), on a virakal in Bûdidigudda south of the village. svasti šrî Pallava-mârâja prithivî-râjyam geye Chentalapallina ûreki Dêvin-namma Chentakapulla Nâchikâra chi sattu bû . . .

78

At Hosahûdya (same hobli), on a rock near the Kottakunte wasteweir. šrî-Ganâdhipatayê namah | svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushambulu ? 1642 agunêti Vikâri-samvatsaram Chaitra-šu 10 lu Krishnasâgaram charuvukinda kâpulu Gumminâyakapâlyamlô Sâmba...ya yichchina... cheruvulô tôta gutta © 10 ga 1½....katikam mattalô...šubham mangalam(south side)...tôta padibalu cheruvu.......

79

At the same village, on a rock near the north sluice of Gudibaṇḍeya Gavakuṇṭê.

(Grantha and Tamil characters.)

At the same place.
(Grantha and Tamil characters.)
banu oru kalani
81
At the same place.
(Grantha and Tamil characters.)
nar kayyâšatappadiurukurâgiyattilppa
ppâṇḍi magan Gamga-dêvan

CHINTAMANI TALUQ.

1

At Munganahalli (Munganahalli hobli), on Yendavalu-bande.

šrî Râmâ svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1697 agunaneti Manmatha-samvatsara Vaišākha-šu 12 lu šrîman-mahâ-nâyankâchâryulaina Kottapâlyam Venkatapa-Nâyini Rangappa-Nâyinivâru Ranga-Nâyini dalavâyi Appa-Nâvidu Mungânipalli-karanam Nârâyanappa Narasappa Jonnagadla-Nâganna Pabiki-Nârâyana Mugili-Dâsanna Kesarla-Annaya Gôpâlu-raddivâri-Mâdappa Timme-Timmayya Ketta-Chinnayya Punganûri-Gummaya Garige-Bayyana Jalannagaram-Bayyana Kâtipalli-Singanna Bôrâ-Muranna Kuruba-Malaya Timma-Gudanna Yera-Chinnaya china-Kâma-raddi Kâmanna Ruṇabîra-gaudu Chokkanani-Bayyana Padiraddi-Apaya Mâchiraddi-Râmayya modalainavâriki vrâyiñch ichina charuvula dasavanda šilâ-šâsana-kramamu-etlannanu mâ-nâyańkâna... i Muṅgânapalli-daggara nûtanaṅgâ kotta-cheruvu Arakunta-pani nûtanangà chayiñchinaru ganuka kalechana adyantamu yentamuditi ...nagariki randu-pâlu dasavandânaku pâla-vagati vubhayan mûdupâla-prakâran mî-mâ-putra-pautra-pâramparyantaran â-chandrârka-stâyigâ nadapagalavâram ani vrâyiñchina šilâ-šâsanamu yinduku sâkshi sûrya-chandrâdulu yî-prakâramunaku vubhayatralalô yavaru tappinâ mâ-yilu-vêlpu-Khâdra-Nrisimha-svâmi - pâdâravindamulaku tappinatlu Kondayagârî Timmapâlleya Kadiripati karta

2

At the same village,

on a stone at Kononatette on the boundary of the Mysore State.

Silagaṭadindâ yellege Kṛishṇarâja-haridâri 9 Muṅgânipalliku tôpuku polimâru Gurramkoṇḍa-tâlûku Bûchapalli sarahada gaḍiki Krôdana-nâma sam | Bhâdrapada ba 5

3

At the same village, below the tank bund.

(Grantha and Tamil characters.)

svasti	šrî	Bhujaba	la - vîra -]	Nârâyaṇa -	kKo		ku	da	laga-
nâra-dê	èvar .		pran	nâṇa	pa	di	na		mar-
ko			tan	ıâ	yil	t	tamâman	âvâ	,
ta	ttai.	var	oaadu	mâṇaņu	ra	Muttûril	Tammar	n-êriyum	ad-

yinivâri vappitamû

ark-adaitta nañjai puñjai nâr-pâ...laiyum....ga-kalani pattu-kkulagam nîngiy-ulla nilam adangalum dhamma-dânam âga Mudaliyâr Aiyyar..Alagar Šellappillai-nâyan ullittâr padiuoru-pêrukku pannirandarai-ppang-âga udakampanni chandrâditya-va..šella-kkuduttôm i-ddhammattukku lamghanam-ninaittâr.....narakat...vilakkadavar...pâlana....nât....pâla....

4

At Bôdiguṇḍlahaḷḷi (same hobli), on Yeṇḍâpalu-banḍe, east of the village. šrî-Râmā Nandana-samvatsara-Šrâvaṇa-śn 2 lu šrîman-mahâ-nâyaṅkâchâryya-layina Kotapâḷeṁ Veṅkaṭapa-Nâyani Raṅgapa-Nâyinigâru Koṇḍamarla Yerra-paku vrâyiñchi yichinadi nitya mâ-saṁsthânaṁ nimittaṁ kashṭapaḍi nir-vâkaṁ chaisinâvu ganaka Bôḍiguṇḍapalle yinâmugâ šelavichinâraṁ ganuka mâ-mî-putra-pautra-pâramparyantaraṁ anubhavinchukoni sukhâna vuṇḍavalani vrâyiñchiua-šâsanamu sthâna-mânyâlu pûrvam-maryâda...šrî-Kṛishṇappa-Nâ-

7

At the same place, on a rock near Pâtradone at the southern foot.

(Grantha and Tamil characters.)

svasti šrî Iraţṭapâḍi-koṇḍa Šôḷa-maṇḍalattu Mêlai-Mârâjapâḍi Koygaikurai-nâṭṭu Mâdamaṅgalattukku kâṇiyâḷan Koṅgiraiyan Šôma-dêvan âna Kulôttuṅga-Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum i.... rai kôṭṭai kaṇḍ-irundân

8

At the same place, near Kaluvalu-done in the west.

(Grantha and Tamil characters.)

svasti šrî Iraţţapâḍi-koṇḍa Šôḷa-maṇḍalattu Mêlai-Mârâjapâḍi Koygaikkurainâţţu Mâdamaṇgalattukku kâṇi-uḍaiya Koṅgiraiyan âna Vî......gâmuṇḍan vaṅsattil Vîma-dêvan âna Kulôttuṅga-Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum i-mmalaiyir-kôţṭai pâṅgaṇḍu mâligai-eḍuttu irundân

9

At the same place, near Nettaru-done.

(Grantha and Tamil characters.)

svasti šrî Iraţṭapâḍi-koṇḍa Šôḷa-maṇḍalattu Kaḷavâra-nâṭṭu kâṇiyâḷan Koṅgiraiyan Kaḷavara-nâḍ-âḷvân virudamâ....ṇḍarkôlan Mêlai-Mârâjapâḍi-kKoygaikkurai-nâṭṭu Mâdamaṅgalattukku virudakârau.....râja.. Vaidumbagâmundan enru tiru-nâmamum Mâdamaṅgalaṅ-gâṇiyum...... pidikkum vi-

10

Near the same done at the lower part.

(Grantha and Tamil characters.)

svasti šrî Iraṭṭapâḍi-koṇḍa Šôḷa-Maṇḍalattu Mêlai-Mârâjapâḍi Koygaikkuṛainâṭṭu Mâdamaṅgalam Mâ-Bîma-gâmuṇḍan vaṅsattil Vîmadêvan âna Kulôttuṅga-Šôḷa-Mâdamaṅgalam-ṇḍaiyân. ... i-mma.......ḍai pâṅgaṇḍu mâ....kku i......Vîmadêvan âna kKulôttuṅga-šôḷa-Mâdamaṅga.......

11

At Någaråjahosahalli (same hobli), on Yendåpalu-bande.

šubham astu šrî-Kirikôţa...lôniki...Pramôdûta-samvatsara....nâyań-kâchârya.....Vôba-Nâyini Râmâ-Nâyinivâri Kṛishṇappa.....Râjupalli yichina Kôḍikallu-sîmalôni...â-chandrârka-stâyi prîtigânu Raghupati-sanni-dhânalo....(usual imprecatory phrases)mahâ šrî šrî šrî

12

At Kêdugallu (same hobli), on a rock behind the Narasimha temple in ruins. šubham astu Vibhava-samvatsara-Mâgha-šu 15 šrîman-mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara šrî-vîra-pratâpa-....Râya-mahârâya....šrîman-mahâ-pradhâna Raṇapaṇṇa-daṇâya....nim šrîman-mahâ-maṇḍalêšvara mîsara-gaṇḍa Kaṭhâri-Sâḷuva...mahârâjulunnu Peddaya-Dêva-mahârâjula bala..daya dêva-mâsâlu..mâ-nâyakaku..mîlo mmâku chi...Kôḍagallu-grâ-mamu tat-samvastara-Kârtika-šu 1 â-....Kadiri-Nârasimha-dêvaraku sûryya-grahaṇa-puṇya-kâlamlo Gupa-râjukunnu Peddayaku mahârâjulukunnu tama ...puṇyamu â-chandrârka-sthâ.....sarva-svâmyavalunnu sa.....(usual final verse) Anumanapalli Mâvukerânu

At Mâvukere (same hobli), on Tôkabande to the west.

(Grantha and Tamil characters.)

svasti šrîmat-Sadâšivâdîsa..guru-va....ntanmâka avichhinna-šuddha-Šaiva.......švara-Chôļa-Pâṇḍya......kula-gurukkaļ âna šrîmat-Râjâkkaļnâyanârku svasti šrî.....bala-vîra-Nârâyaṇa Koykaikuru-nâṭṭu ma..likan sâmataral...nâna..šânu.......Mâdamaṅgala-ppaṛṛil Mâva..yum Mârašakašavan-paḷḷiyum âga ûrin....nšey punšey nâr-pâl-ellaiyum.....nîkki sarvamâniya.....rarku..Mâda.....kuḍuttên Irājâkkaļ sâmanyôyam dharma-sêtu nṛipāṇâm kâlê kâlê pâlanîyô bhavatbhiḥ sarvân ôtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ #

14

At Bodampalli (same hobli), on a rock near the Burronakunte wasteweir.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1668 aguneți Prabhava-samvatsara-Chaitra-ba 10 lu šrîman-mahâ-Âvati-nâda-prabhu-Venkata-Nârâyanapa-gavunivâri kârya-kartalayina Sindunimalla-Hanimi-Nâyani Kônama-Nâyanigâru karanam Râmadâsu Tole-Šîtaya Channaya Timmadâsari Yedula-Murenna Timma Timmaya guram-Bayanna Timme-Gudena Bôdâ-Murenna mâ-komârudu chinna-Appe-Nâyidu Tôra-Bayiragâdu yî-mudalaguvâriki vrâyiñchi yichchina-charuvu dasavanda silâ-šasana-kramam etlennanu mâ-nâyam Kônakuntali Bôdampale-stalamlo peda-charuvu kanya kalaši vundagâ yî-dinam mundari ... mêlâram pani chêyinchunani mî-vašâna yichchina nirnayam ga 100 nûraki prâku madilo vuttamam nadama Bommarâja kha 1 madi nûtanangâ achchutîre madi sari-palu dasavandam nadapagalavâramu Vibhava-samvatsara-Kârttika-šu 5 lu charu-gandi pôyinanduna pani-chêyichchina nirnayamu ga 50 yarahaluku prâku madilo bo kha 4 madi yubhaya Bomma kha 3 padiyai u..mu madi dasavandam mî-mâ-putra-pautra-pârampariyantam â-chandrârka-stâyigâ nadapagalavāram ani vrāyinchi yichchina šilā-šāsanamu yinduku sākshulu sûrya-chandrâdulu yinduku (usual final phrases) stâna-mânyâlu pûrva-mariyâdâ Animi-Nâyani Appe-Nâyanigâru Manmatha-samvatsara-Âshâdha-šu 3 lu Muńgânipalle karanamu Nârâyanapagâriki mâ-pedala kadaram ... tugânu madi mânyam yichchinâram-ganuga putra-pautra-pârampariyantam nadapagalavâramû pâļļu 10 ki vivaramu chinna-Ape-Nâyini pâlu 1 Râmadâsupâlu 1 Sîtaya Channaya pâ 1 Timmadâsuri munna pâ 1 Timma Timmaya pâlu 1 Bôda-Mâranua pâ 1 gurram-Murrenna pâ 2 Gengagudina pâlu 1 tôta-bayani på 1

At the same village, on a stone fixed into the asvattha-jagați-kațțe in front.

(Grantha aud Tamil characters.)

svasti šrî Bhujabala-vîra-Nârâyaṇa-kKoygaikkuru-nâṭṭu maṇḍalikan âna Dêvâ-ṇḍi-chchîyauena Šakâbtam 1214 Kaliyuga-varisham 4393 idan mêg-chellâninga Nantana-varushattu Âni-mâda..n-ti..di...... paḷḷi malai-mêl uḍaiyâr Muttîšvaram-uḍaiya-nâyanâgkku tânapatiy-âna Sadâšiva-dêvagku ivv-ûr pulattil Šiva-purattu êri-kîḷil paḷḷam êri-kaṭṭi ivv-êri nîr pâynda nilam aḍaigalum chandrâditta-varai maḍa-ppugam âga udaka-pûrvam âga dharma-dânam-âga-kkuḍuttôm šrî sâmânyôyam dharma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavat-bhih sarvân êtân bhâvinaḥ pârthivêntrân bhûyô bhûyô yâchatê..Râmabhadraḥ ¡ yâchêha..tu vô râjâ..bhâvina........... švarân pâlanîya dvija-kshêtra dânât šrêyônupâlanam ¡ âkki vaittên agattin poruļ idanâl idanai-kkâda.luggu-kkaḍam-pûṇḍavan tâḷ-iraṇḍum talai.....êtti vaittên avvôr-kâlatt-uḷarumm aḍaikkalamê sva-dattam para-dattam vâ yô harêta vasundhara shashṭi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ inta dharmattukku aḷivu-šeydavan Gemgai-kkaraiyil kavilai-ppašuvai......ñjeydavan pukka narakam-pugakkaḍavan..

.

18

At the same village, in Palimârukayya's field.

(Grantha and Tamil characters.)

19

At Gundigere (Irugampalli hobli), on a stone lying near the outlet of the Palukunțe tank.

(Grantha and Tamil characters.)

....sâmânyôyam dhamma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhiḥ sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ šuṅkamkai ma..m eppêṛpaṭṭa....m sarvamâ.......

20

. At the same village, on a stone lying near the ruined $\hat{\mathbf{I}} \hat{\mathbf{s}} \text{vara temple to the south of the old fort.}$

 (Grantha and Tamil characters.)

 svasti šrî vîra-Nârâya
 rkkaṇḍa
 gaikkuru
 ṇḍalika

vanena
 tsaram
 nru mê
 ga dharmadâna

 dâna
 vi
 n i
 šellak
 yachaiham
 râjâ bhâ

vêšva
 yadvi

22

At Yagavakôţe (same hobli), on a rock in front of the Vîranârâyaṇa temple. šubham astu Plavaṅga-saṁvatsara Chaitra-šu ..lu šrîman-mahâ-nâyaṅkâ-châryalayina Mukoṇḍa Kadiri-Vôbaḷi-Nâyaniki Kadarepa-Nâyanigâru tama.. yalu baṭa-râjyaṁ prajelu yichina-dharma-šâsanaṁ Mukoṇḍa ... valana rokha-dânyalu tîsukônani..châḍi..... nîti tappu..šâgalavâraṁ yîmara.... kara naḍichêvâru....laba yichinavâru yiduku sâkshyalu sandya chandra..

24

....bhaviši..konda bapparu

At the same village, on a stone on the bund of Šetti-kunte.

šubham astu į šrîmatu-Šâlivâhana-šaka-varushambulu 1400 agunēți Viļambisamvatsara Âshâḍa-šu 11 Gu Nârapa-Nâyani-China-Laki-Nâyanigâru Mukoṇḍa Tiruveṅgaḍanâthani amṛitapaḍiki â-chandrârka-stâyigânu Seṭikoṇḍa samarpistini

28

Copy of a šåsana from Mindagal-jödidår.

namas tunga-etc. ||
Harêr lîlâ-Varâhasya damshţrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalašâ yatra dhâtrî chhatra-šriyam dadhau || 1 ||
kalyâṇâyâstu tad-dhâma pratyûha-timirâpaham |
yad-gajô'py Agajôdbhûtam Hariṇâpi cha pûjyatê || 2 ||
asti Šrîpatinâ dêvair mathyamânân mahâmbudhêḥ |

navanîtam ivôdbhûtaš chandras sarva-tamôpahah | 3 || tasvâšît tanavas tapôbhir atulair anvartha-nâmâ Budhah I punyair asya Purûravâ bhuja-balad Âyur dvishâm nighnatah | 4 | | tasyâsîn Nahushas sutô'sya tanayah khyâtô Yayâtir nripah 1 jâtas tasya tu Turvasur Vasu-nibhas šrî- Dêvayânî-patêh | 5 || tad-vamšê Dêvakîjânir didîpê Timma-bhûpatih mânavêndrêshu sarvêshu Yadôh Krishna ivâbhavat | 6 || tatô'sya dêvyôh Kansalyâ-Sumitrâ-nibhayôr bhrišam | abhûtâm Timma-bhûjânês tasmât Pantirathâd iya | 7 | vîrau vinayinau Râma-Lakshmanav iva nandanau 1 bhràtarau šrî-Nrisimhêndra-Krishņa-Râya-mahîpatî | 8 | Ranga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Krishnau (Râmâmbikâyâm Narasa-kshitîndrâd ubhâv abhûtâm uragêndra-sârau | 9 || vîraš šrî-Nârasimhas sa Vijayanagarê ratna-simhâsanasthah kîrtyâ nîtyâ nirasyan Nriga-Nala-Nahushân apy avanyâm dhurînah (â-Sêtôr â-Sumêrôr avanisura-nutaš chaivam â chôdayâdrêr madhyê yad-râjyam êtat kshitisura-yibudhais stûyamânaš šašâsa | 10 || nânâ-dânâny akârshît Kanaka-sadasi yah šrî-Virûpâksha-dêvasthânê šrî-Kâlahastîšitur api nagarê Vênkaţâdrau cha Kânchyâm I Šrîšailê Šôṇašailê mahati Hariharê'hôbalê Sangamê cha Šrîrangê Kumbhakônê mahati cha sa-Mahâ-Nanditîrthê pavitrê | 11 | | Gôkarnê Râma-sétau jagati tad-itarêshv apy ašêshêshu punyakshêtrêshv arabdha-nana-vidha-bahula-maha-dana-vari-pravahaih | yasyôdañchat-turanga-prakara-khura-rajaš-šushyad-ambhôdhi-magnakshmâbhrit-paksha-chchhidôdyattara-Kulišadharôtkanthitâ kunthitâbhût||12||* svarņa-kshmâm yô hiranyâšva-ratham api Tulâpûrusham gô-sahasram hêmâšvan hêma-garbham kanaka-kari-ratham pancha-lângaly atânît || prâjyam prašâsya nirvighnam râjyam dyâm iva šâsitum (tasmin gunini vikhyâtê kshitîndrê cha divam gatê | 13 | tatô'py avârya-vîrya-šrî-Krishna-Râya-khitîšvarah | a-trâsam a-guṇa-bhramsam mauli-ratnam mahîbhujâm | 14 | sarasâd udabhût tasmân Narasâvanipâlakah 1 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iya | 15 || vividha-sukritôddâmê Râmêšvara-pramukhê muhur mudita-hridaya-sthânê sthânê vyadhatta yathâvidhi 1 budha-parivritô nânâ-dânâni yô bhuvi shôdaša tri-bhuvana-janôdgîtam sphîtam yašah punaruktayan | 16 | Kâvêrîm âšu badhvâ bahula-jala-rayâm yô vilanghyaiva šatrum jîvagrâham grihîtvâ samiti bhuja-balât tam cha râjyam tadîyam 1

^{*}Two lines are gone here; and verses are numbered as in the original.

kritvâ Šrîranga-pûrvam tad api nija-vasê pattanam yô babhâsê kîrti-stambham nikhâya tri-bhuvana-sujana-stûyamânâpadânah | 17 || . . Chôlam cha Pândyam tad api cha Madhurâ-vallabham mâna-bhûsham šauryôdagram Turushkam Gajapati-nripatim pañcha jitvâ tad-anyân | 18 | * â-Gangâ-tîra-Lankântâni šriyani Krishna-mahîpatih | bibharti mani-kêyûra-nirvišêsham mahîm bhujê | 19 | kîrtyâ yasya samantatah prasritayâ višvam rûchaikyam vrajêd ity âšankya purâ Purârir abhavat Phâlêkshanah prâyašah 1 Padmâkshô'pi chatur-bhujô'jani chatur-vaktrô'bhavat Padmabhûh Kâlî khadgam adhâd Ramâ cha kamalam vînâm cha Vânî karê || 20 || šatrûnâm vâsam êtê dadata iti rnshâ kin nu saptâmburâšîn nânâ-sênâ-turaiga-truțita-vasudharâ-dhûlikâ-pâlikâbhil samšôshya svairam état pratinidhi-jaladhi-šrênikâm vô vidhattê Brahmânda-svarna-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaih | 21 | | stutyaudáryas sudhíbhis sa Vijayanagarê ratna-simhásanasthah kshmâpâlân Krishna-Râya-kshitipatir adharîkritya nîtyâ Nrigâdîn 1 â-pûrvâdrêr athâstâchalam avadhi-dharâ-rakshanê daksha-šanryâd â-Sêtôr arthi-sârtha-šriyam iha bahulîkritya kîrtyâ babhâsê | 22 | kritavati-sura-lôkam Krishna-Râyê nitântam tadanu tad-annjanmâ punya-karmâchyutêndrah 1 akhilam avani-lôkani pâlayan râja-nîtyâ vilasati Hari-chêtâ vidvad-ishţa-prâdâtâ | 23 | ambhôdhis sa nipîyamâna-salilô'gastyêna pîtôjjhitas taptô Râghava-sâyakâgni-sikhayâ santapyamânas sadâ | antasthair Badavâ-mukhânala-sikhâ-santâpa-šushkô dhrivam yad-dânâmbu-ghanâmbudhir virachitah pûrnas samujjrimbhatê | 24 | samajani narapâlas satya-dharma-pravishtô Vijayanagara-râjâ ratna-simhâsanasthah 1 Nriga-Nala-Nahushâdîn nîchayan râja-nîtyâ nirupama-bhnja-vîryandârya-bhûr Achyutêndrah | 25 | ôshadhipaty-npamâyita-gandas tôshana-rûpa-jitâsamakândah 1 bhashege tappuva rayara gandah pôshana-nirbhara-bhû-nava-khandah | 26 | râjâdhirâja-birudô Râjarâja-samunnatah | Svârâja-râjamâna-šrî raja-šrî-paramêšvaraḥ 🛭 27 🗳 mûru-râyara gaṇḍâṅkô Mêru-laṅghya-yašô-bharaḥ + šaranagata-mandarah para-raya-bhayankarah | 28 | karadîkrita-bhûpâlah para-dâra-sahôdarah 1 Hindû-Râya-Snratrânô Yadu-vamša-šikhâmanih | 29 | gajaugha-gandabhêrundô Hari-bhakti-sudhânidhih 1

^{*} Two lines are gone here; and verses are numbered as in the original.

vardhamâna-vadânya-šrîr ardhanârî-natêšvarah 🛭 30 🖡 itv-âdi-birudair vandi-tatyâ nityam abhishțutah | Kâmbhôja-Bhôja-Kâlinga-Karahâtâdi-pârthivaih | 31 | | sôvidalla-padam prâptaili sandaršita-nripâpathali | sô'yam nîti-višâradas surataru-spardhâlu-višrâṇanah sarvôrvîša-nutah sadâchyuta-mahârâyah kshamâ-nâyakah | 32 | * bâhâdrîndu-gajâgni-yukta-ganitêbhikhyê Šakê bhû | Šâlîvâhanakê manôhara-sadâchâraika-šêvyê bhuvi # šaila-bâna-samudrêndu-vatsarê Šaka-ganyakê | Jaya-samvatsarê mâsi Šrâvanê paurnamî-dinê | 33 || Tungabhadrâ-nadî-tîrê sarva-pâpa-harê varê | sômôparâga-samayê Vithalêšvara-sannidhau | 34 | Haritânyaya-pâthôdhi-harinânkâtišâyinê yajanâdi-su-shaț-karma-niratâya mahâtmanê || 35 || vihitâšêsha-vêdânta-pratishthâchârya-maulayê vikhyâtôbhaya-vêdântâchâryâya šubha-dhîmatê | 36 | Šrîbhâshya-yêda-siddhânta-chintâ-sarasa-chêtasê 🕫 nripêndra-makuţî-ratna-nîrâjita-nijânghrayê | 37 | | nirnîta-nikhilârthâya nigamâgama-vêdinê | nîti-šâstra-višêshârtha-nîrajôllâsa-bhânavê | 38 | nityânna-dâna-santushta-nikhila-dvija-sanisadê Nâlîkanâbhi-pâdâbja-kêlî-bharita-chêtasê | 39 || Sêshâya-nara-vêshâya Bali-šâsana-mûrtayê [Šrîbhatta-Chikkayâchârya-vipašchid-anujanmanê | 40 | | šrîmatê Peddayâchârya-sindhu-šîtaļa-bhânavê 🛭 Chikkayâchârya-varyâya chintâratnâya dhîmatân y 41 || grâmasya sîma-maryâdâ likhyatê dêša-nâmabhih | Penagonda-mahârâjyê Kôlâla-pura-šîmani | 42 | | Ânigallu-sthalê jâtam šilâ-šâsana-samyutam [Kantyârllapallikâyaš cha prâchîni dišam upâšritani #43 # Guţţûrôr agni-dig-bhâgê Yaglupallyâš cha dakshinê Yirugampallyâš cha Nairrityâm diši sîmântam âšritam | 44 | | Mûgalamarrîti-vikhyâta-dêša-sîmânta-samsthitam sva-dêša-madhya-vâhinyâh Pâpaglinyâli pašchimê tatê | 45 | Digavapallîti vikhyâtan puram ity aparâjitan | Mindagally iti vikhyâtam šilâ-šâsana-samyutam | 46 | sarva-mânyam chatus-šîmâ-samyutam cha samantatah 1 nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitani | 47 || akshînagami-samyuktam êka-bhogyam sa-bhûruham I

^{*} So in the copy.

vâpî-kûpa-taţâkaiš cha lasad-grâmaiš cha samyutam | 48 || putra-pantrådibhir bhôgyam kramåd å-chandra-tårakam | dânâdhi-vikrayânâm cha yôgyam vinimayôchitam | 49 || Gumma-Nâyaka-sainsthâna-siinha-pîthâdhivâsinâ Krishna-Nâyaka-ratnêna sahitasya mahâtmanah | 50 || Pâpâlivyâkarî-vamša-pârâvâra-sudhâuidhêli Tarigondapurî-râjyê jaya-sâmrâjya-šâlinah | 51 | sat-kîrti-pûritâjânda-bhândasyâkhanda-chêtasah 1 Râma-Nâyaka-bhûjânêr vijnaptim anupâlayan | 52 | parîtah prayatais snigdhaih purôhita-purôgamaih | vividhair vibudhaiš šrôtra-pathikair adhikair girâ | 53 | sadáchyuta-maháráyô mánanîyô manasvinám 1 sa-hiranyôdaka-dhâranu-pûrvakam dattavân mudâ | 54 || sarasa-sad-Achyuta-Râya-kshitipati-varyasya-kîrti-dhuryasya 1 šāsana....-šarāsanam idam Dāšarathēr amita-môdamāna-matēh | 55 | mridu-padam iti tâmra-šâsanârtham sahitam athâchyuta-Râya-šasanêna | abhanad anugunam vachô-mahimnâ sarasatarêna patih Svayambhûh || 56 || tadáchyuta-maháráya-šasanád Vîranátmajah 1 tvashtá šrî-Vîranacharyô vyalikhach cha šila-talê | 57 |

(usual final verses)

30

At Diguvapalli, attached to the

same village, on a stone to the west of the Sômêšvara temple.

svasti šrî-Šaka-varisha 970 neya Sarbbajitu-samvatsaradal šrîmat-Vîra-Pâṇḍi-yana taleyum Sêramana Sâleyum koṇḍa Kôv-Irâjakêsaripadmarâna Uḍeyâr šrî-Râjâdhirâja-dêvargge yâṇḍu mûvattaneya šrîmat-daṇḍanâyakam Appimayyan appa orkkettu-gaṇḍa gaṇḍa-Nârâyaṇa Chôlana siṅgha Râjêndra-Chôla-Brahma-mârâyar Mârâjavâḍi-êļu-sâsiravan âļutta Vallūra-bîḍinal sukha-saṅghâta-vinôdadim âluttire Muruganamaleya Muddarasara maga Bairayyan appa Râ-jêndra-Chôla-Pompala-mârâyara Koyyakore-nâḍa Miṇḍugallal Pallavakaṭṭ endu hosa-kereya kaṭṭisi tūban ikkisi bhūmiyam tildi Sômêšvara-dêvara dêgulava alivam sôdisi soteyan ikkisal Appimayyanappa Râjêndra-Chôla-Brahma-mârâ-yar î-yūra Sômêšvara-dêvargge Pallavagaṭṭina tūmbina modalal Chôlana-siṅgam kolagadal kaṇḍugam galdeyum baḍagaṇa Pompalakaṭṭendu kereyam kaṭṭi tūmban ikkisi â-kereyal ai-golagam galdeyum nandâ-dîvigege î-yūra gâṇam ondum bhaṭârige pattn-kolagam galdeyuvam Sômēšvara-dêvargge arasar damma-dattiyâge biṭṭar î-dammavan alidavar kavileyum Bâṇarâsiyuvan alida pâpakke pôpar

On a stone under a tamarind tree to the north of the same temple. svasti šrî î-yûrin odeya Râjêndra-Chôla-Pompala-mârâyar saggaye dadivar-âla Chelva-gaṇda.. taleyam kadiyisi satta ivange kodage kaṇduga salvudû

32

At Chinnappareddipalli béchirak (same hobli), on a stone near Dévirappa's tope. svasti šrî vijayâblıyudaya-Šâlivâhana-šaka-varushambalu 1468 veyinni nânût-aruvai-yenimid ayina Parâbhava-samvatsara-Vayišâka-ba 3 Budavârâni šrîmatu nâyakâchârya Kâdârini Nâmbaya-Nâyinivâru Jayarâjapu...karaṇa-Gôvindayaku yichina (rest illegible)

34

At Nekkundi (Chintâmaṇi hobli), on the basement of the Sômêšvara temple, svasti Šaka-nṛipa-Kâļâtîta-samvatsara-šatangal enṭu-nûra elpatta aydaneya Râkshasa-samvatsaram pravarttise uttarâyaṇada sankrântiyandu gâmuṇḍa Sômi-dêva bhôgigalgu nichcha-nivêdyakkam soḍarggam Irugasamudradol ay-gaṇḍu-gam kalani dêva-bhôgalum dêvargg ellam mûraṇṭeyum soḍarum eraḍu-poltum sanka... geyda kâsiyan uṭṭu tri-puṇḍaman iṭṭu panniraṇḍu gidduge goṭṭu stitigalol pûjegaṭṭuvom eraḍu-parvvadolam paṭṭam gaṭṭidêve yandu paṇamam kerege hâram goṭṭar arasara tereyam biṭṭu parihâram goṭṭudu îvarggam puyyal-sâluman ikkavu kere viṭṭigeyda î-mêreyam sale geyyadevag ondu paṇam daṇḍam diruvar î-mêreyam daṇḍavam Bâraṇâsiyan alidam parivesam biṭṭam dêvarolg â-biṭṭiyam geydam mangalam

36

At the same village, on a virakal at Dimbala-gadde.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛitivî-vallabha Pallava-kula-tilaka šrîmat-Nolambâdhirâja pṛitivî-râjyam geye Kundayyam Nekkundi-nâḍâle Kongereya....gavuṇḍana maga Kovareya.....gole palaran iridu svarggâlaya pokkan avange arasa....umbhali koṭṭandu aygola kalani..(usual final phrases)

37

At Hiranyapalli (same hobli), on Régade-bande to the west.

(Grantha and Tamil characters.)

svasti šrî Nâlêrkkandan Vîra-Ragava.....tti konda Periyannapalli nanjai punjai nâr-pâl-ellaiyum Bîmêšuram-udaiyârkku viţţêm

At the same place.

(Grantha and Tamil characters.)

unnadam padam unyatyai bhûtyai bhûyâ..mam padam .pâksha jaţâdi..stava šrî. . bhâvanê sya-dattâm para-dattâm vâ yô harêta vasundharâ šashţi-varushasahasrâņi vishţâyân-jâyatê krimi∥svasti šrî Kaliyuga-varusham uâlâ...ttumunnûrru - tonnûru idil......na Šakâbdam âyiratt-irunûrr - orupa. tonru idan mêy-chellâninya Virôdi-varushattu Kanni-nâyayyu apara-pakshattu Saptamiyum Budan-kilamaiyum perra Rô..ni nâ. svasti šrîmanu-mahâmandalîšvara.. bhujabala - vîra - Nârâyana Aiy.. n-ankakkâran Koygaikkurunâțțu-mandalikan Nâlêrkkandan Irâgava-dêvanena Nigarili - Šôla - mandalattukKaivârattu udaivâr Bhîmîšvaram-udaiya-nâyanârkku...kku nang-âga Nâlêrkkandan šandiy-aga pûjai-ševvadaga igaiy-iliy-aga udaka-pûrvam-aga udakampanni kudutta ûrâvadu nân Tanda-nâţţil Ambadakkiyil...ngan-pperumâlan Tiruchchirrambala-ñâla-nâyan Brahmarayarudan yuddham-paṇṇi jaya..tilê Vik ...varusham Nala...ttai-kkondu ându varudi Murunševalai-parrum vanaputara vîra-Râmanâ..dêvanê....šeyvâr Nâya...rrum Ambadakki-parrum kuduttu irâyasamun-da..nda..nâm ippadi nâm âṇḍu varugura ûrgaļil Periyannapalli nañjey puñjai nâr-pâl-ellaiyum mênôkkina maramun-gînôkkina kinarum idukku adaitta periy-êriyil munbu šellun-galani padinain-gandagamum chandrâditta-varai šella udakam-panni kuduttên ippadikku šâsanamum națțu kuduttên ittai mârrinavan Gamgai-kkaraiyilê pancha-mahâ-pâdakangalum panni tan tâykku tânê..manâlâgakkadavan šrî-Mâhêšvarar rakshai

39

At Uluvâdi (same hobli), on the eastern wall of the Gôpinâtha temple.

(1st stone) šubham astu svasti šrî jayâbda-Šaka-varusha *1351 neya Sarvajitu-samvatsarada Kârtika-šu 1 lu šrîman - mahârâjâdhirâja râja - paramêšvara pûrva-pašchima-uttara-dakshiṇa-chatus-samudrâdhîšvara šrî-vîra-pratâpa Dêva-Râya-mahârâyaru prithivî-râjyan mâḍuttiralu Muļuvâya-châvaḍeya Manneya šrîman-mahâ-nâyankâchâryara Magoḍeya Singaya-Nâyakara makkaļu Vôbayya-Nâyakaru Hûleyahâla Gôpînâtha-dêvara amritapaḍige namma nâyakatanakke saluva (2nd stone) Goṇḍanahaḷḷiya kâluvaḷi-Vôbasamudravanû â-stânika Maudgalya-gôtrada Akankaṇiyara maga Kadarinâtharige nâḍa-gauḍa Timmaṇṇa Katipaya Mârachayanavaru muntâgi â-chandrârka-stâyiyâgi dhârâ-pûrvvaka-vâgi kottevâgi (usual final phrases)

^{*} So in the original: Sarvajitu = 1329; 1351 = Saumya.

On the northern wall.

Šôbhakṛitu-samvatsarada Mârgašira-šu 5 lu šrîmatu-Gôpînâtha-dêvarige Vôbaya-Nâyakaru mâḍida-damma-sêve dêvarige archanâ-vittiyâgi Kadarinâtage namma Kâkattiya sîmeya staļa Nekundeya chatus-sîmeya gadde â-baḍagaṇa hola 1 kha 1¾ nandâ-dîpakke Mâḷikuṇṭeya teṅkaṇa-kôḍiya Siṅgeya-Nâyakara banada vottina hâ..nanû koṭṭeu sante-âya moṭṭe-yaṇṇe mâsati biṭṭeu namma haligaua dêva-goḷagavanu salsuveu....dêvarige û-dôṭakke Sabbume-Nâyakara tamma....gadeya-teṅkaṇa Amara-Dâsana tôṭavanu koṭeü

42

At the same village, on the mukhasara of Range-Gauda's stone-mantapa. šrî-Râjagôpâla-svâmi Šâlivâhana-šakâbdâh 1735 agunêti Šrîmukha-samvatsara Vaišâkha-ba 6 Šukravâradalı Gubbi Subêdârru Bôre-Gavudaravara dharma

43

At Kurubûru (same hobli), on a stone in the inam field of the Sômêšvara temple, south-east of tank-bund.

svasti Šaka-nṛipa-kâlâtīta-sambatsara-šataṅgaļ *eṇṭu-nûra-ayvatta-mûraneya Raudriy-emba-sambatsaraṁ pravarttisuttire || svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Nolambâdhirâjar sukhânurâgadiṁ dushṭa-niggraha-višishṭa-paripâlanaṁ geydu pṛithivî-râjyaṁ geyyuttire Kâṇvâyana-gôttrâ. Komâramaṅgalam-oḍeya Nâga-mayyana magaṁ Kaṇṇayyanuṁ Šaṅkarayyanuṁ Kurumbûra mahâjanaṁ nûr-eṇbarggaṁ padinaydu-gadyâṇa ponna koṭṭar nittya-stiti ondu-parivaḍi Kurumbûra guṭṭeyoļ âr ildoḍaṁ chandrâdittyarkkaļ uḷḷinaṁ salvud âr ittôr iduv idakke sâkshi nara-šâsanam nûr-eṇbare ivarggaļa ubhaya-sammatade baredoṁ kabbada Nâgamayya î-dharmmaman alido Vâraṇâsiyan alidoṁ

44

At the same place.

svasti samadhigata-pañcha-mahà-šabdam Pallavânvaya šrî-pṛithivî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Nolambâdhirâjar sukânurâgadim dushṭa-nig-graha-višishṭa-paripâlanam geydu pṛithivî-râjyam geyyuttire Šaka-nṛipa-kâlâtîta-sambatsara-šataṅgal *eṇṭu-nûra ayvatta-mûraneya Raudriy emba sambatsara pravarttise Mârggašira-mâsada šukla-pakshada tadigeyu Bṛiha-spativâramum Rêvatî-nakshattramum âge Kômâramaṅgalam-oḍeya Nâga-

^{*}So in the original: Šaka 853 expired = Khara; Raudri = 883.

mayyana magam Chandayyanum Siriyannanum Kurumbura mahajana nur-enbargge ponna kottar nichcha-stiti ondu-parivadiyam chandradityarkkal ullinam nadayisuvor iduv idarkke sakshi nara-šasanam nur-enbare ivarggala ubhayasammata baredo Nagamayya (baok) idan alidom Varanasiyan alidom «šrî

45

At the same village, on the basement of the Basavêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1218 šenga nâļ šârubhuna-chchakravartti Hôśaļa-šrî-vîra-Višvanâ-Dêvagku yâṇḍu 3 âvadu Dummuki-varushattu Tai-mâdam patta Mukkaṇa Kâḍuveṭṭi Pallavâdittan Kugumbûr Kîtarašar magan Šîpati-nâyanena Vijayamâdîšvaram-uḍaiyâgku ivv-ûg kîḷ-paḷḷi âna Kaṭṭigaipaḷḷi dêva-dânam-âga vîṭṭên Sipati-nâyanena šantirâditta-varai šellakkaḍavadu idukku laṅganam-pêšinâgkku-ppaṇṇinâr Gaṅgai-kkaraiyil kurâg-pašuvin Brahmâhattiyil viḷuvâr

46

At the same village, on a stone lying in front of the Sômêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Kurumbûril Vijayamâdîšvaram-uḍaiyârku Mudaliyâr šrî-Nârašiṅga-Poyšaļa-Brahmâdhirâjar aruļichcheyalpaḍi perkkaḍi Ilaiyan eluttu i-dharmattaiy-irakkinân Gaṅgai-kkaraiyil kurâl-pašuvai konra pâvattil pôvar......

Ivâr magan Šet. dêvarum viṭṭa dêvadâuaṅ-gollai panniru-kaṇḍagam ivv-ûril kaṇiyâļar Šiva-Brâhmaṇar Nediyâlyârum Nambiya .rundâlyârum ivargal vašam viṭṭên perkaḍi I .šeṭṭi-dêva...ippaḍikku arivên Kurumbûr maṇḍalikanena perumâ Irugâlyâ.....,ṇiyânena

47

At the same temple, on a stone lying below the honge tree to the south.

(Grantha and Tamil characters.)

šrî Pûrva-dêšamum Gangaiyum Kaḍâramun-goṇḍa Kô-pParakêšarippammar âna uḍaiyar Rajentra-Šola-Dêvarku yaṇḍu 11 avadu Kurumbûr.......... gâmuṇḍan...kanaril.......

48

At Ânûr (same hohli), on the sluice of the tank. svasti šri Âneûra Kritagûrasara magam Prasurasara mâḍisida tûmbu #

At the same village, on a stone south of the Sômêšvara temple.

svasti Šaka-nṛipa-kâlâtîta-samvatsara-šatangal enṭu-nûra-elpa-mûraneya *Virôdhiy-emba sambatsara-pravarttisuttire svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-vallabha Pallava-Râma palaroḍe gaṇḍan êka-vâkya šrîmad-Iriva-Nolambâdhirâja dushṭa-nigraham višishṭa-paripâlanam geydu pṛithivî-râjyam gayuttire Râjamayyana maga Bhîmayya Bhîmêšvarakke dêva-bhôga Nolambanu Tiruvayyanu Âneûrol koṭṭa dêva-bhôga kaṇḍuga galdeyu padirkolam pâlu chandrâdityarkal ullinam salvodâg ittor î-dharmman alido kavileyum Vâraṇâsiyan alidom ida baredo.......Gôṇachittara Kandayya

50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village. svasti šrî Âneûra Kandayya âytara Java Pallavoļ-gaṇḍa Pallavâditya Iriva-Nolambam bhâge ay-gola kalani pannasu biṭṭo Bijaïtamangalada ayuum..châri besageyda ...

52

At the same village, in front of the Îsvara temple.

(Grantha and Tamil characters.)

svasti šrî Dêvagâmbâ-vara-prasâda šrî-Kâñchîpura-paramêšvara Mukkaṇa-Kâḍuveṭṭi mûngu-lôka-gaṇḍan Pallavarâditya Pallava-kula-tilaka Pallavâ-bharaṇa Pallava-Nulamba Amâttiyarašar Nigarili-Šôla-maṇḍalattu Negkundinâṭṭu Ânaiyûr Šôla...švaram-uḍaya Mahâdêvagku vaḍakkil tumbil kalani agu-kaṇḍaga-kkalaniyum iv-êriyil dêvar tiru-munbil kollai mu-kkaṇḍagamum...šrî Nârašiṅga-Poyšala-pura...tiram âga.......yâgavum tiru....ttina Šiva-Brâhmaṇan Kašyapa-gôttira Marunti-baṭṭagku i-nnâyanâ.kum dèvadânamum kâṇiy-âga šandirâditya-varai viṭṭên Amâttiyarašar inda tarmmattai šeluttâdavan Gamkaiy-iḍai Kumariy-iḍai kurâl-pašuvai-kkonga pâvattilê pôvân idukku šrî-Mâhêšvarar irakshai

53

In the honge tope on the way to Doddapura (same hobli).

(Grantha and Tamil characters.)

svasti šrî Sakarai-âṇḍu nâlâyirattu-nânûrru-eṇbattu 5 yidil šenrâ Kaliyuga-varusham âyirattu-nânurru 85 Κura-varushattu Arpaši-mâdam 20 ti šrî-vîra-Bhalâla-Dêvan prituvi-râjya(ya)m-šeyum kâlam Nigarili-Šôla-maṇḍalattu Kaiyivâra-nâtţil Ânaiyûr-purattil.....ttar magan Vîrapammaṇan....

^{*}So in the original: but it should be Virôdhikrit.

li stala âdârattu šettaduku šrîmanu-mahâ-prathâna Dâti Šiṅgeya-daṇṇâyakkar tambiyâr Valappa-daṇṇâyakkar. tôļukkum chchayam-âgavum šrîmanu-mâ-prašâ..ttan Maṭ..te. pa..deṇâyakkarum svasti...vâra-nâṭṭu-pPeriya-nâṭṭa-va....ppam Varada-Pemmi-šeṭṭi...m maga.....ttanum Kêttai-gâmuṇḍa-num.....Tirumašimârach.....ṅka-gâmnṇḍar uḷḷiṭṭa ellôrum Maga...mavakuttan magan Vîrapamaṇan kai..tta...m...tayava..ra šelakkaḍa-vadu yi-ttanma....n Keṅgai-kkaraiyil pašuvai konra pâvattil pôvân tan tâkku tânê miṇḍan.....chchuva........daṇâyakkar eḷuttu Kaiyvâra-nâṭṭu Periyana.....var eḷuttu

54

At Alamgiri (same hobli), on the northern wall

of the Ammanavara temple in the yard of the Venkataramanasvâmi temple.

šrî-Tiruvengalanatha-svamiya padavê gati svasti šrî vijayabhyudaya-Šalivahanašaka-varshaigaļu 1607 neya Krôdhana-samvatsarada Pushya-bahuļa 5 lu šrîman-maharâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa akhilânda-kôţi-Brahmanda-nayaka šrî-purana-purushôttama šrî - Venkaţêšvara-svâmiya šrîpâda-padmârâdhakarâda Bhôsala-vaiiša Šambôji-Râjara putrarâda Malukôji-Râjarâda râja-šrî-Šivâji-Râja-mahârâjara âļavikeyalu Hosa . . lu-châvaḍige saluva yêlu-nâda-volagana-Kolala-sîmege saluva Kaivâra-sthala-virâjita chetrapati-Šivāji-mahārājādhirāja šrî-Malukôji-Rājarige mirāsiyāgi kotta Kaivārada sthaļake saluva-Avalambagiriya - grâmavanu Tiruvengalanatha - svâmi....sarvamanyavâgi samarpisidevu ratha-mahôtsavake nadava nirnayagalu dhvajârôhana-dina vondu ga 2 Garudôtsava...yaradu šêveya ko 2...sthalad-ašêsha-setti šetipa... tamage saluva-mânya sarvamânyavâgi anubhavisikondu mutuvali muțisi nimma kaiyinda mâduvadu dhvajarôhana arambha pushpa yaga pariyanta...salege... Avalambagirige saluva Kondadarahalli-grama sarvamanyavagi anubhavisikondu Yêrakâlaveya ... muţisi mâdabêku hamsâro kôţe Nâgañjuru-Venkaţâdri-modalâda enţu...kaiyinda muţuvaļi muţţi mâḍaluļavaru...... Alambagirige saluva....mutidaru Mûdikere-sthalada Yerappa-Nâyakaru Kaivårada....lavaru.....mutidaru vi.nadavaru mådalula...idakke åru tappidarû šrî-Venkatêšvara-svâmiya talige-prasadake vishav ikkida papake hôharu

55

At the same village, on a wall of the Venkataramanasvâmi temple.

(Nâgarî characters.)

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaļu 1455 neya Vijaya-saṁvatsarada švîja-šuddha dvâdašiyalu šrîman-mahârâjâdhirâja râja-paramêšvara šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru prithivî-râjyaṁ geyyutt iralu Sâṇi-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru.....Nâyakaru

56

At the same place.

(Nâgarî characters.)

šubham astu svasti šrî vijayâbhyudaya-Šalivâhana-šaka-varsha 1447 neya Syabhânu-sainvatsarada Mâgha-ba......halliyali.....šâsana kâ...... vâda.....Kôļā........ šâsana... grâmaigaļa Tiruvengalanâtha-dèvarige ko.....haļa...... puṇya-kâladalu šrîman-mahârâjâdhirâja râja-paramêšvara ari-râya-vibhâda bhâshege tappuva-râyara gaṇḍa ba-Râma dêvara Koyalakkiya koṭṭa..... chatussîmeya......dakshina-pašchimasamudrâdhipati bhâshege tappuva-râyara gaṇḍa šrî.....pratâpa....... šrî-Kṛishṇa-Dêva-mahârâyarige pariyavâgi sîmeyoļagâdagrâmake saluva-gadde kere-kuṇṭe-sahi.....šrîmad-Âdi-Nârâyaṇasya akhilânda - kôti-brahmánda - nâyakasya...... nimma kereyanu kêļikoṇḍalli â-kereya......chatus-sîmeyoļagâda-Channasamudra..... Channasamudrada kerege saluva ha... kere vondu..... Tiruvengaļanāthasya naivêdya.....vâgi naivêdyâdi-šêvârtham šrîman-mahârâjâdhirâja šrî-Krishna-Râya.....bêkendu....kereyolage gadde-khaṇḍuga.....kaṭhekâluve..... Hâlambagereya Tiruveigaļa..... Timmapa-Nâyakaru...... samarpisi...(south side) hola-khanduga â-Channasamudrada kereya kelage gaddekhanduga dina-ondakk-ondu harivanadavarige................ Dodda-Chinnapa-Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastamba-sûtrada Yajuš-šâkheya Šivaguru-svâmigaļi....mahaļļi-grâmadalu hu...rige.....vâgi namma Dodda-Chinnapa-Nâyakarigû Tinmapa-Nâyakarigû dharmav âgabêkendu...kage saluvadu..kham hattu....khanduga ondu......dikkinalli.......kham hattu-khanduga-hola khanduga-gadde olagana nidhi-nikshêpa-jala-pâshânaakshîni-âgâmi-siddha-sâdhyagal emba-ashta-bhôga-têjas-svâmya.....Timmappa-Nâyakara kumâra Chinnapa-Nâyakaru Kaušika-Višvâmitra-gôtrada Âpastambasûtrada Yajnš-šâkheya......bhaṭṭara maga...nâlu...mandi gavu....baradu-kotta.....grâmadim mûdalâgi...galige....nîvu anubhavisikondu šrîdêvara pûje mâdikondu kotta Âlambagiriya Tiruvengalanâthadêvara vartanada muntâdavarig aganya-punya-dharma-šâsana (usual final verses)

On the west wall of the same.

(Någarî characters.)

šubham astu svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshaigaļu
1449neya-Sarvajitu-sainvatsarada Âshâḍa-šuddha-pâḍyadalu šrîman-mahâ-
rājādhirāja rāja-paramēšvaraKrishņa-Râya-mahārāyaru châvaḍige
saluva-Yêļu-nâḍ-oļagaṇa Kôļâla-sîmey-oļagaṇamakkaļumnâtha
vara bhaṇḍârakêḷalâgivariyasarvamânyada agrahâra-
daluDâsapayagereyapaḍigenoḍeyašrîmavoḍadu
llavâgi strîkoṇḍukoṇḍuKârttika-mâsada dîpârâdhanege
svâmi-bhaṇḍārake Baṅgahaḷḷige amṛitapaḍinaivêdyakeRâma
sa - hiraṇyôdaka - dâna - dhârâ-pûrvakavâgi — Tiruveṅgaḷanâtha - dêvara
bhaṇḍârakke â-chaudrârka-sthâyiyâgi koṭhevâginimma amṛita-
padi naivêdyakenadeyaluvodambattu koţţa-bhû-dâna-dharma-šâsana
ninnaraha Singayyana baraha Timmayyana baraha
maigaļa mahā šrî (usnal final verses)

58

At the same place.

(Någari characters.)

...... namah svasti šrî vijayâbhyudaya - Šâlivâhana-šaka-varusha 1473 nê Virôdhikritu-samvatsarada Chaitra-šu 12 gada Chika-Mariya-Nâyakara kumâra Avubhala-Nâyakaru Hâlambagiriya Tiruvengalanâtha-dêva-rige koṭṭa janakke yarasagalu Nâyaka ... Hâlambagiriya Tiruvengalanâthana madhyâhnada avasarakke ... 4½ honnanu â-chandrâ-rka-sthâyiyâgi Tirumala-dêvara šrî-kâryakke muntâda bhôgada (usual final phrases and verses)

60

At the same place.

(Grantha and Tamil characters.)

r-olagaṇaralada šîmayolu gamrasada Hâlambagiriya
Timma-bhaṭṭaragautama-gôtradasvastiyagaGeri
archaga Timmâ-bhaṭṭarige sa-hiraŋyôdaka-dâna-dhârâ-pûrvakav-âgi Gô-
kula-Ashṭami-puṇya-kâladalumake saluva chatu-šîmaiļag-
âdanidhi-nikshêpa-jala-pâshâṇa akshîṇi âgâmi siddha-sâdhyamgal emba
ashṭa - bhôga - têja - svâmya nâyakara kuma Timmapa - nâyakaru
Gôtama-gôtradanada-sûtrada Yajuš-šâkhaGeri-bhaṭṭara maga
archchaka Timmâ-bhaṭṭarigekada ÂlambhagiriyaTim
rakoṭṭev-âgi nîva nimma putra-pautra-pârampa. yyav-âgi â chan-
drârka-sthâyigi salaluļļadâna-pâlanayôr madhyê dânât
šrêyônupâlanam dânât svarggam avâpnôti pâlanâd-achchyutam padam sva-
dattâm para-dattâm vâ yô harêta vasundharâm shashţir varsha-sahasrâni
vishṭâyâm jâyatê krimiḥ êkaiva bhaginî lôkê sarvêshâm êva bhû-bhujâm na
bhôjyâ na kara-grâhya vipra-dattâ vasundharâ ahô Râghava-râjêndra sapta-
kalpânujîvyaham na šṛiṇômi na pašyâmi svayam dattâpahâriṇam
sakalâņam

At the same place.

(Grantha and Tamil characters.)

šrîman-mahâ-maṇḍalêšvara Tribhumalla tâ
sâļarirvatamage puṇyav-âgalegaṇaggu
gaļa grāmaÂlambagiriya Tiruvēnganātha-dēva
ppagi Âlambagiri Tirunâtha-dêvarige â-chandrârka-sthâgi
saluvakoṭṭa bhû-dâna-dhammam

62 a

At Hosahalli (same hobli), in the Arjuna temple.

šubham astu svasti šrî jayâbhyudaya - Šâlivâhana - šaka - varusha 1440 neya Pramâthi-samvatsarada... 10 lu šrîman-mahârâjâdhirâja râja-paramêšvara šrîvîra-pratâpa šrî-vîra-Krishṇa-Râya-mahârâyaru.... râjyam geyiuttire â-Krishṇa-Râya...... Hosûru-sîmêvalagaṇa.... laya- grâmavanu..... Bôchaṇa-Nâyakaru šrî - vîra..... Dêva..... vâsa... jangama.... paya..... pâlisida dharma-šâsana (usual final phrases)

63

At bêchirâk Kongatimmanahalli (same hobli), on a rock south of the Venkatappana-kunte.

šrî-Râma || Venkatêšvarauni pâdamê gati Šârvari-samvatsara-Cheyitra-šu 5 lu šrîmatu-râjamânya-râja-šrî Sâkunôji-Râja šrî-Manôji-paṇḍita.... naṅg âtan âšayiñchinavaru...pâramparya-putra-pantralu..yitalû. staļa-Saṅgaṇṇa naḍapagalavâram ani..viñchina-dharma-šâsanaṁ

64

At the same village, on Kothari-bande to the north-west.

(Grantha and Tamil characters.)

svasti šrî Dushtarâditya Râja-Nârâyaṇa-Brahmâdirâjan râjyañ-jeyâninga šel....... Murungaimalai-nâya(nâya)nâr šrî-Mallikkâgchunam-uḍaiya-nâyanâgkku dêva-dânam Mallikkâgchuna-šeṭṭi ponn-aga iṭṭu-kkoṇḍu viṭṭân it-dhamma.......vau Vâ.....gô.....pâpa...........

65

At bêchirâk Vaḍigênahaḷḷi (same hobli), on a stone in Paṭel's inâm land. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1496 neya Bhâva-saṃvatsarada Mâgha-ba 30 lu Kâvêrî-hoḷê-sannidhiyalu šrîmad-râjâdhirâja râja-paramêšvara pûrva-pašchima-dakshiṇôttara-chatus-samudrâdhîšvara šrî-vîra-pratâpa šrî-vîra-Šrî-Raṅga-Râya-mahârâyaru pṛithvî-sâmbrâjyam gaivuttiralu chaturtha-gôtrada Suguṭûra Dêvapa-Gauḍara pautrarâda Tamappa-Gauḍara putrarâda Tamma-Gauḍarayyanavaru.....trarâda.....taḷavâra.....lagaṇa......haḷige saluva.....

68

At the same village, on the sluice of the Bachchavarahalli Någalakere tank. šrîmatu-Kâlayukadda-samvatsarada-Vaišâka-šu 15 Mangalavâra Hariyappa-Odeyaru râjya âluva-kâladali Kâkattiya Bembarasara (back) Yara-Nâyannanu Râyasamudrake tûbanu yikkisidaru Kâkattiya Agati Bhairôjana maga Nâdôjanu mara-kabuna-kelasake vittikâraru yivaru tûba mâdidaru yivarige 5 gola gadde mânya saluhudu

70

At Dodda Nanjûr (same hobli).

(Grantha and Tamil characters.)

vava	madu malanaurimaiyil
mana kâl šengu tišaito	ogum veń-Gali nîńgaga
talaippa-kKalingam iriya-kKadalmal	laigattu valangoļa ūļi nadātti
mâ m oru-kuḍai nilarra v	îra-simhâsanattu Mukkôkkilânaḍigalôḍûm
vîrrirunt-aruliya Kô-pParakêšari-par	nmar âna tiribhuvana-šakkiravattigaļ šrî-
Vikkirama-Šôļa-Dêvarku yându par	nnirandavadu Nigari-Šôla-mandalattu
kuṇi-nâṭṭu nâṭṭu-kkâmuṇdar Poi	nnambalakkûttan âna Gangaikonda-Šôla-
Brahma-mârâyan magan Yirugan ân	

At the same village, in the bed of the tank.

(Grantha and Tamil characters.)

svasti šrī Sârvari-varushattu Puraṭṭâdi-mâdam 6 ntiyadi šrīmanu-mahâ-maṇḍalêšura harirâya-vibhâḍa bhâshaikku-ttappuva râyara gaṇḍa šrī-vira-Bukkaṇṇa-uḍaiyar pṛithuvi-râjyam-paṇṇâninga kâlattu svasti šrīmanu-mahâ-sâmantâdipati Šīpati-nâyakkar kumârar Šoṇṇeya-nâyakkarum svasti šrīmatu Ambaḍakki-nâṭṭu nâṭṭu-nâyagañ-jeyivâr Pâpa-chchîyar Šokki-sîyar Kêtti-sîyar M...,yaṇan Kannuvan uḷḷiṭṭa nâṭṭavarum Ku..turai Vaiyi...,šîyar magan Šânâṇḍaikku šâsanam-paṇṇi-kkuḍutta pa...šāvadu Ambaḍakkikku...ḍakku...,nâṇḍaipalḷikku-tteg Puṅgaṅguṭṭaikkum âḍaitta nâg-pâgk-ellaiyum Šânâṇḍaikku kuḍaṅgai-âga sarva-mâniyam-âga-kkuḍuttôm ivv-êri chandrâdetar-varai šella-kkaḍavadu nâṭṭavar oppam Šeṭṭêšuram-uḍaiyâr nâyakkar oppam Allâḷanâdan nâṭṭu-kkaṇakku Nîlappar eḷuttu

76

At the same tank, near the old outlet.

(Grantha and Tamil characters.)

Sârvari-samvatsara(ra)ttu Paraṭṭâši-mâdam 6 ntiyadi šrîmanu-mahâ-maṇḍalêšura harirâya-vibhâḍa bhâshaikku tappuva râyara gaṇḍa šrî-vîra-Bukkaṇṇauḍaiyavar pirutivi-râjiyam-paṇṇâninga kâlattu svasti šrîmanu-mahâ-šâmantâdipati Šîpati-nâkkar kumârar Šoṇṇaiyâ-nâyakkarum Aṁḍakki-nâṭṭu nâyagañjeyvâr Pâppi-šîyar Šokki-šîyar Kêtti.....

77

At Jagatanahallı (same hobli), on a stone in Râmachandraya's wet land. svasti šrî Paṇḍamayya Âlaṭṭalli ullandu sa.muraja Semba-Dêvânvavâyara maganum Mirâri toru kolu sattan baredan Kâlâchârin

78

At the same village, in Κvara's field to the north-east.

(Grantha and Tamil characters.)

svasti šrì Vikkirama-Šôļa-Dêva...yâṇḍu mûngâvadu âṇa.....rukkum vâ-..... vîrakaṇkko.....tu.....ku........nâ....yu...vân â. yân Nâṭṭu-Muttaraiyan vêṭṭai-pôy pangiyu...padukku kal-niguttinân Nâṭṭu-Muttaraiya

At Katariguppe (same hobli),

on a stone lying under a bûrja tree near the Ânjanêya temple.

svasti šrî Kali-yuga-gatâbda 4514 Šâlivâhana-šakâbda 1335 neya Vijaya-samvatsarada Šrâvaṇa-ba 8 Rôhiṇî-nakshatra kûḍida Budhavâra puṇya-kâladalu šrîman-mahâ-râjâdhirâja râja-paramêšvara šrî-vîra-Harihara-Râyara kumâra Dêva-Râya- mahârâyaru prithivî-râjyam geyuttiralu šrîman-mahâ-mûvarurâyara-gaṇḍa Balavaṅkada Aṅkiya-Nâyakara kumâra Timaya-Nâyakaru Vaḍigihaḷiya Râma-dêvarige aṅga-raṅga-bhôgakke (back) nawage saluva Ambattakkinâḍinoḷagaṇa Kattarikuppeya chatus-sîmege uḷḷantâ gadde beddalu-aṇe-achchukaṭṭu-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhya-ashṭa-bhôga-têjas-sâmya-sahitavâgi hiraṇyôdaka-dhârâ-pûrvvakavâgi Kattarikuppeyanu tri-vâchâ koṭṭeü (usuat finat verses and phrases) maṅgaḷa mahâ šrî šrî šrî

82

At Bhagatarahalli (same hobli), on a stone north-west of the Venkațėšvara temple. šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 1497 neya Yuva-sanivatsarada Mâgha-ba 10 lu || šrîman-mahâ-râjâdhirâja râja-para-mêšvara šrî-vîra-pratâpa Sadâšiva-Râya-mahârâyaru ratna-simhâsanârûḍharâgi prithvî-râjyan geyivuttam yiralu Âtrê-gôtrada Âpastamba-sûtrada Yajuš-šâkheya Vodigêhalliya sênabhôva Hiriyannarasara makkalu Kemparasayyage vaya.... Lakkodeyara kâryake kartarâda Haridêvayarige koţţa... (rest illegible)

83

At Uparapête (same hobli).

(Grantha and Tamil characters.)

svasti šrî tên âruñ-jen-Gamala-mâdu puṇarun-dôļan kân ârum Vindai-magan kâšalan âm pû-nâḍum vaṇḍ-ariyâ-tTâmaraiyôn tan marabil vand-nditta gaṇḍan Kavuṇḍalliya-gôttirattôn eṇ-ḍišaiyum šâli-vayal-pugundu šaṇba-pûñ-jôlaitorum pâlimaṇi šindippân toṅgiyâla.....tu-chcheyyârku...pulakki-chchen-gamala-ppoygai-puguṅ-Gaiyvâra-nâḍan miguṅ-gârmê poyyâda Gaṅgai-yilun-dûya pirân gaṇḍar-vallavan âm aṅgai-mugil-amudan tan pudalva...ṅgalukku mâdar maraiyôn Manu-neri i-mmânilattin tâdâdayar valarkkundaṇṇa.....ñji....râkkirama....na.ruḍi...ku tâmarai-ppû.....la Duṭṭarâdittan durkkula-nakulan Šetṭi-dêvan.....n mâd-âru-maṭṭ-ulavu-nâgañ-jumandiḍa ñâlam-elâu-dânigalu....kan Piramâdi-râyan migav-ôgaiyôḍu mâdaviyê mullai varukkai magala šandanamê chûta-vanamê

tâ punnai pôd-alarum šôlai vayaltoruñ-jurumb-inangal pan-pâda yêlaiyadu pôlum Vidirachchettil âl-ilai-mêr-palli-koṇḍa Mâlum Padumattônuṅ-gânâ Vellimalai-nādan miga virumba voļļu-tirukkarraļiyu muga-maņdapamu-mu...ru-ppega-chcheyd-ûli pala vâla-pperukkuñ-Jaka-varusham âyiratt-ogunûggongu miga nallavadu Vikari pugalum Idaba-nayangu-ppig-pakkam pon..... ...tidam âna titigai tiru....la......mûrttam pannuga......igai pâša-ttiru magalum unnu-kamalav-enav-ugappa-ppan-magaiyôr pâdattig....ti...ve...lum vîrriruppa mâdavargal Settîchcharam-enru ši......tţu-ttišaikkum elil-vilakk-ây-chchittar tola mannum valañ-jurappa mâ-maraigal tân-dalaippa viṇṇu-malai-poliya ven-Gali pôy eṇṇiya šîr-ârârun-Gauši..., n Râjarâja-bhaṭṭan vallaippûman šîr-âr-Šiva....raiyôn tanakku nîr âra-ppâniyilê vârttu-pPašupatiyai-ppûšittuń-gâniyaduvuń-goduttu kal-veţţi nîṇilattu-kkongâļuñ-jôlai šûla Šôlan., pôr âna Kongar-Kôdimangalam-udai..., ntângu-kala Tillai-ppirân Arivâdattâyândârarku kôyil mallai nedi mâdâ...pattiyan-godutu šollariya Parâ-Šivan Pammanukku-ppalliyangal vâšikka-ppêrâ-pperun-gâni tâna-kuduttu šîr-ârtiruv-âbaranam pon ain-gala....r patţam poru-mâl-Vidaiyêrku.....rum verguppadada parikala-parichchinnam nürgu-ppala venkalam-alittu-ttorriya nag-chanti mûnginukku nal-vilakk-ôr-pattâkki-kkar-chekk-irandil yânnai tângoduttu-kkongi....ngôla-ppolil pudai šûl Kottanûrun-giraiyun-dâlava....tuchchâla nal Šokkašamuttirattir-chômapâdiyuń-goduttu....kkum Vidarašettil Amudakattu Mâdakattum nîkkiya pin kollaiy-iru-kandagamun-dânan-goduttu ellaiyalâ-ttanmam-iyarriyapin pallaivaiyôr šoll-âr-pugat-tanma....laiyidu šôrâ pêygal mêl-eluduń-gaṇaka.....šollârta mu-tTamilôr tâm pugalu-mûnrunâtțu-mandalikan Attan-ari.....kkôr-âkaram-âm nittan-daruvâr kodai-ttadakkai-ttûyin Duţtar-gandan tiruvâymolind-arula-kkêţţu irumâ....ñ-jor-pulavôr tâm pu.....dalûr manmaraiyôn vittaga-narpûntu Tulây-mârbanukku-chchittandaļarādavan pi.....šem-bon-aruļ Namberumāļ aļavili Ariñanaran eluttu pinnum pilaiyâda vâymai-pPiramâdarâyan šeṭṭi malaiyâr-mugil-aṅgai mâdâni palaiya maraiyâlun - gânavonnâ - ppâdan Aran tirumêni kôyil kuraiyâdilakkaṇaṅgalâr-chamaitta ariñan aruļ-kúrnta-neñjinôn....kima....ttanamâ pon perugu-pugat-Chankara....tti-ppeyar Irâyâsâriy-enru peyar šittar palar šeppa-chchirappittu matt-ulavu šîr-âr-polir......nra kiraikku-tterkirkil-êri Šittangiraiyun-goduttan i-ddhammangal chantraditya-va.......

84

At the same place.

(Grantha and Tamil characters.)

svasti šrî pridhivi-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭarakamalarâja-râja malapo....gaṇḍa bhê......êkâṅga-vira asahâya-šūra Šanivâra-sidhi Giridurgga-malla jaladaṅka-Râma vairiva-kaṇdîra Makarâjanirmûla.....bhujabala šrî-vîra-Râmanâtha-Dêvar...., muppattârâvadu Vikritti-varušattu Mârga Mârgali-mâsa....tiyadiyil Prabha..nâyana....
.....yanâr Šeţţîšvaram-uḍaya-nâyanârkku Ambaḍakki-pparru Ambaḍakkil migai nañjai puŭjai nâr-pâl-ellaiyum mê.....k-aḍaitta eppêr-paṭṭanavum i-nuâyanârku tiruch.....ṭanam.....na-kkuḍuttên šitagara-gaṇḍan Mallaya-nâyakkan Âvaniya-nâṭṭu maṇḍalikan magan ittai mârrinavan Gengai-kkaraiyil kurâl-pašuvai konrân pâvattê pôvân puttirai pudu-kkâṇikkai i-nnâyanârk-aḍaitta dêvadânattill-onru koṇḍavan tan tâykku tánê miṇḍan

85

At the same place.

(Grantha and Tamil characters.)

svasti šrî Ku..rai Vaiyiri-šîyan magan Šânâṇḍai İshva-dêvarai pratishṭepaṇṇuvittân paṇṇinavan Irâšâšâri pêran Perumâppiḷḷai

86

At Kaivara (Kaivara hobli),

on a rock south of the Durgamma temple on the Chikka-betta.

svasti šrî Šakâbda 1325 neya Kaliyuga-samvatsarada 4504 neya...Svabhânu-samvatsarada Vayišâkha-ba 10 lû šrîman-mahâ-maṇḍaļēšvara ari-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa râjâdhirâja râja-paramēšvara šrî-vîra-pratâpa Harihara-mahârâyaru prithivî-râjyam geüttam yiralu avara maneya nâyakkaru ..sira maneya-pradhâni Varadappagaļige âyur-ârôgya-aišvarya-abhivriddhiy âgabêkendu Êkachakranagaravâda Kayivârada nadiya Durgâ-dêviyanu su-muhûrtadalli pratishṭeyanu mâḍi â-pratishṭeya amritapaḍige Kayivârada hiriya-kereya keļage gadde grâma kham ½ hola kham ½ yidanu â-chandrârka-sthâyiyâgi naḍiyalu (usual final phrases and verse) mangaļa mahâ šrî šrî šrî

87

At the same village,

on a stone to the right of the main entrance to the Bhimêšvara temple.

šrî šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushangaļu 1459 ya Viļambi-samvatsarada Jêshṭa-bahuļa 1 šrîman-mahârâjâdhirâja paramēšvara ari-râya-vibhâḍa uttara-dakshiṇa-pûrva-pašchima-chatus-samudrâdhîša šrî-vîra-pratâpa Achyuta-Râya-mahârâyaru dharma-simhâsanadalu prithvî-râjyam gaiuttam yiralu Chivanâ-bhaṭṭara makkaļu Râmâ-bhaṭṭarige Dammathâsêni Jâmarasara makkaļu Bhâskara-dêvaru dharmma-pârupatyadalu...šrîmat-Šākârsara maga...Êkachakrapurakke pratinâmavâda Kayivâradalu Bhîmasêna-pratishṭita-Dvâpara-yuga-pûjita-šrî-Bhîmêšvara-dêvarige saluva grâmagaļalû

râja-dharma-kâṇike-kandâyakke eraḍn-honnu..birâḍa muntâda honnu 5 Bhîmêšvara-dêvara nitya-naivèdya-aṅga-raṅga-vaibhava-mâsôtsaha-muntâda utsahagalige yôgyavâgi Bhîmêšvara-dêvara sannidhiyalû biṭṭu koṭṭeu endu hâkida dharma-šilâ-šâsana (usual final phrasos) hîge endu hâkida dharma-šâsanakke maṅgala mahâ šrî-Bhîmêšvara-liṅganige Achyutappa-sadâ-šêvege maṅgala mahâ šrî šrî Vîramarasara adhikâra-pârnpatyadalu hâkisida dharma-šâsanakke maṅgala mahâ šrî šrî

88

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti Šakābdam āyiratt-irunūrru-orupatt-āru idanmēr-chellāninga Jaya-saiivarsarattu Karkataka-nâyarru svasti šrî samasta-bhuvanâšraya šrî-prithivivallabha mahârâjâdhirâja râja-paramêšvara Dyârâvatî - pura - yarâdhîšyara Yâdaya-kulâmbara -dvimani sarvajña - chûdâmani malarâja-râja malaiparolu ganda ganda-bhêrunda kadhaua-prachandan-êkânga-vîra asahâya-šûra Šanivârasiddhi Giridurgga-malla chaladamka-Râma vairîbha-kanthîraya Magadha-râjyanirmmûla Pândi-kula-samuddharana Chôlarâjya-pratishthâchârya nissangapradapa-chchakravartti Poyšala-vîra-Râmanâta - Dêvarkku yându nârpadâvadu svasti šrîmanu-mahâ-pradhâni mandalika-Yamarâjan nirbhbhaya-nâdan mûvarâyar-gandan Šikkadevya dannâyakkar Annâmalai dêvarena Nigarili-Šôlamandalattu-kKaivâra-nâţţu-kKaivvârattil(m)udaiyâr Bhîmîšvaram-udaiya-nâyanârku dêva tirumênikku nanr-âga Šittirai-mâdattilê dêvar tiru-nakshatrandîrttham-âga-ttirunâluń-garpittu inda tirunâl chandrâditta-varai šelvadâgavum tirunal alivun-guraivaruttu nîkki ninradu Mudaliyarkku-ttiruppaniyagavum âga nâțțil Kaiyvâra-ppangil..........Šîyanpalliyum idukku nîngi nanjai punjaiyum nar-par-ellaiyum Mudukiraiyil ningina kala...menôkkina maramum kînôkkina kinarum nîrum nîrôdu-kâlu-manrum....nrunilai.....marrum eppêrpaţţa urimaigaļum (y)irâyaša-nimandi kêļvi-nimanti vâšal-alivum mîn-âyamum adikârigal varivum tariy-irai tattâr-ppâttam šuva-kkadamai ûrppalachcham Kâttigai-ppadi nâṭṭâr-varivu ul-mâṛâṭṭam maṛṛum ivv-ûrkku varum epperpatta variyugalum ellam sarva-maniyam-aga udakam-pannichchandraditta-varai-chchelvadaga Nayanpalliyile tiru-chchula-sthapanamum pannuvittu pañchângattilê kallum vettuvittu dêvar tirumênikkum tiru-ttôlukkum naur-aga-ttirunamattu-kkani aga vitten Annamalai-devanena i-ttanmattukku ilanganam-panninar undagil Gamgai-kkaraiyil kurar-pasuvai-kkonran pâpattaiyum kondu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âgakkadavan tanmam jayikka ippadikku Annâmalai-dêvan eluttu

At the same place.

(Grantha and Tamil characters.)

svasti šrî Kâļayukti-samsarattu nâlâyarattu-nânûgu-nâgpatteţţu idanmél šellâninga Tâ......svasti šrîman-maâ-maṇḍalêšuran Ariara-râyan kumâran Pakkarâyan vâļukkun-dôlukkum jayam âga Aṭṭavaṭṭaittudattil Varandarum-perumâļum Šendan.....m svasti šrî Nigarili-Šôla-maṇḍalattu Kaivâra-nâṭṭu Kaivârattu uḍaiyâr Bhîmîšvaram-uḍaiyârku ..šellum Šilandadan-palliyum.....šellum Nâyan....uḷḷa Pagaiyar-makkam......šellum.....uḷḷadu Târaṇa-varushattu Mâ.....lattattini..........ttêvarai šarva-mânyavam âga šellakaḍavad-âga viṭṭôm inda-ttanmattai mâgginava Gaṃgai-kkaraiyig-kurâl-pašuvai kon.......

90

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1267 idan mêṛ-chellâninga Kaliyuga-varusham 44.7 idan mêṛ-chellâninga Pâṛtiva-varushattu-pPaṅguni-mâda..tagṛi svasti šrî Aṇṇan-aṅkakkâra-tTuṭṭarâditta Râša-Nàrâyaṇa-Brahmâdirâyar âna..vâšinâyan kumâran Šûtti-nâyanum..yanâyakkan magan Šoṇṇiya-nâyakkanum Kaivârattil nâya...Bhîmašvaram-uḍaiyâṛku mun-nâḍ dêva-dânam âga-chchellâninga Šalandayanpaḷḷiyil mêṛ-pon kâṇikkai kaṇḍâyam deṇḍa-muṇḍigai tariy-irai taṭṭâr-ppâṭṭam šuva-kkaḍamai eppêṛpaṭṭa pala varivum šantrâditti-varai šellakkaḍavadâga sarva-mâniyam-âga viṭṭôm yidukku vighuam-paṇṇinavan Gaṁgai-karaiyir-kurâṛ-pašuvai-kkonṛa dôsham-paṇṇinavan Bramavatilê pôvargaḷ

91

At the same place.

(Grantha and Tamil characters.)

......labha mahârâjâdhirâja pura-varâdhîšvara Yâdava-kulâmbara-dvimaṇi sarvajña-chûḍâmaṇî Malarâja-râja malaiparuļu gaṇḍa gaṇḍa-prachaṇḍa gaṇḍa-bhêrnṇḍan-êkâṅga-vîra asahâya-šûra Šanivâra-siddhi Giridurgga-malla chala-daṃka-Râma vairîbha-kaṇṭhîrava Ma..ra-râjya-nirmûla Pâṇḍya-kula-samud-dharaṇa Chôṭarâjya-pratishṭhâchâ......ku yâṇḍu mu.....vadu Târaṇa-varushattu uttarâyanattil ivar pradhânigaṭil Kaḍaichcheṭṭiyena Kaivârattil nâyanâr Bhîmêšvaram-uḍaiya-nâyanârukku i-nnâṭṭil Vaiyirakkûr nâṇ-pâl-ellai....nil tiruchchûla-sthâpanamum tiru-munbil kal-ve......

At the same place.

(Grantha and Tamil characters.)

Šakābdam 1206 idanmēr-chellāninga Tāruņa-varushattu uttarāyanattil svasti šrī Māman-ankakkāra Dushṭarāditya Rāja-Nārāyaṇa-Brahmādhirājan āna Ganga-pperumālena Kaiyvāra.....m-āga viṭṭu-ttiruchehûla-sthāpanamum paṇṇuvittēn Ganga-pperumālena inda dhanmamu Muga..ga parāyanadu idukku langhanam-paṇṇinavan Gengai-karaiyir-kurār-pašuvai-kkonrān Brahmahatyâ-dôshattilē

93

At the same place.

(Grantha and Tamil characters.)

94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti šrî Kaliyuga-samvatsaram 4475 idanul nîngiya Šakâbdam 1296 idanmêl šellâninga Ânanda-samvatsarattu Panguni-mâdam 23 ndi šrîman-mahâ-maṇḍalêšvaran arirâya-vibhâḍan bhâshaikku-ttappuva râyara gaṇḍan šatu-samudrâdhipati šrî-vîra-Kampaṇṇa-uḍaiyar kumâran Jommaṇṇa-uḍaiyar pṛithvi-râjyam - paṇṇânigka šrîman - mahâ-pradhâni Dêvaṇṇa-uḍaiyar taṅgal tôppanâr İšvara-dêvagku puṇyam-âga tâmum Kaivâra-nâṭṭârum Kaivârattu Bhîmîšum-uḍaiya-nâyanâgku tirunâluṅ-gagpittu i-ttirunâl alivukku-kKaivâra-nâṭṭu-chChikka. kallukku aḍaitta naṅjey puṅjey nâg-pâl-ellaiyum mêl nôkkina maramum kîl nôkkina kiṇagum pon-vali puravâdai Kampaṇṇa-uḍaiyar-kâṇi-kkai Jommaṇṇa-uḍaiyar-kâṇikkai šârigai magamai makka-tigai Kâttigai-ppaḍi ullâyam...nâḍa...nai âḍu-tigai taṇa...gai deṇḍam uṇḍigai a....yam....kâṇipaṭṭu nag-yeṇṇai nall-erudu nag-pašu nall-erumai...naṇi...naḍ...dagu irumbu Šakkili-tigai veggile...mmai maggumm-ivv-ûr...pa...kâṇikkaiyum sarva-mâniyam-âga...lê....tu dhârâ-pûrvam-âga chandrâ.....

At the same village, on a stone lying to the north-east of the Amaranarayanasvâmi temple.

svasti šrî Šaka-varushambulu 1283 agunêţi Plava-samvatsara - Phâlguṇa-šu 11 Guruvârâna šrîmanu-mahâ-maṇḍalêšvara ari-râya-vibâļa bâsege-tappuva-râya-ra-gaṇḍa pûrva-pašchima-samudrâdhipati šrî-vîra-Bukkaṇṇa-voḍeyara kumâ-ruṇḍu Kamppaṇṇa-Voḍeyaru pṛithivî-râjyamu sêyuchuṇḍagânu vâri nagari Balumanne-Rājuln svasti šrîman-mahâ-maṇḍalêšvara Tumbaļada-gôva bava-Saṅkara âne-maṇḍalikara-gaṇḍa. ra bâla-râvutarâ. jaṅguḷa. ra gaṇḍa Sala-raṇa - dêva Nilakka - Râju-kumâruṇḍu Râchaya - (back) Dêva mahârâjula ânati šrîmanu - mahâ - Kayivâra - nâḍa samasta-gavuṇḍu-prajalunnu svasti samasta-nija-nâmâṅka-mâlikâ-prašasti-sahitaṁ ubhaya-nânâ-dêši-samasta-pekkandrunnu padunenimidi-samayâlavârunnu Kayivârâna santa gaṭṭinchi î-santaku paṭṭaṇa-sâmi-Mârappa-Seṭṭi-tammuṇḍu Periya-Nâyana paṭṭaṇasâmiṅgâ nilipi âtaniki Kayivâraṁ pedda-charnvu-venaka paṁ . ma . vari maḍinni Taḷagavâra dêva . enta paḍuva . pannumu chênunnu sarava mânyaṅgâ nilpiri î-mânyaṁ tappaka â-chandrârkaṅgâ uaḍapaṅgalavâraṁ î-mêraku tappinavâru Amara-Nârâyaṇa-perumâḷaku tappinâru maṅgaḷa maha šrî

95 a

On a stone near the same temple.

šubham	astu	svasti	šrî Šakâbda	1336.	Kali-varsha	a 44	Jaya-nâma-
samvats	arada	kṛis	hņa	šrîman-ı	mahârâjâdhirâja	ı râja-para	nêšvara šrî-
vîra-pra	tâpa-n	ralıâ-Ha	rihara-Râya .		Yerapagala		mâḍuva
	odeya	ra	kaļu		Nâgaṇṇa	Êkachal	c r apuriyâda
Kayivâra	ada /	lmara-l	Vârâyaṇa-dêv	arige	made	la-nâḍa	šâsana
		<u>y</u>	ênuḷḷa â	-chandr	ârka-sthâyiyâgi		šrî-dêvaru-
gaļa							

96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti šrî Šakara-yâṇḍu âyaratt-orunûrṛ-eṇbattâru šenṛa..nmêṛ-chellâninṛa Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâļ addha-udayam âna anṛu Šelvâṇḍai-dêvar ugandaruluvitta Amara-Nârâyaṇa-pperumâlukku Râja-Nârâyaṇa-Brahmâdhirâjan âna Gaṅga-pperumâlena Toṇḍikaṛaiyiṛ-pâdiyum Vikkiyâṇḍi yi... padinaiṅ-gaṇḍaga-kkalaniyum appulattilê panniru-kaṇḍagattu pattu-kkulaga-kkollaiyum.chandrâditya-varai šelvadâga viṭṭên inda dharmattai mâṛiṇa Gaṅgai-kkarayiṛ-kurâ-šuvai konṛa narakattilê puguvâr i-dhammattai-ppôḍṛinâr puṇya-kammâv-âm

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1178 idanmêr-chellâninra Kâļayukti-varushattu Ânimudal svasti šrî Dushţarâditya Râja-Nârâyaṇa-Brahmâdhirâyargal âna Gaṅga-pperumâl-dêvaru.....dêvarum Amarêšvara-dêvarum-âha Kaiyvârattil Amara-Nârâyaṇa-pperumâlukku-ttiruviḍaiyâṭṭam âha i-nnâṭṭil Tânatûril dêva-dâna-nîkki nîkki ninra nañjai puñjai nâr-pâl-ellayuñ-jandrâditya-varai šella udakam-paṇṇi viṭṭôm

98

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1206 idanmêr-chellâninra Târaṇa-varushattu Mâši-mudal Mâmau-aṅkakkâra Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyar âna Gaṅga-pperumâlena Kaiyvârattil Amara-Nârâyaṇa-pperumâlukku-tTânatûr nâr-pâl-ellaiyum mun-nâlilê tiruviḍaiyâṭṭam-âha viṭṭamaikku sâdhanaṅ-gaṇḍapaḍiyinâlê ivv-ûril nammôpâdiyil uḷḷûr nâyanâr dêva-dâna-nîkki ninra nañjai puñjai nâr-pâl-ellaiyuñ-jaṁdrâditya-varai šella udakam-paṇṇi viṭṭên

99

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1208 idan mêr-chellâninga Vyaya-varushattu Aipaši-vishuvil svasti šrî Aiyyau-aṅkakkâra Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhi-râjar âna Vâsudêvarena Amara-Nârâyaṇa-pperumâļukku-tTânatûril nammô-pâdiyil uļļūr nâyanâr dêva-dâna-nîkki nîkki ninga nañjai puñjai nâr-pâl-ellai-varai šella udakam-paṇṇi-ttiruviḍaiyâṭṭam-âha viṭṭôm šubham astu i-ddhammam mulukka.....ttu ittai mârrinavan Gengai-kkaraiyir-kurâr-pašuvai vadhittavanudaiya Brahma-hatyâ-dôshattilê viluvân Hariḥ

100

At the same place.

(Grantha and Tamil characters.)

 Amara - Nârâyaṇa-pperumâļukku-ttiruviḍaiyâṭṭam âha i-nnâṭṭil Tâ.....lê viṭṭamaikku šâdhanań-gaṇḍapaḍiyinâlê Koṇḍaṅguli-ppaṅgil nammôpâdiyil nañjai puñjai......

101

At the same village, on the basement of the Nakulêšvara temple.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôla-maṇḍalattu Kaivârattu Aṇṇan-aṅkakâra-tTuṭṭarâditta Brahmâdhirâyar âna Šelva-Gaṅga-dêvar tiruv-irâjyatil Kumarândai Tiruvâlarena e. rteluvichcha. llaiyârarku ponn-aray-iṭṭu maṇṇ-ara koṇḍa nilam kaṇḍagam periy-êri-kîl mudal-maḍai i-ttammattai mârrinân taṅga.....kkum. la....tiruviḍaiyâṭ...kilakkil.....gai-karaiyil kurâr-pašuvai konrân i-kkâni Puṛr-idaṅ-gondârku kuduttên Tiruvâlarena

102

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu 1208 idan mêṛ-chellâninṛa Vyaya-varushattu Aippaši-vishuvilê svasti šrî Aiyan-aṅkakkâṛa Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhi-râjar âna Vâsudêvarena Kaiyvârattil Subrahmaṇya(ya)-dêvar va.....mbû....m âna Tannâpalliyilê...rupa..ṇi mudalukku nîngina nanjai punjai nâṛ-pâl-ellaiyuṅ-guṭṭaigaluñ-jandrâditya-varai šella udakam-paṇṇi viṭṭôm šubham astu

103

At the same place.

(Grantha and Tamil characters.)

Toṇḍai - maṇḍalattu - tTiruppâšûr Vaiyišiya-vâṇiga-nagarattâril Kumarandai Tiruvâļanena nân elundaruļuvitta Piļļaiyârkku Tai-pûšattu Vaiyisiya-vâṇiga-..garatâril.....podikku mu-kkulakkum..ḍaiyilê mûṭṭai arišiyum.....

107

At the same place.

šrî-Prabhumêru-Pôtevana maga Elôya-magam Avakhatana viltaḍ Aralimullul svargay ôdan

At the same place.

svasti šrî Kolattûra togugole Savega Mududa toguva ikkisi sattan idak amaŭge kottodu ay-gola-kalani

110

At the same place.

(Grantha and Tamil characters.)

.......Râjêntra-Šôla-gâmuṇḍan......yân Mârašiṅgâṇḍaik......mâ taṇḍa.........kânukku tiru......

111

At Perumâchanahalli (same hobli), on a stone in Kaṭṭukoḍagi field. Ha | Khân-Sâhêbaru Payiṅgala-saṁ | Vaišâkha-b 2 Perumâchanahalli-kere kaṭisidakke Kṛishṇapage koṭa kaṭṭu-koḍige-hola kha ½ gadde kha 1 anubhavisi-koṇdu barôdu

113

At the same village, in Shêkdâr's field.

(Grantha and Tamil characters.)

......llaiyum iraiy-ili dêva-dânam pa..virutti nîkki e....... šatu-šîrmaiyum Kaivâraṭṭu Šavuṇḍan Šuravan-malaikku kuḍaṅgaiy-âga kuḍuttôm ivarku šandirâditta-va...šellakaḍavadu

114

At Konganahalli (same hobli), on a stone in Kambada hola.

svasti vijayâbhyudaya-Šaka-varusha....saluva-Kali-yuga-sanivatsara 4495 neya Ângîrasa-sanivatsarada Pushya-ba 7 Âdivâra-Šravaṇa-nakshatra Vyatîpâtayôga...karaṇa intu î-pañchânga-sahitavâda aruṇôdaya-puṇya-kâladallu šrîmanmahâ-maṇḍalêšvara Indu-râya-Suratrâṇa bhàshige-tappuva-râyara-gaṇḍa râjâ-dhirâja paramêšvara pûrva-dakshiṇa-pašchimôttara-samudrâdhipati šrî-vîra-Bukkaṇa-bhûpâla-sûnu šrî-vîra-Harihara-Râyaru sthira-simhâsanadim pṛithvî-râjyam geyivuttiralu â-râyana sênâpati Khantikâra-Râyara gaṇḍa Nâgaṇṇa-Vo-deyarige ishṭa-kâryârtha-siddhiy âgabêkendu Dêpaṇṇa-Voḍeyara kumâra Nâgaṇṇa-Voḍeyarû sarvva-sampat-samṛiddhiy âgabêkendu â-Nâgaṇṇa-Voḍeyara pradhâna Šrîvatsa-gôtrada (rest illegible)

At Muttakadahalli (same hobli),

on a stone on the boundary line of Kempe-Gauda's field.

svasti šrî Šrîpurushan Ambalakar âļda alippon pañcha-mahâpâtakan appo

116

On a virakal in the same Gauda's field.

svasti šrî Mahêndrâdhirâja Gangara mêge parim pariye Attannavar Tolûgalla Morappûra prapû . tolûvva ikkisi sattan

117

At Byaladahalli (same hobli), on a rock near kolami tamarind tree.

(Grantha and Tamil characters.)

svasti šrî Aiyyan-aṅkakkâṇa-tTuṭṭarâditta Irâja-Nârâyaṇa-pPirâmâdirâyan Gaṅga-pperumâḷena e. .gaḷ nâyanâr Šakala-Šiva-paṇḍitaṅku Mâdirakkal Poyšaḷa-šrî-vîra-Irâmanâ-Dêvarkku yâṇḍu muppattu-aiñjâvadu Virôdi-varushattu Vaigâši-mâdam-mudal sarva-mâniyam-âga kuḍuttên idu . .r̪rum ttu koḷḷa-kaḍavad-âga šilâ-tâpanam-paṇṇi-kkuḍutên šandirâdita-varai šellakkaḍavadu

118

At Kallahalli (same hobli), on a stone in Guttahalli Muniyappa's field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithvî-vallabha Pallavā-kula-tilak aika-vâkyam Kāūchî-pura-varêšvara šrîman-Nolambâdhirâja Chôrayyam râjyâle..vandâli Balalchôra-Nolamba-Šeṭṭi Nanniya-bhūpa Kolatūra kalnâḍu po..an avara magam Jêbayyan Keyamangaladūralivinol kâdi sattam andina Šaka-kâla 933 neya Sâdhâraṇa-samvatsaram pravarttisuttire Mummadi-Cholage yâṇḍu ippattêla.. tamm aṇṇana kalla Nelligereyali kala Nirggunda-seṭṭi nirisidan

119

In the same field,

svasti šrî Viṇṇugô..sar âļe Koļattūram Perameṇda magam Modayarssa Nemalada tore goļuļ iridu svarggâla...

120

In the same field.

(The top of the stone is broken.)

...takkeya Chakiladûr alivinole kâdi satta......Havalisingan tama ayyange kallan ikkisi....

In the same field.

svasti šrî Sêvomajala torugolole vidda ..voleya Rêvam Koragova.......

122

In the same field.

svasti šri Nalulgunda Châtamman togugoļa irvva Vēdarā kondu toguv ikkisi sura-lôkam pukka

123

In the same field.

svasti Šaka-varisha 933 nê Sâdhâraṇa-saṁvatsara-Chaitra-mâsa Padumpaya salipadu..ganeyyanna....yya..bbayila kudareysi almi satta âtaṅga akka Hagalayakkal..kolpara kaypavâdu koṭṭan (usual imprecatory phrases)

124

In the same field.

svasti šrī Nolambādhirājar prithivî-rājyan geye Bāṇaranada ... sēneyam Tilaman iriye Dugichērakkan almi sattan ātaṅge elpadirum koṭṭudu....kalani mū-gōļa pālum ida.. pañcha-mahā-pātakan akku

126

In the same field.

(Grantha and Tamil characters.)

........dir-vêlai-ttol.......m šeruvil šinavi......Parašurâman mêl....v-araņ......bayaṅgoḍu pali miga Muša.....gan alapparum pugaloḍu.....mum nava-nedi-kkula-ppe......

126 a

In the same field.

svasti šrîmach-Chôla-nâ...Tennare â-vûr Kkuvalâ...lattûrâ..lattûr..vara......Kañchiyâ..le...riyolk ildu bâlva...Velattûr...la..Kayvâra-nâdâ sêne ba.....dore Ambala......Bayiramangalavan padinay-dûmbu-kalaniyu...tûmbu-pâlu pattu pesu....(usual final phrases) baredon Kambi-Ûran

126 b

In the same field.

svasti šrîman-Viṇṇu-Gôvarasar...Duggamârar sêne maga...nâlvadinvar kasapra...pontore biṭṭadu (ususl final phrases) Kambi-Ûran varedan

At the same village, on a stone in the Basavêšvara temple. šrî-Basavêšvara-dêvara sâmpradâyakarâdanta Vîrappanu kaţista-dêvasthâna Akshaya-samvatsara-Mâgha-sudda 10 Šukravâra....

133

At Guṭṭahaḷḷi (same hobli), on a stone behind the old châvaḍi. šrî Sarvadhâri-samvatsarada Chayitra-šu 15 lu Guṭṭahaḷḷiya kege Adina-gauḍa mâḍisidanu

134

At the same village, on a rock east of the Karagada nîr-bhâvi.

svasti šrî samasta-lôkaika-nâtha Êkachakrapura-nivâsa Pâṇḍava-pûjita-liṅga
Bhîmêšvara-dêvara stânika Nâḍâṇḍa-jîyarutânikaru Huntagekoṇṭada
...... namma Bhîmêšvara-dêvarige salu .kanakanı gaṇa
yanuka (rest illegible)

138

At the bêchirâkh village Eramantepalli (same hobli), on a stone near the eastern outlet of Dodda Allikunte tank.

(Grantha and Tamil characters.)

svasti šrî Râjêntra-Šôla-Dêvar piriti-râjyatil. .napa..kulattil Munivarâdittanâya Malaimundai-araišar magan Šelva-araišar Šelvašamuttirakaṭṭuvittu tûmb-iḍuvittâr Malai-Šelva-araišar ivv-êriy-achchukaṭṭu ivv-êri.... ḍâdu viṭṭâ pôgamu šâsanamu alichchân kapilai .. Varaṇavâšiyu Pirâmaṇaraiyu alichcha Brahmatti-paḍuvân taṅgal-aṅku-ttânê ma

143

At Muddalahalli village (same hobli), on a stone to the east of Bûraga tree below kottakunte in Podalapalli-gadde.

... Šaka-varisha-sainvatsara-šatangaļ eņṭu-nûga..lpatt-eṇṭaneya..prava... ttire svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-pṛithivî-valla-bha Pallava-kula-tilak êka-vâkya šrî-Nolambâdhirâja Nolapayya pṛithivî-râjyam geyyuttire Râchâla-Pompala-Chalvana ttamma Muddayyanum Egeyamman esuvar-âdittam tuguvan ikkisi sattonge Dilîpayya.... koḍaṅge..ṇḍugam

147

At Gullakunte (same hobli), on a stone lying in a bush north of the village. 11êvilambi-sanıvatsarada Šrâvaṇa-šudha-pâḍyadaln šrîman-mahâ-maṇḍalêšvara Annadâta-Bâḍiyaru pṛithivî-râjyavanu mâḍi âluve-kâladalli Hoda-nâḍin olagâda Gullahalliya Muttarasana maga Dêvaṇṇana maga Mariappanu mâḍisida dîpamâle-kamba.... Dêvaṇṇana Mariappana maga Dâvaṇṇa Mariyappanu yibbaru makkalu

150

At Seţṭipaḷḷi (same hobli), on a rock to the west of the sluice, in the bed of the tank. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1536 aguneţi Ânanda-samvatsaram Âshâḍa-šu 15 lu šrîman-mahâ-nâyaṇṇavârul ayina Gañjagûḷi Pâpi-Nâyani Chinnaya-Nâyanigâru yî....Basa-seţi Vôpayana..Pôli-seţiki yichina kaţu-koḍagi-dasavandam dharma-šâsanam......

151

At the same village, on the rock called Tôţôni-bande, west of the village.

šrîmatê Râmânujâya namah svasti šrî vijayâbhyudaya-Šalivâhana-šaka-varshambuln 1... Pramôdûta-sanvatsara- Vaišâkha-šuddha-dvâdašilo šrîmatu-Sûri-China-Tammappa... šrî - Sadâšiva - Dêva-mahârâyalu mannim... namâ... sthalamlôni Gavvipaliki pratinâmamayina Kṛishṇâpura... bôga-têja-svâmânu šrî-Bhaṭaru Yambiru... â-chandrârka nilinigânu dânâdhi-kraya-vikrayamugâ..... putra-pantra-pâramparyamugânu anubhavinchigalavâru.. tri-vâchakamugânu... dhâram bôsi ichina bhû-dâna-dharma-šâsanamu. (usual final phrases)

152

At the same village, on a rock south-east of the village.

svasti šrî Šalivahana-šaka-varshambulu 1432 agu ... Pramôdûta-samvatsara-Mâgha-ba 14 Šivarâtri-puṇya-kâlamandu šrîmatu-Saṅkêpalli-Veṅgaḷivâruni kumâru. Tipa-Nâyanigâru Vîraya-daṇâyaka-Voḍeyalaku dharma.... Vîraṇṇ-Oḍeyalaku sarvvamânyamugânu yichchina... (ususl final phrases)

153

At Gavipalli (same hobli), on a rock north of the Muktêšvara temple.

svasti samasta-prašasti šrîmat-Gangegonda Râjêndra-Chôla-Dêvar prithîvî-râjyam geyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male sarggatar âge avara magam Chelvarasam mâdisida î-maṭhakke mechchi. Mangatandali-kereyol bittubîla mûgola-galdeyum mû-gola pâlum bittar (usual final phrases)

At Tadagôdlu (same hobli), on a stone in Mêkala-gadde.

svasti šrî vijayâbhyu...Šâlivâhana-šaka-varsha 1538 Naļa-samvatsarada švîjaba 7 šrîmatu-Suguţûra Mummaḍi-Tammaya-gauni-ayavâri Avagauni-Chinnâgayuku Gaṅgi-Nâyaḍu yichina rakta-goḍugu-mânyaṁ chênu

156

At the same village, on the Donikalave-gadde.

Sarvadhâri-samvatsara Chaitra-šu 15 lu šrî-Ranga-Râu-ayyavâri kâryakartalaina Basavayyavâru Tâtapa-gauḍa...goḍagu-mânyamu...

157

At the same village, on a rock near the Jarake-bande.

šrîmatu-Dundubhi-samvatsarada Mârgašira-šu 1 lu Dêva-Râya-mahârâyara kâladali Muļavâgila Mâdaṇṇâykara kâla Harihara-Râja-mahâ-arasugaļu Maṅgaļabhûri-sthaļa Basava...râgi â-asagara....chatu-šîme....baṇḍe.... (usual final phrases)

160

At Poțțapalli (same hobli), in Viralagudi field.

(Grantha and Tamil characters.)

svasti šrî Pû-mâdu puṇara Puvi-mâdu vaļara Nâ-mâdu viļaṅga Jaya-mâdu nilava-ttan tiru-ppadu-malar mannavar šûḍa Kaliṅgam iriya Kaḍalmalai... gaittu valaṅgoļa mûvarai âḷi-naḍâtti šeṅgôl šenru tišaitoru naḍappa veṅ-Gali niṅgi meyy-ara taḷaippa vîra-šiṅgašanatu Pûkkôkiḷânnaḍigaḷḷôḍum virrirunt-aruḷiya Kôv-Irâjakêšarivanmar âna chakravattigaḷ šrî-Vikkirama-Šôḷa-Dêvarkku yâṇḍu añjâvadu šrî-Kânchî-pura-paramêšvara Kâḍuveṭṭi Pulikurukki-kâṇiyâḷan Muttiy-araišan magan Šômaraišan magan gan Vašavaraišan Vašavaraišan magan Šômaraišan magan...šaraišan tan kâṇi Muruga...

161

At the same place.

(Grantha and Tamil characters.)

svasti šrî sakala-bhuvanâšraya šrî-pritivi-vallabha mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka Ravi-kula-tilaka Pôļa-kula-šêkhara Pâṇḍya-kulâutaka Âhavamalla-kula-kâla Âhavamallanai ai-mmaḍi ben..ṇḍa râja-šêkhara râjâšriya râja-râjêndra Vîra-Chôļa Karikâla-Chôļa šrî-Vîrarâjêndra - Dêvaṛku yâṇḍu âṛâvadu Iraṭṭapâḍikoṇḍa-Šôḷa-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyar-kuṛai-nâṭṭu-pPulikkuṛukkiyiṛ-kâṇiyâḷan Muttiy-araišan magan Šômaraišan šâva

ivan maṇavâṭṭi-pPiḷḷaiponnakkan uḍauê tîyil pâñjâḷ ivar gatikku-ttanmam-âga Mahadêvarku Arakkiraiyilê viṭṭa nîr-nilam kuli aimbadum kâṭṭ-ârambaṅ-guli ayiramum viṭṭên Šômaraišan magan Mâšaiyauena idu alippân Gaṅgaiy-iḍai-kKumariy-iḍai-ppaṭṭâr šeyda pâvaṅ-golvâr

162

At the same place.

(Grantha and Tamil characters.)

svasti šrî šrî-Kulôttuṅga-Šôḷa-Dêvarku yâṇḍu nâṛpattaiñjâvadu Iraṭṭapâḍi-koṇḍa-Šôḷa-maṇḍalattu Mêlai-Mârâyapâḍi-kKoyyakkuṛai-nâṭṭu-pPulikkuṛichchi-kkâṇiyâḷan Kâmamuttaraišannena Munivarâdittan puli-kutti-ppaṭṭân ivan magan Dêvamutta.....ṇṇan....varkku....ṇaṅgallu...yadu...ttôm Puttêri....yum naṛ-puli.....

163

At the same place.

(Grantha and Tamil characters.)

svasti šrî sakala..vauâšraya šrî......

165

At Nekkundi (same hobli), on a stone in Hunase-tôpu.

...Šaka-nṛipa-kâlâtîta-samvatsara-šataṅgaļ eṇṭa-nûṇ-ayvatt-ombattaneya varisha-dandu Sed..yol Aṇamuvara-Dêvanu....mâḍi sa....maḷi...daye...Mâtanta-ma-maṇḍaladole Kaḍaran âḷe....ḍi..nikkalva.......koṇḍu vâyvattapara.....kottôravaramaḷi (rest illegible)

166

At the same village on a stone to the north of the Nâgêšvara temple.

svasti šrî Nirupama-Chôļa-mahârâjarâ mane-magatin Mârettigaļa magan Eraļa
avan vîḍam.tti râraṅgegadu okuļa...garu....viļasa...pu..kàla-kammâṛa
....vaļida......(rest illegible)

168

At Digavapalli (Iragampalli hobli), on a stone.

svasti šrî Bêlûrarâ maga Mâbha....goṭṭiya teko....ânt iri.....pôdandu..Bêlûrâ eme...ļ maḍidu sattan....

SRINIVASPUR TALUQ.

1

At Šrinivâsapur (Šrinivásapur hobli), on a stone lying south of Íchalakuṇṭe.

(Front) šubham astu Šukla-samvatsara....na šu l Âdivâradalu...tu Mârappa-Nâyakara maga Tipaṇa-Nâyakaru Bâpanam-Timmeya-Nâyakana maga Dêveya-Nâyakage koṭa-kaṭṭu-koḍageya šâsanada kramav entendare namma nâyakatanakke sallu nimma Pâpanahaḷḷige mûḍaṇa Koranelliya Kôvandam-haḷadalli kerêli..kaṭi â-kerê-keḷage gaddeyauu... ge (back)..... gaddege bolakke...dasavandavanu sa...vâgi...... endu koṭa ...saḷihâ mikka gaddeyanû vokkaligeru...ramanege....geyalu kôran ikki sukhadalli auubhavisuviri Tippaṇṇa-Nâyakara baraha šrî Mahâdêvarû

3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters.)

5

At Aralukôte, belonging to Guluganapode, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîša-Paramêšvara-pratihârîkrita-Mahâvalî-kulôdbhava šrî-Mahâvali-Bâṇarasar prithivî-râjya geye Manasûr Araļi-Kaype-maganan Prabhu-Kaype tulige-vasantan gaṇḍa-padichandan Viyala-Vijyâdhara tannan âlva Prabhumêru besase Dâmarigaran aṭṭi iridu kudurege pâgilla âge kudureyind ilidu naḍad irid oṭṭi keydu bildan avage bâl-galchu koṭṭodu Kulanellûra savva-parihâra (usual final verse)

6

At the same place, on another stone.

svasti

tasya šrî-Vikramâditya-Jayamêrôr mmahîbhritalı (

Bâṇa-Vijyâdhara-khyâta-nâmadhêyasya râjabhiḥ #

šrî-Mahâvalî-Bâṇarasar prithivî-râjyam geye aṇi-chelvan Aṇuma-parâkraman vîra-mahâ-Mêru Pokkiri-Voradoga-Râjan tannan âlva Prabhumêru besase Mavindiûrul Kâḍuvaṭṭiya samasta-balamu mêg eltare tamma paḍe geṭṭu beṭṭan adare tan idirane nadadu nâyakarul talt irid ôdisi bildan tamma pade

halikke bandu kolgala gondattu avange vamšõtpattiyage daya gottudu Madegülum Biladeyu (usual imprecatory phrases) i-dhammadi Davana - Perundavvange kottodu aigula kalani parihara

7

At the same place, on a stone-pillar broken into four pieces and lying near the Aralukôte-cave.

jayaty âvishkritam Vishnôr Vârâham kshôbhitârnnavam j dakshinônnata-damshtrâgra-višrânta-bhuvanam vapuh II

svasti sakala-bhuvanôtkîrṇa-abhidhânô'nêka-pratîta-pratihârarkke uttama-šrî pṛithvî-vallabha mahârâjar Nolambarasar pṛithivî-râjyam,...90 neya..rbbari-samvatsa...lu Nolamba-Jaya-goṇḍa nârâ,.... nâṇḍa (back)....ta vishaya šâsana naḍe gaṇḍa isâlya-trikûṭa pamma nele...teṅka-vâsi..pûrbbadi..hubinâ..me naḍevam..hallada daḍuga.. allim teṅka kuribar biṭṭa Bidira-kula dharmma naḍihe dêgula

8

Near the same pillar.

(Grantha and Tamil characters.)

svasti šrî Nigarili-Šôla-maṇḍalattu Puda-nâṭṭu-pPuḷḷadêva-maṇḍalikar paḍai-vîṭṭil Šittîšvaram-uḍaiyarkku šrî-Kâñchi-mâ-nagarattu vâṇigan kuḍi-kiḷân Šaṅga-nâyaka-ttêvan êri-kaṭṭi payiruḍan dêvadâna šandirâditta-varai šelvadâga viṭṭên idu vilakkuvân Geṅgai-kkaraiyiṛ-kurâṛ-pašuvai konṛa pâvattilê pôvân

12

At the same village, on a stone near the sluice of the tank.

At Nambihalli (same hobli), on the ceiling of the ranga-mantapa of the Sômêšvara temple.

.....ndra-Chôla-Dêva-râjyattu svasti Chôraya-Dêvana kâlagadol Belagaṭṭûra koṇḍa Arasigaya-gâvuṇḍara ma..Ereya-gâvuṇḍa toragolalu peṇḍiran uḍe uchchalu kâdi sargatan âda iva Maṅgapâleya-gâvuṇḍa..ḍisida

15

At Chaladiganahalli (same hobli), on a stone near the entrance to the pond.

svasti šrí vijayâbhyudaya-vilâsa-Šâlivâhana-šaka-varushaṅgaļu (figures gone) nê varushadalli Šukla-saṃvatsarada Jêshṭa-ba 12 lu šrîman-mahârâjâdhirâja šrî-Dêšamukhi-Ghana-Šyâma-Râyara gumâsta râja-šrî-Naraso Ambâji Kôļâla-sîme Dêšamukhi sannâyabiya.... Veranahḷḷi Soṇamma-ûrauu Chaladagâna-haḷḷi Ayge-gauḍa Kṛi...ge ..mânya hâki koṭṭa mânya-hola kha $\frac{3}{4}$ akshâradalu hadinaidu-koḷaga-hola yî-mânya anubhavisikoṇḍu kôṭi-ârayike mâḍikoṇḍu sukhadalli yirôdu

17

At Kiravara (same hobli), on two pieces of stone near the western sluice of the tank.

18

On a rock west of the same village.

Sarvadhâri - nâma - samvatsara - Šrâvaṇa-ba 8 lu staļam paurôhitam Subbâbhaṭṭuku Kari-Mâṇikya - Nâyanivâru mâku chelle - šîmelôgâ Kṛishṇâshṭamî punya-kâlamandu ichina bhû-dâna-dharma - šâsanam Bommarâja kha 1½

At Venkaţapura, attached to the same village, on a virakal in the kan below the tank. svasti šrî Mayindam-arasa pṛithivî-rajya geye Mara. rapari-naḍa megge vandada Kiru-Paraviyoḍeya per-Ggangaran-aḷḷ-ibbara sanidhi Mallapariy oḍane tagi kadi saggiyadam palaroḍe-gaṇḍa kakariga-malla.....Ânandûra Šrîkôṭi-achari maḍidan

20

At Kallûr (same hobli), on a stone in Gôpâla's field, north-west of the village. svasti srîmat-Šrîpurusha-mahârâjar prithivî-râjyan keye Mandu-vûra toru kolvalli vildôr Perânkôvar avange padi-tûpu kalani netta-padi (usual final phrases)

21

At the same village, on a stone in front of the Îsvara temple.

(Grantha and Tamil characters.)

..... šî-Nigarili-Šôļa-maṇḍalattu Pudi-nâḍu Kalliyûril.ḍaiyâr Nandîšvaramu.... Kaila dêvânan-tiruvi nar ... Puļa-dêvar âna maṇḍa .. kan Nantîšaram-uḍaiya-dêvarku kana nâpa nŝaiy pu

22

Behind the same temple.

(Grantha and Tamil characters.)

švasti šrî Nigarili-Šôla-maṇḍalattu Pudi-nâṭṭu Kalliyûr Jayaṅgoṇḍa-Šôla-Gaṅgan mmagan Râjêndra-Šôla-Gaṅgar maga Mumuḍi-Šôla-Gaṅgan magan Šômašan magan Kêttarašan magan Šôma.....ya Mâdêvarkku periy-êri-kîl dê..danam panniru-kaṇḍagam achchanâpô iru-kaṇḍagam Šôlakaṭṭil..ru-kaṇḍagam...ttya-gôtrattu Siva-Brâmaṇan Pama-baṭṭar Mahadêva-baṭṭar magan Nâyaka-baṭṭan Âlvâ.....

25

At Hebata (same hobli), on the sluice of the tank.

svasti šrî Dilîpa-Nolamba prithivî-râjyam geyyuttire šrî-Kondala-gâmundara magal Annâriyar Kâdema-gâmundange kottar Annâriyu mâdisida tûmbu

26

At the same village, in Chandappa's grove.

svasti šrî Nandi-Vemman Perbaṭṭam alav..tina puyyalul Aviyapoyarum... puṇya-pavittan eridu vildan

At the same village, on a stone in Gattapalli Muniga's field.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya šrî-prithivî-vallava Pallava-kula-tilakam šrîmat-Nolambâdhirâjar prithivî-râjya geye svasti samadhigata-pañcha-mahâ-šahda parama-bhaṭṭâ..ka mahârâjâdhirâja paramêšvara Âtaniya mata..pana............nvita Šiva-šâstra-tapô-vanânurâga šrì-Pâdhivâļa-grâma-vinirggata Bhagavatpâdaika-šaraṇa šrîmat-Brahma-Šivâchâryyan...ṭṭa Perbbaṭṭakkam Bidirûra aggaļam iļivalli aṅkake kâdida Bideyitta sattan âtaṅge baṭâraru koṭṭudu Iṅguṇamêḍinoļ okuḷaṁ kaḷani sarvva-parihâram (usual final phrases)

28

At the same village, on a stone in Muniga's field.

.....ditya Šrî..nnayyan pri..vî-râjya geyye.. anavadya-vidyârnna..bhî-kshana mâna-pranûna-kuvalaya-karnnavatamša rajah-'pâtâpašâritâšêsha-dig-mâninî-mukha-kalankâ (back) pahâra... prašasta-Ši....châryyara sthâna...hutt ildu Pervvaṭṭa..ke..ge hittuva...mâ..ṭṭar Agala-turu (usual final phrases) idan â-Kunnaya

29

At the same place.

svasti šrî Ayyapa-Dêva râjya geyye Bhâva Šiva-tapa-râjya geye Perbbaṭa turu-gola satta agga.....koṭṭa Agala-turukeyida â-pañcha-Mahantara gelasargeidan â-Kunnayya

30

At Bayyapaļļi (same hobli), on a stone in Subba's field, north of the village. svasti samadhigata-paūcha-mahâ-šuddānvaya šrî-pṛithivî-vallabha Nolamba dayâ-rasa-chitta-Chôlu-Permmanaḍigalu Mayindanu intu î-mûvaru Kiru-tore-mariyade âle matta Kâḍuvaṭṭi kalageydan endu munidu Vallevarasa-Dêvaya mûḍala-gôvan Barumân aṭṭida âgalu Pāṇḍiyana mêge eldu Pare-yarûr irido šrî-Valleyarasar.. eliguṭṭi arasan ... pôpalli tannâ âl pôpalle visase Âneyûr tâgi echchu eridu âneyâ e..ṭṭi kàdu satta avage koṭṭudu vîra..val-galchu koṭṭodu idân alido pañcha-mâ....vaṇa-Perundavvan

31

At the same village, on a stone under Kumbakunte tank near the sluice. svasti šrî Ari-Pemarasa Râmaradi Ari-Pemarasark agida misara . . ļar viltar a . . ke kanduga-kalaniyum sarva-parihāradu koṭṭar (usual imprecatory phrases)

At Bràhmanapalli (same hobli), on a stone in Gôpalayya's field.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1654 aguneți Paridhâvi-samvatsara-Mârgašira-šu 10 lu Tâḍigoḷḷa-Râmappa-Nâyani-Râmaṇṇa-Nâyanigâru Brâhmaṇapalle-Yiragayaku vrâyiñchi yichchina mânya-šâsanam nî-tammuḍu Tôṭauna Digavakôṭa va..mâ kâra....viṭṭâya ganaka nî-grâmaṁlô kâ (rest illegible)

36

At the same village, on a stone on the bank of Rajakaluve. (Grantha and Tamil characters.)

svasti šrî šârva-bhuvana-chchakravatti šrì-Poyšaļa-vîra-Ràmanâtha-dêvagku iyâṇḍu muppattu-nâlâvadu Šârvadâri-varushattu Arpiši-mâda-mudag Vig.. naiyil Kêši-arašarena Kuranelliyig..tâḍumiḍannai magan Šâma....ku uḍai-yâr Tiruvâlîšuram-uḍaiya-nâyanâr dêvadânam Taṇḍikuṭṭaikkum tiruchchûla-kkal-pâgaikkum vaḍakku tegku mêgku Aṅgâmuṇḍar kuṭṭaikku kilakku baṭṭa-virutti dânam-âga viṭṭên i-ttaumattai mâgginavan Gaṅgai-kkaraiyir kurâ-pašuvai-kkongân Pirama-vadai..l pôvan

37

At Adavichambukûru (same hobli), on a stone in front of the village.

šrî-Râma svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambu 1632 aguneți Vikriti-nâma-samvatsara-Mârgašira-ba 14 ralu Achyuta-gôtra-pavitrulayina šrîman-mahâ-nâyakâchâryulayina Tâḍigoḷḷa Râmappa-Nâyanivâri pautralaina Raghunâtha-Nâyanivâri putralaina Râmappa-Nâyanigâru Mallamâmbâsamudram-agrahâram gaṇa-saṅkhyâ 25 guru-mahâjanaluku vrâyiñchi yichchina bhû-dâna-dharma-šâsana-patra-kramam Pellagoṇḍa-râjyam Guḍagiri-šîma Koyyaguriki bhûmini mâ-nâyaṅkânaku chelle Tâḍigolla Êrukâluva-šîmalô Bôyakânalô Aḍavi-Chambukûriki pratinâmamaina Mallamâmbâsamudram-agrahârânaku Kûtalanâyani-charuvu Kottakuṇṭa-Liṅganikuṇṭalatô kûḍâ kâḍārambha-nirârambhamulu yalla chatus-sîmâ-valaya-Vâmana-mudrâ-šâsanamulu silâksharamulu vrâyiñchi mîku gaṇa-saṅkhyâ yiruvai-ayidu vṛittulu chêsi mâ talli Mallayakkagâri charama-kâlamandu (rest illegible)

38

At Yalagamânapenta (same hobli), on a stone in Râmaraddi's field.

Virôdhikṛitu-nâma-samvatsara-švîja-ba 6 lu râjašrî-Râmappa-Nâyani-Kadiri-pati-Nâyanivâru Machcha-Vêdanna-koḍuku Yîra-Kadirigâniki mânyam yich-chinadi

At Muttakapalli (same hobli), on a vîrakal în Raḍḍi-mânya field. svasti šrî Bijayittayyam Mâdâ-Mattarasarâ Polalammanâ mêg eldu Mûdekallâ-kâlegadul Gâravar âl Avadhîrarâ magan Châtaguddiyârum Pulikurukiyarâ Duggamâran mâ..anivarum ânt iridu sattar

43

At the same village, on a stone near a tamarind tree on the village frontier.

šrî-Râma Ângîrasa-nâma-samvatsara-Jêshtha-šu 13 lu šrîman-mahâ-nâyankâchâryulaina Tâḍigolla-Raghunâtha-Nâyani Râma-Nâyani.... Kâlappa
Bayapareḍi-ko ...šâsana-kramam eṭlam......

48

At the same village, on a stone in Pûjâri's inâm field (Front) šrî šubham astu.....shṭha šu 12 ...reḍigaḷa Vôbaḷi-Nâni Kaliya-Mâṇikya-nâṅgâruḍu Yêrukâla-râjyamlô Nadi (back) malapalli..Vâsavanta-Râyam.....

49

At Guțțapalli (same hobli), on the hasement of the Vâlêšvara temple on the Vâlêšvara hill.

(Grantha and Tamil characters.)

Hara Šaka-varsham âyiratt-oru-nûrr-aimbattunâlu šellâninga Khara-samvatsarattu Âni-mâšattu svasti šrî Nigarili-Šôla-mandalattu-pPuda-nâțtu râjapati Šakki-dêva- mandalikan magan Mâkkôvaitavi Varaguṇa-pperumâl âua Puļļa-dêva - maņdalikanena. - nuâṭṭu - kKuranelli - malaiyil šikharâsînasthan-âykkôyil-kond-aruliya Tiruvâlîšvaram-udaiyâr tiru-kkôyi panchânga-sahitam-âga upânâdi...payyan....chantrâditya-varai šellakkadavad-âga viţţên Orumanûrperiy-êri-kîl Kâman kudi onga. kuli iru-nûgum Tandikuttaiyum idagku nâ utpatta-kkuli âyiratt-aru-nûrum kollai-nilam orupattu-nâr-chânkôlâl......Kuranelli-parrilê kuli âyiratt-aññûrum......likanena Kuranellipperi-êri-kîlill-anaiyum idark-adaitta punšey-nilamum Tiruvâlîšvaramudaiyarku vittên inda ttiruppani rumam - âga - kkôyiluu-dirumandapamum tiruppani-šeyvittên i-nnâyanârkkum Palaiya Kuranelli Ulô... švaram-udaiya-nâyanârkkum Kuranelliyy-êri-kîl mêlai padakâl nîr pâyndu vilai-nilatti..nda punšey-nilamum Tiruvâlîšvaram-udaiyar tâmêy-udaiyar inda-kKuranelli-pparril kôyil kâniy-udaiya Šiva-Brâ uchchâgattu šeyvittên Šangi-baṭṭa.....

At Tinnili (same hobli), on a vîrakal in Venkațarâyappa's field.

.....ñcha-mahâ-šabda...Pallava-kula-tilaka šrîmat...Râja pṛithivî-râjyam geye ...Bhîma...ne-nâḍu-mû-nûru Podal-ṇâḍ-aruvattuman âļe Tâlnellara...mandeyarâ Šrîkaṇḍiyya turu-goṇḍalli puyalgâgi turu almi satta......koṭṭudu ok-kaṇḍuga-kaḷani aygoḷam pâḷu (usual imprecatory phrases) Vâṇarasara mane-ma.....

52

At the same village, on a stone near the village entrance. svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varushaṅgaļu ? 1551 neya Šukla-sam-vatsarada Šrâvaṇa-ba 14 lu šrîman-mahârâjâdhirâja râja-paramêšvara . . Râma-Dêva-Râya-mahârâyaru prithivî-râjya geyuttam iralu (rest effaced)

54

At the same village, on a stone near the Venkațaramana temple, south of the village.

šrî-Gaṇâdhipatayê namaḥ šrî-gurubhyô namaḥ svasti šrî jayâbhyudaya-Šakavarushaṅgaḷu sâvirada mû-nûra hadineṇṭaneya Yuva-saṃvatsarada Āšvayuja-šudda 10 Guruvâradalu | šrîman-mahâ-maṇḍaḷēšvara ari-râya-vibhâḍa bhâsege tappuva-râyara gaṇḍa pûrvva-dakshiṇa-pašchima-uttara-samudrâdhipati aha šrî-vîra-Harihara-Râyanu šrî-Vijayânagariyali šrî-Virûpâksha-dêvara karuṇadali vîra-lakshumî-viḷâsadalli paramânandadalli prithvî-râjyam geyiüttiralâgi â-râyana kumâra Yimmaḍi-Bukka-Râyanu Muḷuvâyalli Sômayya-dêvara karuṇadalli paramânandadinda prithvî-râjyam geyiüttiralâgi â-Muḷa (back) vâyi-râjyad oḷagaṇa Bilusôṇe-nâḍ-oḷagaṇa Hodaliya-grâmadalli šrî-Mâcha-gauṇḍana makka-ḷu Mârappaua Chinnaṇanu â-Hodaliya-grâmadalli prayatanava mâḍuva dinaṅgaḷalli tamma tande Mâcha-gauṇḍageyû tamma tâyi Maleyakkaṅgeyû puṇyav âgali yendu šrî-Vighnēšvaraṅge nilisida dîpa-mâleya kalu-kambha-pratishṭe â-chandrârkka-sthâyiyâgi yirali yî-darmmakke Kaṭṭigeya Nâgappaḷu â-Bilusôṇa-nâḍa prabhu Tinnala-Chokkappanu yî-dharmmakke sahâyigaḷu (usual imprecatory

57

phrases) mangala mahâ šrî šrî šrî Pinganana maga Pinganana baraha

At Madivâla, bêchirâk (same hobli), on a stone near the western sluice of Dêvarakere.

svasti šrî Šrîpurusha-mahârâja pṛi...jyam geye avarâ magandir Duggamâr-Ereyappo Kovaļāla-nāḍu-mû-nûrum Gang-aru-sâsi....taya-nâdu Panne-nnādu Belattûr-nnâḍu Vimala...yum Pulvaki-nâḍu-sâsiramu Bepôḍu-sâsira Mn... nâḍ-aṛuvattumân âļuttire Šrîvallava Koro....ļuttire Šrîvallava binnappam geye Kerâ...tToṇḍīšvaradâ bhaṭâraṅge Duggamâr-E[reya]ppo koṭṭodu modal-kaṭṭinuḷḷ i...ṇḍuga..... goḷuḷ okk....î-dhammam âgi mū-gaṇḍuga.... padi-kaṇḍuga

58

At the same village, on a stone in Ràmachar's inam wet land.

Dêvara.....svasti samadhigata-pañcha-ma... Pallavânvaya šrî-prithivî-vallabha Pallava-kula-tilaka šrîmat-Bîra-Nolamba pritivî-râjya geyye Kandaya kâduvali Baṭṭammarasa.... ma.. Mendamarasara bâsapeḍe....îripan alare polava mâḍisi.. kalani dêva....van biṭṭa kula kaladi (rest effaced)

59

At the same village, on a stone in Talavar's inam field.

svasti šrîman.....lâļa-pura-paramêšvara Rakkasa-Gaṅga-Râchamalla pṛithivîrâjyam geyye Puḷigam Nolambavâḍi-mûvattirchchâsiraman âlut ildu Kâraṇaki Bitturalli-kerege biṭṭa (usual imprecatory phrascs)

60

At the same village, on a stone lying in front of the Îsvara temple.

(Grantha and Tamil characters.)

ne ne ,,,,	. m-uḍaiyâ	daya-nâyanârku
Vashuvi nāļ šrî NâPuļļadê	va-maṇḍalarun	nâluń-Guranelliyi <u>r</u> -
Tiruvâšaṇayum Ulôkîšḍay	ajikkum Šiva-Brâ	hmaṇan
Bahudhânya-sûtrattu	yum puñ	kuḍu

61

At the same place, on the south basement.

(Grantha and Tamil characters.)

svasti šrî Šaka-varusham âyirattu-nârpatt-onbadu Mukkôkkilânadigalôdum vîrrirund-aruliya Kô-pParakêšarivarmar âna tribhuvana-chchakkiravattigal šrî-Vikkirama-Šôla-Dêvarkku yându pattâvadu Nigarili-Šôla-mandalattu-pPudanâttu nâttu-kkâmundan Muduvarayan Marayan âna Râjêntra-Šôla-pPu....

....pPuda-nâttu manda...n magan ta...na Vikkirama-Šôla-vîra-Nulamban Kuranelli Ulôkîšvaram-udaiya Mahâdêvarkku...pânâdistavi-pariyantam šrî-vimânam elund-aruluvittu dêvarku šrî-pa.ţamum šârtuvittu dêva.....

viba.....nelli-pperi-êri-kîl pe......

At the same place, on the north basement.

(Grantha and Tamil characters.)

svasti šrī Šakābdam āyirattu-irunūggu-orupattu-nālu šenga nāļ mudal svasti šrī sārva-bhuvana-chakravattigaļ šrī-Poyjaļa-Irāmanā-Dēvarkku iyāṇḍu muppatt-eṭṭāvadu Nanda-samvatsaratu Âni-māsam mudal svasti šrī Nigarili-Šoḷa-mandalattu Puda-nātṭu Kura..........

63

At the same place, on the west basement.

(Grantha and Tamil characters.)

64

At the same village, vîrakal below Kornallikațțu-kâluve.

svasti samadhigata-pañcha-mahâ-šabdam Pallavânvayam šrî-pṛithivî-vallabha Pallava-kula-tilakam šrîman-Bîra-Nolamba pṛithivî-râjyam geyye Sântarana mêg eldu hasti-ghaṭe geydu kâle[ga]dol añchiya kâdu va.. Baṭṭamarasar marme eradu sattar ânakan daḍeye baḍidu surâṅganeyol neredan âtage koṭṭa kaln . . . nilivu Bugiyūra pâlu

65

At Himbal (same hobli),

on a stone south of the İšvara temple at the east end of Rônûr tank bund. svasti šrîman-Šrîpurusha-mahârâjar prithi....geye Duggamâr-Ereäppa Kovalâla-nâd âle Vejja-Pe..arasar Rônûr âle ...Sagara-Mikkâne mane-odeörendu paţţanı gaţţi goţţudu sarvva - pariyâram ok-kanduganı kalanı koţţar (usual imprecatory phrases)

69

At Érukâluve (Nelavanki hobli), on the basement stones lying in front of the Ânjanêya temple.

(Grantha and Tamil characters.)

- attên i-ttanmattaiyum ivvanayum.....
- bgaṇḍan Kâñchi-pura....

dru..ttu iva....r âna vițța..mêrkum idukk-ulppada....

72

At Kûsandra (same hobli), on a stone at the Channêšvara temple.

Prajôtpa....ra Chayitra.. šrîmau-mahâ-nâ....ayina Tâḍigoļa-Râ...yini Râmappa - Nâyinigâ... Taṇḍuriki - Chinna - Kṛishṇappauigâr.. ichina grâma-šâsana-damma-krama Channasâmi-a...yyagâri dinamu ârabhyam âchandrârka-putra pautra-pâramparya vêsini...... Tiruyappa Annappa-reḍivâr ichina..... Kûsandra Reḍimagâr i (rest illegible)

73

At the same village, on a rock south of the same temple.

srî-Râma Prajôtpatti-samvatsara-Chaitra-šu.... šrîman-mahâ-nâyankâchâryulayina Nija-Râmanâtha-Nâyini Râmappa-Nâyinigâri ana-tammandi Bîru-gavunigâriki ichina..... šâsana-kramam eţlayanu mî-putra-pâramparya (rest illegible)

74

At Tûpalli (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-samvatsara-Phâlguṇa-šu 5 lu šri-Tâḍigola-Râmappa-Nâyanivâru...

Sâbi-reḍi....suruga-mânyam kha ba 1 âr-ddûmu

76

At Addagallu (Addagallu hobli),

on a rock near Kolime tamarind tree, east of the village.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambnlu 1689 aguneți....sain-vatsara - Bhâdrapada - šu 3 Guruvâram mahârâja - râja - šrî Nâyinivâru Gâjala-Chiunayya-Koṇḍayyaku vrâyiñchi yichina.....(rest illegible)

77

At the same village, on a rock in Chinna-Koṇḍaiya's wet land. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1689 aguneți Sarvajitu-sanıvatsara-Bhâdrapada-šu 3 Guruvâra mahârâja-râja-šrî-Jai-Râvu Mallâri-Râvu (rest illegible)

Under the bund of the Vasantanâyina amâni-kere, on a stone at Balaparâlla-guţţa, near the sluice.

svasti srî jayâbhyudaya-Šâlivâhana-šaka-varshambulu ? 1669 aguneți Prabhava-samvatsara-Šrâvaṇa-ba 8 puṇya-kâlamandu Tâḍigôļa-Tirumalappa-Nâyinigâru Tippaya-vibhu-gauḍula ayya Makalatave taligâru Timaya-putrala.. dhârâ bôsi yichina Timmasamudram agrahâram

81

At Kottûru (same hobli), on a stone lying to the south of the châvadi.

(Grantha and Tamil characters.)

šuvatti širi Puvanêkamalla maṇḍalika Kêšava-dêvan irâšiyattil Puṇilur-kilân Šivanâṇḍi-šeṭṭi kaṭṭina êri ava magan Puḷiâlvân šeyppittâr ivara vaṅgušadali yivar kê..tti....davanu Goṅgeya taḍiya kavileya konda pâppadalu pô......

83

.

At Yenamalapâdi (same hobli), on a stone at Mallappa's well.

šrîmaj-jayâbhyudaya-Šâlivâhana-šakâ-varshambul agunanêţi Pârttiva-samvat-sara-Kârtika-šu 2 Bu-lu šrîman-mahâ-nâyankâchâryalayina Kotapâlem-Raghunâtha-Nâyini-Kadurappa-Nâyinivâru Râya-pantu Tâtaya Muṅgânipalli kârunniya-bhû-dâna-krama...ganaka ani nimityamayina netra-ko..gu-mânya Kânuga-cheravu kânu-chênanu ba 21 chênu bayi vrâyinchi...cheruvu... maḍi...Kâmalâvâra....arasara mânyamu naḍapagalavâr... vrâyinchi bhûdâna-patrikâ-šâsanam...chedu-Vengannayaku....(usual final phrases).....

84

At the same village, on a stone under a tamarind tree at Yenumalavâca-bhâvi. šrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu ? 1676...šrî-Bhâva-samvatsara...šrîman-mahâ-nâyankâchâryya Kottapâlya-Râma-Nâyini Nârasimha-Nâyi...., kunku-Dêvîrayaku yichina châvâṭa-mânyamu anubhaviñchi tari maḍi....â-chandrârkamu putra-pautra-pârampariya (rest gone)

85

At Bhairagånapalli (same hobli), on a stone in Sånabhôg's inâm field.
..... samadhi.... bda samâlingita-vakshastala.... male Vaidumba-mahârâja prithivî-râjyam geyye grahagondu Pulinâdu Râsamayya Halayûr-

arasaram danduv eldode...Koggadi-Moligaran atti iridu satta..lli sattode šrîmat-Pallava-mahârâjan... dûram kalnâtu mâyuni-kalâvatâra ka...saliļ..... nalnûru-kola.....(usual final phrases) pelašâgi salvudu padi......re bhûpa....sana.....dadida mânikemunâ..

88

At Bajjireddipalli (same hobli), on a stone in Bachimpalli-gadda.

šubham astu svasti šrî vijayâbhyudaya - Šâlivâhana - šaka-varshambulu 1435 aguneţi Šrîmukha-samvatsara-švîja-šu 12 puṇya-kâlamandu šrîman-mahârâjâ-dhirâja râja-paramêšvara šrî-vîra-pratâpa šrî-Kṛishṇa-Râya-mahârâyaru sukhâ-nurâgam šrî-râjyam geyyuchuṇḍagânu šrîmad-Raghupati-Nâyamkâchâryyalaina ...Vôba-Râyanna Râmaṇṇa ... Hariyappa kuyantraku Beleguṇḍlu ... Bâchimpalliki pratinâmam Râmapuram agrahârangânu šrî-Raghupati-sannitini sa-hiraṇyôdaka-dâna-dhârâ-pûrvakangânu samarppinchenu šrî-Râmachandra 🍴 (usual final verses)

90

At the same place.

Saumya-samvatsara-Kârttika-šu 5 Sô šrîmatu-Kṛishṇa-Dêva-Voḍeyala aneţi Bâchimpalilaki Nâyaku Mali-reḍigâḍu Jaṅgam - Maliuâtha - ayyaku yichina šâsanam kayya - pûja - dhûpa-dîpa - nayivêdyânaku sajana - vṛitti âverı-dakshiṇambenu siṅgâü 42 nâya...nni â-chandra-stâyigânu.... | (usual imprecatory phrases).....

93

At Chilârapalli (same hobli), on a rock near Rendu-tûbina-kunte.

(Grantha and Tamil characters.)

svasti šrî Dêvandi-šîyanena pôgâda-vedattarku viţţa dânam

94

At Diguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters.)

......lil Vaišiya-vâṇiyannena kuḍi-ppêr šolliya Kâviri Mârâṇḍannena Âṇḍanayanai agala-ppôv-ena a...šolli kudiraiyai kuttikoḍu paṭṭên iduv-illaiy-engân vâyil kuṭṭà-ppuļu-chchorivân Kâviri-vaṅgišattukkum Šakkali-vaṅgišattâr âga..âgil a-ppâvattilê pôvârgaļ Šivan enu šıî-pâdam-šêrndên Kâviri-kiḷaivar maga

At the same place.

96

šenmašarattil kulañ-jol......

At Râyalpâd, on two stones in a field in front of Gangama-gudde.

(I) Šālivāhana-šaka-varushambulu 1691 aguneţi Virôdhi-samvatsara Âshāḍa-ba 3 lu suṇṇagaṇṭivāri kāryālu kalap......ganuka... šrîmatu-Lakshmî-Nāyinivāru daya (II)..chênu..šāsanam....yilavāru sukhāna anubhavinchu-koni sukhāna vunḍe sarvādhikāri...mukhāntaram....šāsanam vēsinadi..

98

At the same village, on a rock near the raja-kaluve.

šrî-Râma Târaṇa-samvatsara-Mâgha-šu 5 lu šrîman-mahâ-nâyankâchâryulayina Tâḍigôļa - Vasanta-Nâyani - Tirumalapa - Nâyanigâru Yanumula-Yarama-raḍi-komâruṇḍu Timma-raḍiki yî-Korikapalli staļâna tâmu kaṭṭiñchina cheruvu-kinda.....(usual improcatory phrases)

99

At Raddivârapalli, in Niraganți Channiga's field.

Manmatha-samvatsara-Âshâḍha-šudha 2 lu šrîman-mahâ-nâyankâchâryalayina | râ | Tâḍigôļa Tirumalappayyani kumâra Tirumalappa-Nâyinivâru Kûrigepalli-staļa....Tela-Venkaṭa-komâruḍu Venkaṭapagâriki râšinchi yichchina šilâ-šâsana.....

100

At Mattevârapalli (same hobli), on a rock in Banta-Virappa's field.

svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1631 aguneți Virôdhi-samvatsara-Mârgašira-šu 13 lu šrîman-mahâ-nâyankâchâryulayna Tâḍigôļa Tirumalappa-Nâyani kumâra Tirumalappa-Nâyanivâru Bonta-Chinaya-komâru-du Vîrappaku vrâyiñchina châvâṭu-mânya-kramam eṭlennanu kôṭa gaṭṭi vâri kâryamlô Šrâvaṇa-šu 3 lu mṛitamâya ganuka mâ nâyankatanamunaku chele Mokuvâripaliku...ammanivâri kaṭṭaḍanaralo vînki arakaṭadi šalav ichchinâru putra-pautra-pâramparyantam anubhavinchukoni sukhâna vuṇḍêdi kâṇike kampâdalu pani lêdu......

At the same village, on a rock in the Pulimanyada chênu.

šubham astu Kîlaka-sanivatsara - Mâgha-bahula 3 Sôma | â-Vîrappa puli champinanduku mechchi Tirumalappa-Nâyadu dalavâyi-Rangappa Yîrappaya vîru mechchi mâ vûra Vâbayakunṭa-mundara tûrpu...puli-mânyani (rest illegible)

102

At the same village, on a stone on the borders of H. Majesty's territories. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1676 aguneți Bhâva-nâma-samvatsara-Mâgha-šu 11 lu šrîman-mahâ-nâyankâchâryulayina Tâḍigoḍlu Tirumalappa-Nâyani-Venkaṭappa-Nâyanigâru Appa-Nâya...ku vrâyiñchi yich-china dharmma-šâsana-kramam eṭlannanu mâ nâyankataṇamunaku chelle Mudimaḍagu-saṃsthânalo Môṭavâripalli kuppa..bâgamunaku mâdâ....Malle-dêvara chervu (rest illegible)

107

At bêchirâk Maralapalli (same hobli), on a stone in the old village site.

svasti šrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1687 aguneți Pârthivasamvatsara Chaitra-šu 5 lu Râlapâḍi-stala-Kadiri-mahârâyani RâmappaNâyinigâru Lôkati-Veńkaṭappaku vrâyiñchi yichina šâsana Yirukal-seți...
dâna nela

109

At bêchirâk Nallaguṭṭpaḷḷi (same hobli), on a rock in Subba's field.

šubham astu # svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1679
aguneṭi Dhâtṛi-sam | Mârgašira-šu 2 lu šrîman-mahâ-Narasimhâchâryulayina
Kâšipa-gôtrala Bîmam-Nâyani Baṭapa-Nâyanigâru....Kadirampalli Eguvapalli
Kômaṭi.....paravânishṭula pâda-gâni.....chêsinâru gana yî-agrahâram
Trimala-Nâ...koraku sukṛita chêrunaṭṭigâ â-chandrârka-sthâyigâ anubhaviñchukoni sukhâna vunḍêdi (usual final phrases)

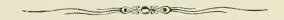
110

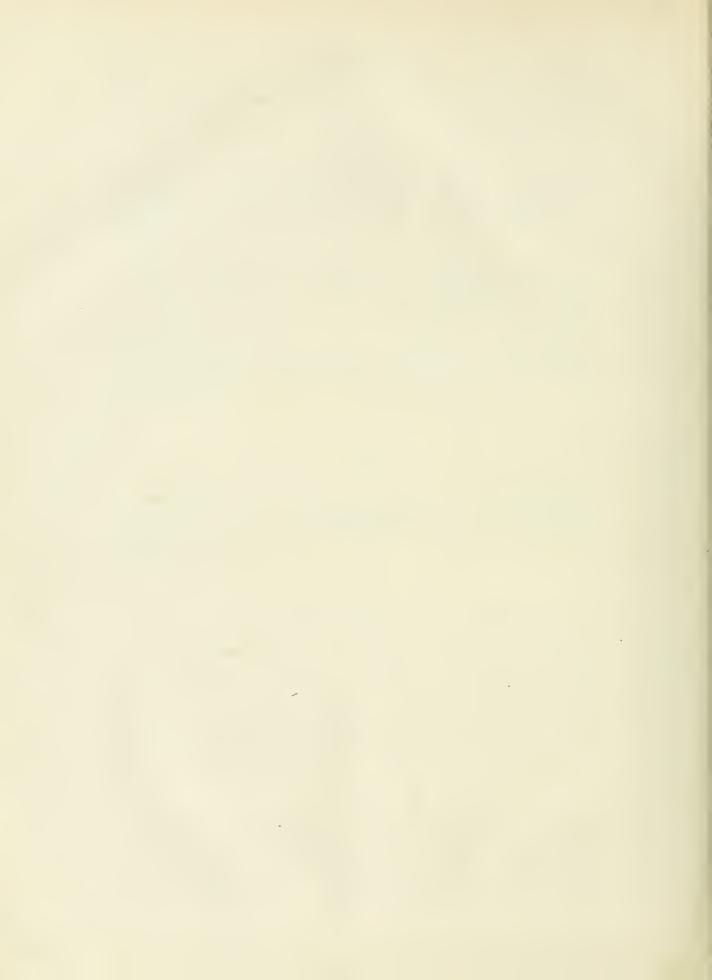
At Baddipalli (same hobli), on a rock in Subba'e netravațți inâm land. svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu...Râkshasa-samvatsa-ra.....Kottapâļemvâru Badipalli-kôța lagga peținapudu daļuvâyi-Bayanappa..vachi chachchinâdu gauuka.....mânya-chênuni vâru yî-Bayina kumâruniki Randi-rediki Nadimpali polana kha 1 chenu nalina Kadulanu madi kha...pata-manyam yichchina.....

111

At Balatamari (same hobli), on a rock at Dêvara-gadde, north of the village.

svasti šrî vijayâbhyudaya-Šâli...rshambulu 1634 aguneți Nandana-samvatsara
....šrîman-mahâ-nâyaŭkâchâryalayina Tippa-Nâyini-kumâra-Tiku-Tippa
Nâyini-vāru ti....Balimari-Vîrabhadra-svâmiku yichina mânyamu chandrârkamunaku Mudimadagu yichina Ayyanapalli Vîrabhadra-dêva.....putrapautra......anubhaviñchi.....





TRANSLATIONS.

KOLAR TALUQ

1

Date 1496 A. D.

Be it well. (On the date specified), when the dharma-mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom:—for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-maṭha of Muluvâyi, Vivanasamudra Apparasa granted land as follows.—The Âlahaḷḷi village of the Hosakôṭe-šîme which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure. Such is the dharma-šâsana given. Šrî-Raghunâtha.

2

Date? 1452.A. D.

May it be prosperous. (In the year specified), the mahârâja Chikka-Râyarâjayya granted the revenue (âdâya) for dharma.

3

Date 1746 A. D.

Be it well. (On the date specified), Vakkalêri Chaunaṇṇa gave to Dyâvarapa-gaṇḍa a surage-mānya šâsana (as follows):—in the Tirumalakupa village in Vakkalêri-hôbali attached to the royal city (rājadhāni) Kôlâla, the koḍigi-mānya field of 3..and rice-land of 3..may you enjoy to sons, grandsons and posterity.

6

Date 753 A. D.

Be it well. In Konguṇi-mahârâja Śrîpurusha's reign in the world, the 28th victorious year;—when Šivamâra was ruling Kadambûr,—Kadambûr Khudarammâlâ for Ônkaru Kaṇṭêšvara granted by measurement a kaṇḍuga of rice-land¹).

¹⁾ After this point most of the expressions are difficult to understand, and seem to be partly Tamil.

Bullocks will work the well for five months so that the point (of the plough) may enter. Kaṇṭêšvara and the ruling king will regulate and protect this. (What follows is unintelligible.)

Whose willingly protects this dharmma, his feet do I place on my head. Whose destroys this dharmma is guilty of the five great sins.

Half a kanduga is given for

7

Date about 760 A. D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world:—in the dispute (vyavahāra) between Kūḍalūr Pâḍi-Oḍeya and Nandi Kâḍava Eranâga no debt remains. Witnesses to this,—Lôkâditya-Eļa-arasa's son Malladi, the forty of Kadambūr, the renowned Pandumu of Vidattūr, . . .

8

Date about 753 A. D.

Be it well. When Ko[nguṇi]-mahârâja Šrî[puru]sha was ruling the kingdom of the world:—Lôkâditya-arasa having raised? Kadambûr and made an attack, for this he gave rice-lands (as specified).

9

Date about 925 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Nolamba, was ruling the kingdom of the world:—Tombuvvoya's sons Nâgayya and Koṇḍayya, gave to the Brahmans of Meṇḍimaṅgala 16 gadyâṇa of gold to provide for feeding? daily two Brahmans, to continue as long as earth and moon. Whoso destroys this is guilty of the five great sins.

10

Date 1323 A. D.

While Pôšaļa vîra-Vallāļa-Dêvar was pleased to rule the earth,—the mahā-sāmantādhipati Pemmi. Varada-bhūppāli-nāyakkar and the inhabitants of the Têkkal-nādu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Šeṭṭipaḷḷi, situated in the Viṭṭimaṅgala-parru, and of the lands below the big tank of Viṭṭimaṅgala, having formed them into shares of one kaṇḍaga wet land each. (Then follow names of the donees and details of the shares.)

Date about 753 A.D.

Be it well. When Kongoni-maharaja Šrîpurusha was ruling the kingdom of the world:—and Lôkâditya-Eļa-arasa was ruling Kadambûr;—the world-renowned Arasattamma, in Kârttika of that year, gave to Pulikkurukki-bhaṭara 100 gadyāṇa of gold only—which was paid and land bought in Chikka Bânûr and divided into 17 shares. And deducting the five sluices of Marašalûr, the three remaining šluices are for the enjoyment of the god. On this land, cultivating it so as produce fruit, one row in four will be ploughed. Witnesses, the Brahmans of Belatûr and Kaḍatûr and the forty-two of Kadambûr.

Whose understanding carries this out, his feet be on my head. Whose destroys this is guilty of the five great sins.

12

Date 1369 A.D.

When vîra-Bukkanna-udaiyar was ruling the earth,—(on the date specified) we, the maha-samantadhipati Šonneya-nâyakkar and the inhabitants of the nadu, including Nonapa.....made to Tambinâyan a grant of...nêri near Vêmamangala, as a kudangai. This is to continue as long as the moon and the sun endure.........

The signature of the inhabitants of the nadu,- Šrî-Bhairavanâtha.

13

Date about 1280 A. D.

(The inscription is mostly defaced.)

Be it well. In the....year of the reign of Poyšala vîra-Râma(nâtha-Dêvar).....

14

Date 1035 A.D.

Be it well. In the 24th year of Râjêndra-Chôla-Dêva, the lord who captured Gange, Kaḍâra and the east country:—Kayvara-nâḍ Bêbugal Bukayya's palace priest's son-in-law Pâlpaḍu Chôlâchâri, when robbers carried off the cows of Volleyûr in Tagaḍu-nâḍ, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to sargga.

Date? 1482 A. D.

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gauṇḍa and his two sons (named)—to these three, an agreement (sādana) as follows:—You having built anew the Baichakere (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for dharma to the god's treasury; the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure. Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom. Sign manual—Bayiraya-Dêva.

Written by sênabhôva Hiriyaṇa. May it be prosperous.

In the Chenji hill country Baichana built a new tank.

17

Date 1269 A.D.

(From the date specified) we two, Magaipukka-Râman Šîpatinâyan and Vairattamman, the headmen of Šrîpati of the Kaivâra-nâdu in Nigarili-Šôļa-maṇḍalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 bhaṭṭas of Magaipukka-Râma chchaturvêdi-maṅgalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head; and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges. This stone.....

18

Date 1294 A.D.

(On the date specified) I, Šikka-Dêvaṇa-daṇṇâyakkan Aṇṇâmalai-dêvar, the great minister, councillor of maṇḍalikas, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-viḍaṅga-kshêtrabâla-ppiḷḷaiyâr, who is worshipped for the success of the sword and arm of king Râmanâtha-Dêvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Âjîvakas (or Jains), the tax on oil-mills, the tax on shops, 1) as well as all other kinds of taxes in Kaḷḷipaḷḷi, otherwise called Tirumaḍai-viḷâgam, which is a dêva-dāna of this god.

¹⁾ The names of some more taxes occur; but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges.

19

Date ? 1051 A. D.

(This inscription has neither beginning nor end. It is dated in the 34th year of the Chôla king? Râjâdhirâja.)

..... Being directed by the revenue officer Vîravichchâdara-mûvênda-vêlâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary, the Mûvênda-vêjân of Jayangonda-Sôla-pParambûr-nâdu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Sôla-nallûr has been granted as tax-free property to Parântaka alias Râjarâja-Chôla-vêlân and his descendants; and according to the ul-vari that has been received, written by Vîrattûr-kudi-kilavan, the puravu-vari-tinaikkalam mugavetti, after having been entered in the register, and dated on the 222nd day of the 34th year—Nallambar-udaiyân Anayaruttaman alias Pârâpa-šûlâmani-mûvênda-vêlân, the *puravu-vari-tinaikkalam* overseer, Iţţai-kudi-uḍaiyân Kiḍandân Suppiramanniyan, the puravu-vari-tinaikkalam superintendent, Širran Kadudaiyân Pattâgai Nîranindân, the mugavetti, Pallava-Nâranapuram-udaiyân Aiññûrruvan Arâvamudu, the keeper of the land register, and Kolvâymaigalamudaiyân Mullûr Venkâdan, the writer of documents, having assembled, on the 223rd day of the 34th year.....

21

Date 1500 A.D.

Be it well. (On the date specified, when, protected by the great king, Lingarasa¹⁾ was ruling the kingdom of the world:—Hâdya Narasinga-mahîpâlarâya's son (made a grant for offerings to some god).

22

Date 1512 A.D.

Be it well. (On the date specified), in the reign of the râjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Râya-mahârâya:—the villages of Surabhi-dêvanapura belonging to the Gaurîšvara temple in the Neluvâgila-šîme attached to the nâyaka's office of Nara..ni-Nâyaka, and Urubûvanahaḷḷi otherwise named Sômasamudra, these two villages, with the...under the old tank...... for the offerings to the god at the three seasons, the perpetual lamp.....

¹⁾ The names are doubtful, the inscription being very rudely engraved, and Kannada words used spelt in Tamil fashien.

Date? about 900 A.D.

For the holy god Alâļa, Boyicha granted the following estate. Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujagaṇṇa, land...

24

Date? 1017 A.D.

This is a duplicate, expressed in Kannada letters, of the Tamil inscription No. 25 following.

25

Date? 1017 A. D.

The feet of him who protects this charity......To Râjêndra-Sôla-Dêvar

26

Date 1017 A. D.

In the 6th year of the reign of.....varman alias Srî-Râjêndra-Šôla-Dêva,—in Gangapallapuram of Nulambapâḍi alias Nigarili-Šôla-pâḍi, we, the inhabitants of Kaivâra-nâḍu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmuṇḍêšvari, the goddess of Jayangoṇḍa-Šôla-chchaturpêdimangalam and the guardian deity of this naḍu; and the gâmuṇḍa of this nâḍu shall be held responsible for this gift.

27

Date 1286 A.D.

In the 31st year of the reign of the favourito of earth and fortune, maharajâdhirâja-paramêšvara parama-bhaṭṭâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Šanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, a lion to the elephants his enemies, establisher 1) of the Makara kingdom, raiser up of the Pāṇḍya family, the fearless pratāpa-chakravarti, the strong-armed Hoyišaļa šrî-vîra-Rāmanātha-Dēvarašar, we, the inhabitants of Periya-nāḍu belonging to Ambaḍakki-parru of Kaivāra-nāḍn in Nigarili-Šôla-maṇḍalam, have (on the date specified) agreed to pay for the service of the god Ulagnyya-vanda-perumâl, for as long as the moon and the sun endure, one panam for every village where the cock crows.

(Usual final imprecatory sentence.)

28

Date ? 1291 A. D.

(Usual final imprecatory sentence.)

31

Date 1294 A.D.

(On the date specified) the son of Pâlaparayyan.....

32

Date 1342 A.D.

Be it well. (On the date specified), when Hoysala vîra-Ballâlarasa-Dêva was ruling the kingdom of the world:—......Sôma-daṇṇâyaka's son Balappa-daṇṇâyaka's minister Kalâvati Chavadiyakka? gave land to Bairi-dêva.

33

Date 1467 A.D.

May it be prosperous. Dharma-šâsana granted by Narasinga-Râja-Vodeyar, free of all taxes.

^{1) &#}x27;The uprooter' in other inscriptions.

²⁾ Apparently Râmanâtha Dêva.

Be it well. (On the date specified), the mahâ-mandalêšvara, champion over the mustaches of the world, Kathâri-Sâluva Narasinga-Râyarayya-mahâarasu granted for the god Bayirava of Sihatti as an endowment (pudivattige) a dharma-šâsana as follows:—Whereas the villages formerly given by Râjêndra-Chôla and vîra-Ballâla for the offerings, decorations and illuminations of the god, in the name of Naganna, in Kaivara-nad in nad, continued in their time;—And since then troublesome men (hâvalikāraru) having built.... villages, and the worship and offerings of the god having ceased; -Now, in order that the worship, ceremonies and festivals (specified) may be carried on according to former custom, and that in our name new trays of offerings (specified), six perpetual lamps, six ornamental lamps, and the chhatra for daily feeding 218 Brahmans which we have carried on, may be confirmed, we have given the following villages: (On the back) Villages given by Râjêndra-Chôla and Hoysala vîra-Ballâla (here follows the list)—altogether 13 villages. The old and new ceremonies to be performed for the god, as above given, are repeated. Usual final verses.

34

Date 1495 A.D.

May it be prosperous. (On the date specified), when the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêšvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu gave to Gûliya and the other priests of the god Bhayirava of Sihati a šâsana as follows:—The 28 gadyâṇa that you formerly paid for watchmen's wages, alms and tribute to the Kôlâla-šîme belonging to our office of Nâyaka, we grant for the offerings of your god Bayirava of your temple, and for a new car festival to be held for nine days, and for the expenses of extra sacrifices, lamps and offerings,—in order that merit may accrue to Narasiṅga-Râya-mahârâya and to our father Chikka-Timma-Râja. The grant is repeated.

Usual final verses.

35

Date? 1468 A. D.

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen Sâmbyôya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of Sihati a šâsana as follows:—for one golden dish, one perpetual lamp, one....which we have given for that god Bhayirava, we give..... in Amaravalahalli......

Date? 1468 A.D.

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavanna granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honuu and 3 pana from the revenue of Turuvâlahalli in Puli-nâd. Imprecation.

37

Date ? 1400 A.D.

(On the date specified) Baladaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday.

38

Date? 1298 A.D.

(On the date specified) I, Irâjarâja-kkarkataka-mahârâjan alias Vêţṭaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-viḍaṅga-Kshêtrabâla-pPiḷḷaiyâr of Šrîpati all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkirai which belongs to Mâliyûr-parru.

39

Date 1393 A.D.

(The meaning of this inscription is not quite clear, on account of the gaps.)

The inhabitants of the nddu, including Naganna-udai-pradhanar, son of...tanda-kara rayar-ganda Naganna-udaiyar of Kaivara-nadu in Nigarili-Šolamandalam, Rajarasar, son of Brahmarasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpati, having met together, it was decided (on the date specified) that when the big tank in Šrîpati which was the tiruvidaiyattam of the god was bnilt, Periya-perumal-šeṭṭi, son of Poyyangilar Pammi-šeṭṭi, a leading Vaišya merchant, was to give? to the god two kandugas of dry land near the southern outlet of the big tank; that in case......built on the land, no taxes in the village......; that the 13 pon paid annually......including the big tank...; that....had to be treated as a sarva-manya for a period of 8 years from....; and that thence-forward the wet lands below the tank should become kndangai lands.

This is the charity of Periya-perumâl, son of Pammi-šettiyâr.

40 a

Date 1268 A.D.

(From the date specified) we—Šîpati-nâyan, son of Magaipukka-Râman-Šeţţidêvar, and Vaiyritamman, son of Vaduganâgan—gave Šôlakaţţai to provide for offerings of rice and....for the god Širîpati-nâyanâr.

Usual final imprecatory sentence.

40 b

Date 1271 A. D.

(From the date specified) I—Vayirittamman, son of Maraipukka-Râman-Vaduganâgan—gave a perpetual lamp for the god Šîpati-nâyanâr.

41

Date 1267 A. D.

(From the date specified) I—Tammajayan, a descendant of Šambu-kula, lord of Gôdâviri, terrible to titled kings, trailôkkarâya (king of the three worlds)—gave, with pouring of water, all the dry and wet lands within the four boundaries of Širiya-Nallâlam, to provide for the noonday offerings of rice for the god Bairava-nâyanâr of Šîpati. This shall continue unobstructed as long as the moon and the sun endure. Usual final imprecatory sentence.

Engraved by Šîpati, son of Maniyâchâri.

42

(The first portion of this inscription is gone, and we have only a portion of the usual final imprecatory verse.)

He who confiscates land.....is born a worm in ordure for 60 thousand years.

43

Date 1082 A.D.

In the 13th year of the reign of šrî-Kulôttunga-Šôla-Dêva,—Vîra-Šôla-Brahmârâyan, a Vaišya of the Šâṇḍilya-gôtra and the lord of Šâttanûr in Kuvalâlanâḍu, renovated this maṇṭapa and this pîṭha (pedestal) of the god Kshêtrapâlar.

Date ? 1023 A.D.

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone.)

In the [? 12th] year of the reign of Kô-pParakêšariparmar alias šrî-Irâjêndra-(Sôla-dêvar) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, nâdu; Vanavâši, shut in by a fence of continuous forests; Kollipâkkai, whose walls were surrounded by sulli trees; the fortification of Mannai, of unapproachable strength; the crown of the king of Ilam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the kings of the South (the Pândyas) had previously surrendered to the kings of Îlam; the whole of the Ila-mandalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêralas; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; the crown of pure gold, worthy of Lakshmi, which Parašurâma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Sândima island, having considered it a secure place; the renowned Irattapâdi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayašinga, who, out of fear and to his disgrace, turned his back at Muyangi and hid himself; the great mountains filled with the nine treasures; Sakkaragottam, whose warriors were brave; Madura-mandalam, whose fortresses had cloud-kissing banners; Nâmanaiyakkonai, which was full of groves; Panjappalli, whose warriors possessed cruel bows; Mâšu......green;.....together with many treasures, after having captured, along with his relatious,.....of the old race of the moon,.....at Adinagavai; Otta-vishayam,....dense bamboo thickets; the fine Kôšala.... where Brahmans collected together; Tandabutti, whose gardens abounded with bees.....; Iraṇašûra; Vangâladêšam,.....from which Gôvindašandan, dismounting from his horse, fled; elephants of great strength, after having frightened on a... battle-field; Uttara-Lâdam, the sea; and whose sacred waters abounded with fragrant flowers; -.....on the hill of Šrîpati, a village of blessed name, situated in.... nâdu of Nigarili-Šôla ... alias Nulambapâdi,....

Date 1286 A. D.

(On the date specified) I—... nkakkâra Tuṭṭarâditta Rāja-Nârâyaṇa-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati, all the wet and dry lands adjoining Mûvâru, with their four boundaries, as a sarvamânya. I, Vâšudêvar, (gave this) to the god Bhairava. Usual final imprecatory sentence.

46

Date 1283 A. D.

(On the date specified) I—Mâman-ankakkâṇa¹¹-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdhirâjan—gave, with pouring of water, for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati, all the wet and dry lands, with their four boundaries in the village of Mâḍakkirai, as a sarvamânya. I, Gaṅga-pPerumâḷ, (gave this) for the god Bhairava. Usual final imprecatory sentence.

47

Date 1281 A. D.

(From the date specified) I—Vâsudêvan alias Ayyan-aṅkakkâṛa²)-tTuṭṭarâ-ditya-Irâja-Nârâyaṇa-Brahmâdirâjar, son of Gaṅga-pPerumâļ—gave according to the order of Gaṅga-pPerumâḷ, to provide for offerings of rice for the god Tribhuvana-viḍaṅga-Kshêtrapâla-Piḷḷaiyâr of Šrîpati, Mudukiṛai and my portion within the four boundaries of the dry lands set apart for the temple-manager ...this tank. Usual final imprecatory sentence.

48

Date 1280 A. D.

(On the date specified) I—Vâšudêvan alias Aiyan-aṅkakâra-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdirâja, son of Gaṅga-pPerumâļ—gave, to provide for offerings of rice for the god Tribhuvana-viḍaṅga-Kshêtrapâlaka-pPiḷḷaiyâr of Šrîpati, my portion within the four boundaries of the wet and dry lands in Puḷiappaḷḷi of the Kaivâra-nâḍu and the Agilâšan tank in Iṅgurukki, as tax-free temple property. Usual final imprecatory sentence.

¹⁾ Mâman-ankakkâra = champion of his maternal uncle or father-in-law.

²⁾ Ayyan-ankakkara = champion of his father.

Date 1279 A. D.

(On the date specified) I—Kariya-Gaṅga-pPerumâl alias Aṇṇan-aṅkakâṛa¹¹-tTuṭṭarâdita Râja-Nârâyaṇa-Brahmâdhirâja, son of Šelva-Gaṅgan—caused a maṇṭapam to be built for the god Tribhuvana-viḍaṅga-Kshêtrapâla-pPiḷḷaiyâr of Šripati. To keep this maṇṭapam in geod repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Puḷiambaḷḷi of Kaivâra-nâḍu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence.

50

Date about 1283 A.D.

I—Ganga-pPerumâl alias Mâman-ankakâra-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdhirâjan—gave, for the god Tribhuvana-viḍanga-Kshêtrapâla-pPiḷḷaiyâr of Šrîpati,.....as tax-free temple property. Usual final imprecatory sentence.

54

Date 1339 A. D.

55

Date 1285 A. D.

(On the date specified) I—Ganga-pPerumâl alias Mâman-ankakâra Tuṭṭa-râditta Irâja-Nârâyaṇa-Brahmâdhirâjan gave, as tax-free property and as a sarvamânya, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kaḍaikkaṭṭūr situated in the Kaivâra-nâḍu, and all (the lands) in Šuvarna-mangalam bordering on the above village, to.....nâyanâr and Šômêšvara-dêvar, sons of the râja-guru šrî-Višvêšvara-Šiva-uḍaiyâr of the Šâṇḍilya gôtra,

¹⁾ Annan-ankakara = champion of his elder brother.

one of the disciples of Šurami-dêvar alias Prasanna-Šivaṭṭaiyâr, who was born in the family of šrîmal-Lakshâdhyâyi-mudaliyâr of pure lineage....and was guru to the Chôla and the Pâṇḍya kings (prithvîšura-Chôla-Pâṇḍyargalukku gurukkal-âna).

56

Date about 1020 A.D.

(This inscription is mostly illegible.)

In the...year of the reign of Kôv-Irâjakêšarivarma *alias* šrî-Râjâdhirâja-Dêva.....

There is no guide but virtue to those who understand virtue.

57

Date about 925 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace:—The lord of Patmañgere, of the Vachcha-gôtra, Kaṇṇamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâṇa of gold for one daily.... to be kept up by the fifty. Repeats the names of those who shared in making the grant. Imprecation. Written by Manmeyya.

58

Date? 1497 A. D.

(In the year specified) the <u>Kayivara-nad-prabhu</u>, Kelanûr Chokkappa-ganṇḍa's (son) Paravatu-gauṇḍa gave a well to Linga, together with the field and rice-land under it.

59

Date? about 900 A. D.

Be it well. (With titles as in No. 57 above), glory of the Pallava-kula, ? Bhôlati-Râja granted the right of cultivation in the land under this tank

60

Date? about 1300 A. D.

I, Maiyil-gâmuṇḍa, gave, for the god Śaṅgîchchuram-nḍaiyâr of Kônûr, one kaṇḍaga of wet land at Maiyilšamuttiram.

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63

Date 757 A. D.

Be it well. Victorious is the manifested Boar form of Vishin, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mânavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyaṇa, (were) the Chaļukya-kula,—an ornament to which, his body purified by the final ablations after the horse-sacrifice, was šrî-Polekêši-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was šrî-Kîrttivarmma prithvî-vallabha-mahârâja.

His son, who by defeating šrî-Harshavarddhana, the warlike lord of all the north, acquired the title of Paramêšvara, was Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirāja paramêšvara.

His dear son, knowu for his policy, his sword his only help, on his single thorough-bred horse called Chitrakantha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pâṇḍya, Chôla, Kêrala, Kalabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kânchî who had bowed to no other,—was Vikramâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, who, even as Bâlêndušêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kânchî', levied tribute from the rulers of Kavêra, Pârasika, Simhala and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted pâli-dhvaja' and all the other signs of supreme power,—was Vinayâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâ-dhirâja paramêšvara bhaṭṭâraka.

His dear son, who even in childhood had mastered all the science of weapons; uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror; in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants; foremost in all battles;

¹⁾ Or the king of Kanchi, possessed of three kingdoms.

²⁾ A special arrangement of rows of flags. See Pathak's explanation, Ind. Ant. XIV, 104.

imbued with true energy; causing the hosts of his enemies to turn their backs; who, while acquiring for his father the emblems of the Gangâ Yamunâ and pâli-dhvaja, the insignia of the dhakka and maha-šabda, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm; who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (samasta-bhuvanašraya 1); having the pâli-dhvaja, a sign of all supreme power, and other (insignia) of a mighty kingdom; — was Vijayâditya-Satyâšraya šrî-pṛithvî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka.

His dear son, who upon being anointed as the self-chosen of the Lakshmî of the dominion of the whole world, acquired great energy; who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tundâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmmâ who came against him, captured his ill-voiced trumpet (katumukha-vâditra), his special drum called 'roar of the sea', his flag of (Šiva's) club, (khatvânga-dhvaja 2), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,entered, without destroying it, Kânchî, like a beautiful zone (kânchi) to the lady the region of Agastya's abode (the south), and having gratified the twiceborn, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Rajasimhešvara and other temples which Narasimhapôtavarmmâ had caused to be made of stone, -by the unimpeded progress of his power (pratâpa), having burnt up (pratâpita) Pâṇḍya, Chôla, Kêrala, Kalabhra and other kings,-set up at the southern ocean called Ghûrnnamânârnna (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory 3), like the embodiment of the mass of his fame pure as the bright autumn noon,-was Vikramâditya-Satyāšraya šri-prithivî-vallabha mahârājādhirāja paramēšvara bhaṭṭāraka.

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

¹⁾ This became a title of the Chalukya kings.

²⁾ A club or staff with a skull at the top of it, considered as an emblem of Šiva, and carried by Yôgis.

³⁾ For jayastambham, the original has jayamambham.

praying for an order saying, "Send me to subdue the king of Kâñchî, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-fort,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father;—thus in due time having gained the rank of Sârvvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour;—Kîrttivarmma-Satyâšraya šrî-prithivî-vallabha mahârâjâdhirâja paramêšvara bhatţâraka—thus commands all people:—

Be it known to you, that by us,—seventy-nine beyond six hundred Šaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandâra-Gavittage 1) on the northern bank of the river Bhîmarathî, on the full moon day of Bhâdrapada,—on the application of šrî-Dôsi-Râja,—is given to Mâdhavašarmmâ, son of Kṛishṇašarmmâ and grandson of Vishṇušarmmâ, of the Kâmakâyana-gôtra, versed in the Rig and Yajur-vvêdas, the village of Suḷḷiyûr, together with Neṅgiyûr and Nandivaḷḷi, situated in the midst of the villages Tâmaramuge, Pânuṅgal, Kiruvaḷḷi and Bâḷavuru, on the southern bank of the river Aradore, in the Pânuṅgal-vishaya 2).

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyâsa, arranger of the Vêdas:—By many kings has the earth been enjoyed, Sagara and others: whosesoever at any time is the land, his is then the fruit. To make a gift oneself is very easy; difficult to maintain another's: but of making a gift or maintaining one, the maintaining one is the better. Whose seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years.

By the great minister for peace and war, šrîmad-Anivârita-Dhanañjaya puṇya-vallabha was this šâsana written.

63 (*bis*)

Date ? 1740 A.D.

(In the year specified), in the time of Chetrapati-Sâheb,—the Subedâr Yantâji-Basale granted to Mari-gavuḍa as a kaṭṭu-goḍige land (specified) for having a tank built in front of Dâsêrahaḷḷi. This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this kattu-godige.

¹⁾ Identified by Dr. Fleet with Bhandar-Kawte in the Sholapur District (Ep. Ind. V, 201).

²⁾ Hânugal in Dharwar District.

Date ? 1494 A. D.

May it be prosperous. (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugaţûr Mummaḍi-Tammaya-Gauḍa granted Garuḍanahaḷḷi Jayapura, free of all imposts.

66

Date ? 1578 A.D.

Be it well. (On the date specified), when Šrî-Ranga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—on the application of Sugaţûr Timmaya-Gauḍa, he granted to Chikka-Vîrabhadraya, son of Vîra.
......Tumbikunţe....in the Kôlâhaļa (country).

67

Date 1384 A. D.

Be it well. When the mahâ-maṇḍalêšvara, subduer of hostile kings, the Suratrâṇa of Hindu kings, champion over kings who break their word, râjâdhirâja paramêšvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world:—in order that life, health and wealth might be increased to Nâgaṇṇa-Voḍeyar, the champion over Khaṇḍikâra-Râya, and that his wishes and desires might be fulfilled to Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar;—the nâḍ-mahâprabhus of Kôlâla, the southern Dvârâpuri-paṭṭaṇa, frequented by hermits of the Nigirilichôla-maṇḍala, Adhikâri Lakkarasapa of Sâdali, Mukaṇṇa-jîya, Sôvaṇa-jîya, Yiri-Seṭṭi and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haleya-Kottanûr village in Kôlâla-nâḍ, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list)—altogether 16 shares.

69

Date about 1280 A.D.

Date 1330 A. D.

I, Pemmi-šeṭṭi, the great Pasâyitta, one of the sons of Šiṅgaya-daṇṇâyakka, who was one of the ministers of vîra-Vallâla-Dêva, confirmed (on the date specified) for the god Irugîšvaram-uḍaiyâr set up in the name of my elder brother at Kottanûr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmaṇa, the revenue officer of Kuvalâla-nâdu, the inhabitants of Kuvalâla-nâdu, Mukkaṇ....seṭṭiyâr, and the Sthânikas and Mâhê-švaras of the four places (named). I also granted ten kulaga of wet lands below the Kurukkimugaran tank in the Kaivâra-nâdu.

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Šiva-Brâhmaṇa lands, the *Pancha-Šaivāšariyam* and all other kinds of rights to Šellappiḷḷaiyâr, son of our *guru* Ulagukku-mûtta-nâyanâr who, having come from Tirumudngunṛam, consecrated this god, to his brother Tirumudugunṛam-uḍaiyâr and to his daughter Nâchchiyar's son Pemmaṇa.

The 18 samayas also granted for this god the following dues: — 10 paṇas for an elephant, one paṇa for a horse, 2 kāšu for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 álákku for every load of pepper, 1 kavaligai for every load of betel-leaves, 1 álákku for every load of salt, 1 uri for every load of grain, 2 kāšu for every slave or servant, and 2 kāšu for every pair of cloths. Usual final imprecatory sentence.

71

Date 1330 A. D.

I, Pammi-šeţṭiyâr, the great Paṭṭavyâpâri and chief of the Ubaya-Nâuâdêši, having (on the date specified) caused a Šiva-linga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-šeṭṭiyâr who had attained to Šiva-lôka on the 21st solar day of the month of Mârgali of the year Šukla (1329 A. D.), made over the same, with pouring of water, to Pammaṇa, son of Kuvarabakûttan of Naḍavâkirai, and granted to him certain wet lands (specified) in Iruga-šamuttiram for conducting the ? worship (mâdâpattiyam) in the temple. Usual final imprecatory sentence.

73

Date 1404 A. D.

Be it well. (On the date specified), when vîra-Harihara-mahârâya was ruling the kingdom:—the mahâ-vadda-byavahâri, mahâprabhu of both sects of

Nânâ Dêsis, Yirigi-Seṭṭi's son Yirigi-Seṭṭi had the Šivâlaya of the god Vîra-bhadra made, and for the offerings to the god granted lands (specified). The Vîrabhadra temple we have made over to Âdinâtha-voḍeyar, and have granted this dharmma for those who conduct the worship of that god, for as long as sun and moon endure. Imprecation.

74

Date 1712 A.D.

Be it well. (On the Šaka date specified), Pātapanna being Subedâr,—in (the Government of) Bijāpur, in the sammat havēli pargana Kôlahār, and the sarkār Karņāṭaka, Ali Khān Sāheb, in the year 1121 (i. e. of the Hijra), favoured to Vakkalēri Tammaṇṇa's son Bayichaṇṇa a netra godige as follows:—This Bayichaṇṇa having come on the king's business, and been killed in the performance of it, the Sāheb gave orders to his kārakūns, the Faujdār Roka Beg and others (named) to give a village as netra godige. Whereupen they gave the Holērahalļi village in the havēli-taraf Vakkalēri belonging to the royal city (rājadhāni) Kôļāla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts.

75

Date? 1139 A.D.

Be it well. In the 7th year of the reign of Râjarâja-Dêva¹⁾, (the lord) of the 7 beautiful cities,—I, Râjêndra-Šôla-Palavarâdittan, alias Mukkarašar Kâḍuveṭṭi, lord of Kâñchî-pura, having caused to be built for the god Šômîšvaramuḍaiya Mahâdêvar a temple on the hill called Vîrašrîtirumalai at Šîrûr, situated in Kuvaļâla-nâḍu of Nigarili-Šôla-maṇḍalam, granted Purakuṭṭai as a dêvadâna for the god Mahâdêva and the temple servants. (Usual final imprecatory sentence.) Udaiya-baṭṭa shall be the owner of this [property].

76

Date about 1280 A. D.

I, Vedummâra-Bâṇa, alias Uttama-Šôla-Gaṇga, the lord of the city of Kuvalâla, a descendant of the Gaṇga family, Kâvêri-vallabha, and the lord of Nandigiri—remitted the land tax, avichchupattam, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the dêva-dâna of the god Šômîšvaram-uḍaiya-nâyanâr of Šûrûr.

(Usual final imprecatory sentence.) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mahêšvaras.

¹⁾ Taken to be Râjarâja II.

Date ? 1321 A. D.

I, Vikkirama-Gaigan, son of Uttama-Šôļa-Gaigan — the lord of the city of Kuvaļāla, a descendant of the Gaiga family, Kâvêri-vallabha and the lord of Nandigiri — Taļaišiyarâyan, alias Šauanāḍāļvân Kômuttan, one of my ministers, and his younger brother Gaigādarâyan, alias Vîman, we three granted (on the date specified) to provide for offerings of rice for the god Šômîšvaramuḍaiya-nâyanâr on the hill at Šûrûr in the Kuvaļāla-nāḍu, the remaining lands and the tank out of the lands situated below Purakkuṭṭai which had continued as a dêvadāna from the time of my grandfather, after excluding 8 kaṇḍaga lands (specified) for offerings of rice for the god šrî-Mûlasthânamuḍaiyâr. We also granted as tax-free temple property to Ponnabaṭṭa, a Šiva-Brâhmaṇa of the Harita-gôtra and Bahudhânya (Bôdhâyana?) sûtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gaigapperumâļ to provide for offerings of rice for the god šrî-Kailâsam-uḍaiya-nâyanâr and the lands (specified) set apart for offerings of rice for the god Vîmîšvaram-udaiyâr.

This stone inscription [was put up by] Talaišiyarâyan, one of my ministers, and Gangâdarâyan, alias Virudar-kôvan.

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue.

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure. The protection of all the blessed Mâhêšvaras [is sought for this charity].

78

Date 751 A.D.

Be it well. In the 26th year of Kongoni Muttarasa,—in Vakkilu belonging to Pulil-nâd...slew and fell 1).

79

Date about 890 A.D.

Be it well. When Nîtimârgga Kongonivarmma dharmma-mahârâjâdhirâja paramêšvara, lord of Nandagiri, boon lord of Kovalâla-pura, šrîmat Permmânadigal, protecting the Gangavâdi Ninety-six Thousand, was ruling the kingdom of the world:—

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¹⁾ The inscription is only legible here and there.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrî-Nolambâdhirâja was ruling the Ganga Six Thousand;—by order of Nolambâdhirâja.—Be it well. Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, šrîmat Pompallam-Oḍeyar, making a stand in Murggepâḍi, fought with Bâṇarasa, slew many, fell and ascended to the world of heroes.

Pleased with that, on the application of Nolambâdhirâja, Nîtimârgga-Permmânadigal and Nolambâdhirâja made a grant of Sûrûr, washing his sword.

Whoso of the Ganga and Nolamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Venga family is a righteous man.

Whoso destroys this has destroyed Bâraṇâši, and is guilty of the five great sins.

80

Date 1384 A.D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Voḍeyar's son, the râjâdhirâja paramêšvara Harihara-mahârâya was ruling the kingdom of the world:—in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâra-Râya, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar,—his household officer Lakkarasa of Sâdali, and the nâḍ-prabhus (named) of Kôļâla in Nikarili-Chôļa-maṇḍala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôļâla-nâḍ, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

81

Date 1394 A.D.

(On the date specified), we,—Mâdava-baṭṭa, son of Mâdava-baṭṭa, of the Kâšyapa-gôtra, Nâchchiyappa and others (named)—the sthānikas of the temple of šrî-Mûlasthânam-uḍaiyâr at Tendaṭṭu-maḍaiviļâgam, having agreed among ourselves, thus sold our kshêtra to Širuchchômaṇa, son of Šâmanta-baṭṭa, of the Haritapa-gôtra, a sthānika of the temple of Šômîšuram-uḍaiyâr at Šûrûr.—Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the dêvadāna of the temple of šrî-Mûlasthânam-uḍaiyâr, including the houses,

the gardens attached thereto, the *gômâ!* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified).

This is to last as long as the moon and the sun endure.

82

Date 1319 A.D.

While the mahâ-maṇḍalêšvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâļa-Dêva was ruling the earth.—

Be it well. The Vaṭṭavyâpâri, chief of the Ubaya-Nânâdêšiyas, lord of Kolli, lord of the excellent city Uppanelli, Naḍavarâditya, superintendent of Kôlâla-nâḍu in Nigarili-Šôla-maṇḍalam,—Irugi-šeṭṭiyâr,—having built the temple of the god of šrî-Mûlasthânam, otherwise called šrî-Kailâsam, at Tendaṭṭu-maḍaivilâgam to the east of Kottanûr in Kôlâla-nâḍu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-baṭṭa and Širu-Karpaka-baṭṭa, of the Kâšyapa-gôtra, sons of Maṇiya-baṭṭa of Malliyûr, and another fourth by Kêrala-baṭṭa of the Kâšyapa-gôtra and Kanakasabhâpati-Âlvâr's son Mûlasthânam-uḍaiyâr of the Kaušya-gôtra.

Date 1331 A. D.

Another grant made to some others (names given). Nâyinâr, Nallappa and Šômaṇa—these three shall divide and enjoy it.

83

Date 1417 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—by order of the great minister Nâgaṇṇa-daṇṇâyaka, in the time of Bayichaya-daṇṇâyaka,—the mahâ-sâvantâdhipati Hebbere-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôlâla and others (named) made a grant for the Mûlasthâna god of Kendaṭṭi Maḍivâḷa which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Seṭṭi's son Bayiri-Seṭṭi gave a dharma-sâsana as follows:—Maḍivaḷa which is near to Kendaṭṭi in the Kôlâla-nâḍ which is the Nikarilichôla-maṇḍala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. Imprecations.

Date 1544 A.D.

May it be prosperous. (On the date specified), when the mahâ-râjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world:—....

85

Date 1739 A.D.

(On the date specified), in the country attached to our office of vazîr, Sardar-Khân of Hâsina gave to Linge-Gauda, son of the dalavayi Vîre-Gauda of Kottanûr, the Pemmisettihalli village, free of all imposts, with a stone šasana,—to be enjoyed by his posterity.

86

Date? 1641 A.D.

Obeisance to Râmânuja. (In the year specified), to the nalân-chakravarti Venkaţâchârya, šrî-Ranga-Râya granted the Pemmiseţţihaḷḷi village with this stone šāsana.

87

Date ? 1658 A. D.

(In the year specified), Baseți's son Îre-sețti and Lakimi-bâyi's (son) Jambukadi Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga...., land for the sake of merit. Imprecation.

88

Date 1744 A.D.

(In the year specified), Kottanûr dalavâyi-Bhadre Gauda's kattu-godige field for the Bettana-kere.

89

Date? 1726 A. D.

(In the year specified), the honourable Subedar of the Settis of Kôlâla, Râya.....

90 Date 903 A. D.

Be it well. Success through the adorable Padmanabha, resembling (in colour) the cloudless sky.

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A sun illumining the clear firmament of the Jahnavî(or Gangâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvâyana-gôtra, was šrîmat Kongonivarmma-dharmma-mahādhirâjal.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (dattaka-sûtra), was šrîmân Mādhava-mahâdhirâjah.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was šrîmad *Harivarnma-mahâdhirâjah*.

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyaṇa, was šrîmad Vishnugôpa-mahâdhirâjah.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was šrîmân Mâdhava-mahâdhirâjah.

His son, the beloved sister's son of Krishnavarmma-mahâdhirâjah,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was šrîmân Konquni-mahâdhirâjah, named Avinîta.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (uamely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Poralage, Pelnagara and other places, author of a commentary on fifteen sarggas of the Kirâtârjunîya, was named Durvvinîta.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara.

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was Šrîvikrama, the first so named.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named Bhûvikrama. Who, moreover, had conquered the Pallavêndra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the Râja-Šrîvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmî, was named Nava-Kâma, beloved by the good (šishṭa-priyaḥ), his fame in destroying the hosts of his enemies being the theme of song.

Of that Kongani-mahârâja, whose other name was Šivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Narayana; raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or, Bhîmakôpah); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, Râjakêsarî). Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the Raja Śrîpurusha, a head-jewel among princes. To women, a Kâma (Cupid); in the use of the bow, the son of Dašaratha (Râma); in valour, the son of Jamadagni (Parašurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêša (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts, -was Šrîpurusha, the first so named, Prithivî-Kongani-mahârâjah.

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory; the sharp bright sword in his arm—

(a plate missing here)¹⁾

¹⁾ The loss of the plate at this point is unfortunate, but the Manne plates (Nelamangala No. 60) enable us to supply the gap as follows:—embraced by the goddess of victory on pulling down his onemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood cozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his enemics overthrown with showers of arrows from his bent bow drawn back to bis ear; the sky filled with bundreds of banners won by victory in war; a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to

.. Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus; of distinguished fame from victory over the army of Vallabha, commanded by Râshṭrakûṭa Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was Šivamâra-Dêva.

His brother was Vijayâditya. From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised Râjamalla, his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—šrî-Rājamalla, with the second name Satyavākya.

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Rajaramadu,—was **\frac{sr^2 - N\timargga}{c}.

His son, moreover, horn from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son *srî-Râjamalla, his fame as bright as the moon illuminating all the points of the compass.

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, srî-Satyavâkya-Permmānadigal, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Šaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhiṇi,—this grant was made with pouring of water.

For Kamungage-kanti,— female disciple of Uttanindipuri Maṇḍala-bhaṭâra, the disciple of Kamungage Kaḍahura-bhaṭâra,— Polmada Mâdade-Nandâka's (son) Aiyyammade-Nandâka's (son) Mêgante-Nandâkagâdeya had a basadi made in Kaṇṇamangala, and for that basadi granted (the following) land,— the betelleaf garden west of the basadi, the new garden of Mûḍagare on the western stream, and below the tank a plot of three kaṇḍugas of the Tembelatta-palla land.

behold, filled with twining entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon; distinguished by all the marks of an emperor; desirous only of benefitting others, without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali age; surpassing Brihaspati in skill in his measures of policy; his character like a stone pillar for protecting dharmma from ruin through the myriad cunning devices of a host of evil kings; surrounded by the twice-born gratified with his continual bestowal of gifts; flowing on without intermission and henefitting all the world, his gifts outdo the streams of rut from the regent elephants.

For the basadi the Sottiyûr-oreya Madamayya's son Šrîvarmmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight kolagas in Tembâla. Elanomme-Divve's son Ayyapaṇamme gave (the following) land,—a cocoa-nut garden west of the basadi, and in Tumpola four kolagas of Palla land.

Thus does Râma-Dêva beseech all future kings,—Dharmma is a common bridge for kings; this from age to age should you maintain.

91

Date 1076 A.D.

The Šaka year 998.

In the 7th year of the reign of Kôv-Irâjakêšarivarma, alias the emperor šrî-Kulôttuṅga-Šôla-Dêva—Kumârândai Kâṭṭamaiyanna Irumuḍi-Šôla-mâya-laṭṭi of Jananâda-chchatuppêdi-maṅgalam, alias Veḷḷiyûr, of the Kaivâra-nâḍu in Nigarili-Šôla-maṇḍalam, having rescued the cattle of Veḷḷiyûr and saved the village from destruction, attained to svarga. His son, Kêttirapâlanan Irumuḍi-Šôla-mâyalaṭṭi set up this stone.....

92

Date 1288 A. D. 1)

In the 34th year of the reign of the universal emperor šrî-Pôšaļa-vîra-Râmanâda-Dêvar,—I, Šômanâ-dêva's son Gangâdara, the strong-armed Vîra-Nârâyana, mandalika of Koyyakura-nâdu, Annan-ankakâra Nâlêrganda—to provide for a nâli of rice for the noonday offerings for the god of Tirukkambî-švaram, otherwise called šrî-Kailâsam, and for the god šrî-Mûlasthânam-udai-yâr, in šrî-Vishnuvardhana-chaturvêdi-mangalam, alias Velliyûr—gave (from the date specified) a fourth of Ambadakki in the Kaivâra-nâdu and the taxes (named) in Velliyûr.

93

Date 1167 A.D.

While the mahâ-maṇḍalêšvara, Tribhuvanamalla, capturer of Talaikkâḍu, Koṅgu, Naṅgali, Uchchaṅgi, Vanavasi, Pâṇuṅgal and Pelvala, the strong-armed vîra-Gaṅga-pratâpa šrî-Nârasiṁha-Pôšalîšvara was pleased to rule the earth—(on the date specified)........

¹⁾ The Šaka year given is 1221 corresponding to Sarvadhâri. But Sarvadhâri = 1210. The Kali year given is 4390 which corresponds to the Šaka year 1211. So, 1210 is the year meant.

Date 1406 A. D.

(On the date specified), at the time of the cclipse of the moon,—the great minister Bommaṇṇa-daṇṇâyaka's son—by order of Dêva-Râya,—for the god Sôma of Beḷḷûr, which is the Vishṇuvardhana-chaturvêdimaṅgala, granted the two villages of Bayilanakuṇṭe belonging to Beḷḷûr-sthala, given by Kannara-Dêva-Râya, and Tujilahaḷḷi, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto.

And by that order, Duļinidava-Râņi's son Malidêvi-Râņi remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.....

95

Date 1286 A. D.

In the 32nd year of the reign of Põšaļa-vîra-Râmanâda-Dêva—I, Aiyan-aṅka-kâṇa Tuṭṭarâditta ...nna-Gaṅgapperumâļ, son of Šavâšinâyan, granted (on the date specified) for the gods šrî-Kailâsam-uḍaiyâr and šrî-Mûlasthânam-uḍaiyâr of šrî-Vishņuvardhana-chchaturvêdi-maṅgalam, alias Veḷḷiyûr, the ? taxes in this village.

(Usual final imprecatory sentence.)

96

Date? about 1280 A. D.

Ponnâṇḍâḷ, daughter of Kurukkaiy-uḍaiyâr of Irâjarâjapuram, having set up Paḷḷiyarai-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 nâḷi of rice, and when the goddess was taken in procession round the village on the day of Uttarâ-nakshatra in the month of Paṅguni..

98

Date 1284 A. D.

In the 31st year of the reign of the emperor of the whole world, Pôšaļa-vîra-Râmanâda-Dêvar—I, Tokkaraišâni, granted (on the date specified) 6½ kuļi of land (the boundaries given) to provide for a sacred lamp in the temple of Vâḷa-vanda-pernmâḷ at Veḷḷiyûr, ulias šrî-Vishņuvardhana-chaturvêdi-maṅgalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâḷa-vanda-perumâḷ, are also mentioned.

(Usual final imprecatory sentence.)

Date 1288 A. D. 1)

In theof the reign of the emperor of the whole world, šrî-Poyšaļa-vîra-Râmanâtha..., I....., the strong-armed Vîra-Nâ...., maṇḍalika of....nâḍu, Aṇṇa....., granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vâḷa-vanda-perumâḷ.

(Usual final imprecatory sentence.)

100 a

Date 1153 A.D.

While the mahâ-maṇḍalêšvara, Tribhuvanamalla, capturer of Talaikkâḍu Koṅgu Naṅgili Gaṅgapâḍi Nulambapâḍi Uchchaṅgi Vanavasi and Pâṇuṅgal, the strong-armed Vîra-Gaṅga Jaganêkamalla šrî-Nârasiṅha-Poyšaļa-Dêva was pleased to rule the earth — To the temple of šrî-Nârasiṅga-viṇṇagara...alias the Tigubeli temple, at Velliyûr, alias šrî-Vishṇuvarddhana-chaturvêdi-maṅgalam, in the Kaivâra-nâḍu of Nigarili-Šôla-maṇḍalam, one vritti was granted by... ..., one by the members of the assembly, and one was purchased and granted by Mâdêva-šeṭṭi. Half a vritti was granted (on the date specified) by the Brâhmaṇi Âlvânaṅgaišâni, wife of the bhaṭṭa Pôrâyiram-uḍaiyân, who was the bhâgasvâmi of the village, to provide for? offerings of rice for the god Veṇṇaikkâmayaruliyav-emberumân. This half share granted by Âlvânaṅgaišâni and.....her husband's brother along with the Šrîvaishṇavas in the presence of Periyapillai in the year Bhâva......

100 b

Date 1380 A.D.

(On the date specified), we, the pūjāris (three named) of the temple of Vāļa-vanda-perumāļ at Veļļiyūr, alias šrî-Vishņuvardhana-chaturvêdimangalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Širappanachāri Nallapiļļai's son Mandalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence.)

¹⁾ The Šaka year 1121 is given as corresponding to Sarvadhâri. But Sarvadhâri corresponding to 1210 is meant. See No. 92. 1121 is a mistake for 1211.

Date 1363 A.D.

While the possessor of all victorious titles, the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, šrî-vîra-Bukkaṇṇa-uḍaiyar's son Kampaṇṇa-uḍaiyar was ruling the earth—the sole manager of his palace, Abhaṅga-Garuḍa Nârâyaṇa-chakrakola vijaya-chūḍâmaṇi Duggaṇṇa granted (on the date specified) for the gods Vâla-vanda-perumâl and Villiyâr of Velliyûr, alias šrî-Vishṇuvardhana-chaturvêdimaṅgalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Velliyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc. as a sarvamânya.

102

Date 1293 A.D.

(On the date specified) the pratâpa-chakravarti šrî-Pôšaļa-vîra-Vallâļa-Dêva's son Narašingapa-daṇṇâyakka's son Vallappa-daṇṇâyakka made the following grant for the god Vâḷa-vanda-perumâḷ of Veḷḷiyûr to provide for offerings of rice, sandal and sacred lamps:—one share of lands which he bought after full payment of 10 pieces of gold at... paṇa for each kuḷi from Kêšavapiḷḷai..... Allai who had received it as her portion from Kanyanâr, including...kuḷis of the garden lands and the superior and inferior lands below the tank of Veḷḷiyûr, and the kuṭṭais (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share.

104

Date 1428 A. D.

May it be prosperous. Be it well. (On the date specified), Lakkaṇṇa-Voḍayar granted to Siṅgarasa's son Aunadâta this dharmma-šâsana:—the tank built by your Danakaui-dêvi in the Bellûr-šîmê belonging to the Muluvâyi kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

Date 1390 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans, Harihara-Râyarasu was ruling the kingdom of the world:—Lakshminâthapura, which is Mantriguṇḍi in Kôlâla-nâḍ, the southern Dvârâvati-paṭṭaṇa, frequented by hermits, of Nigarilichôla-maṇḍala belonging to the champion over Khantikâra-Râya, Nâgaṇṇa-Voḍeyar,—Hibbari Lakumaiya-Nâyaka granted for dharmma. The nâḍ prabhus of Kôlâla (several named) and other men disposed to dharmma granted all the lands belonging to that Lakshmînâthapura.

106 a

Date 1019 A. D.

In the 8th year of the reign of Kô-pParakêšaripammar, alias šrî-Râjêndra-Šôla-Dêva who, - while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Idaiturai-nâdu; Vanavâsi, shut iu by a fence of continuous forests; Kollippakkai, whose walls were surrounded by sulli trees; Mannaikkadakkam, whose fortification was unapproachable; the crown of the king of Îlam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the king of the South (the Pandya) had previously surrendered to the kings of Ham; the whole of the Ha-mandalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêrala; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; and the crown of pure gold, worthy of Lakshmi, which Parašurama, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Šandima island, having considered it a secure place;-

Araiyan Rajarajan, alias Vikkirama-Šola-chcholiyavaraiyan, of Šattamangalam in Tiraimūr-nadu of Uyyakkondar-valanadu in Šola-mandalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Pidariyar of Kuvalalam in the Kuvalala-nadu of Nigarili-Šola-mandalam, alias Nulambapadi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Šornapuļiyan and Vinakkâlan, Šiva-Brâhmaṇas of the Kaušika-gôtra.

This is under the protection of all Mâhêšvaras.

106 b

Date 1006 A.D.

In the 22nd year of the reign of Kô-Râjakêsaripamma, alias šrî-Râjarâja-Dêva, for the goddess Piḍâriyâr of Kuvaļâlam in the Kuvaļâla-nâḍu of Gaṅgâ-sâyaram, the king was pleased to grant, with pouring of water, the village of Araiyûr in the Kuvaļâla-nâḍu, as a dêvadâna, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess,, a Šiva-Brâhmaṇa of the Kaušika-gôtra.

106 *c*

Date ? 996 A.D.

(This inscription has neither beginning nor end. The regnal year 12 is given, perhaps of Rajaraja of No. 106 b above.)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the ... day of the 12th year of the reign of to the effect that Pâkkam in the Kuvaļāla-nāḍu of Nigarili-Šôļa-maṇḍalam was granted as a dêvadāna from the 12th year for defraying the expenses in the temple of Piḍāriyār at Kuvaļālam in the Kuvaļāla-nāḍu...

106 d

Date about 1071 A. D. 1)

(This inscription may be a continuation of No. 108. It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Pidâriyâr.)

the servants performing various duties in the temple:—to the Kannâṭa-paṇḍita who conducts the mâḍâpattiyam of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûṇi and 1 padakku a day; to the Brâhman Mârašiṅga-baṭṭa of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâšu, the equivalent of which

¹⁾ The witnesses are the same officers who apportion allewances to various temple servants in No. 108.

in paddy is 5 kalam 1 tûni and 1 padakku; to the four Brahmachârins who 75 kalam of paddy for 360 days at 5 nali each a day, together with 2 kâšu, at 1 kâšu each, the equivalent of which in paddy is 5 kalam 1 tûņi and I padakku; to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nali a day; to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nali each a day; to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuruni each a day, together with 3 kâšu, at 1 kâšu each, the equivalent of which in paddy is 8 kalam and 3 kuruni; to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at I kuruni each a day; to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâli each a day; to the four Yôgêšyaras, 90 kalam of paddy for 360 days at 6 nâli each a day; to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day; to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuruni each a day; to the drummer who beats the drum? bound on the head, 45 kalam of paddy for 360 days at 1 kuruni and I nali a day; to the two men who beat the tabor (mattalam), to the man who beats the double-drum (karadigai), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch-to these seven men in all-105 kalam of paddy for 360 days at 4 nâli each a day; to the? kambâdaviyan, 30 kalam of paddy for 360 days at 1 kuruni a day; to the dancing-master, 37 kalam I tûni and I padakku of paddy for 360 days at 1 kuruni and 2 nâli a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni; to the accountant 30 kalam of paddy for 360 days at a day, together with 1 kasu, the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni; to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nali each a day; to the potter who supplies pots to the temple-kitchen, 15 kalam of paddy for 360 days at 4 nâli a day; to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nali a day; to the astrologer, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni; to the lecturer on vyâkarana and yâmala, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kâšu the equivalent of which in paddy is 2 kalam 2 tûni and 1 kuruni; to the? pûjâri, 30 kalam of paddy for 360 days at I kuruni a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuruni a day.

Thus has the allotment been made. This is the signature of Nirupa-šikâ-maṇi Vilupparaiyan, the puravu-vari-tiṇaikkalam-mugaveṭṭi. This is the signature of Vîrašikâmaṇi-mûvênda-vêlân.

Be it well.

Date 1054 A. D.

In the 3rd year of the reign of Kô-pParakèšaripammar, alias šrî-Râjêndra-Dêva—who, having conquered the Iraṭṭapâḍi seven and a half lakh (country) and set up a pillar of victory at Kollâpuram; having terrified Âhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures; and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, , the overseer of the daṇḍanâyakas, Veṭṭan Pañchanedi-Vâṇan, alias Madurântaka-tTamil-pperaiyan of Taṇḍaṅgurai in Vilâ-nâḍu belonging to Pâṇḍikulâšani-valanâḍu of Šôla-maṇḍalam, granted two perpetual lamps for the goddess Piḍâriyâr of Kuvalâlam in the Kuvalâla-nâḍu of Vijaya-Râjêndra-maṇḍalam, and, having? purchased 63 cows. , made them over to the two worshippers of the goddess, the Šiva-Brâhmaṇas — Šaṅkaran Tiyambakan, alias Bhûpâlarâja-Brahma-mârâyan and Âlan Mârašiṅgan, alias Râjaparâkkirama-Brahma-mârâyan—of the Kaušika-gôtra, for maintaining the lamps for as long as the moon and the sun exist. Any profit accruing from these cows was to be theirs (the Šiva-Brâhmaṇas').

These (lamps) are under the protection of all Mâhêšvaras.

108

Date 1071 A.D.

In the 2nd year of the reign of Kô-Râjakêsarivarmma, alias šrî-Râjêndra-Šôla-Dêva¹⁾, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keli...; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragoṭṭam which had been free from fear of attack; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishņu, having become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpam—

¹⁾ Kulôttunga I, who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyar, alias Vîrašikâmani-mûyêndavêļâr, of Pândiyambâkkam in the Pembuliyûr-nâdu of Kâliyûr-kottam in...lamandalam, being seated in a mandapam within the enclosure of the temple of Pidariyar at in the Kuvalala-nadu of Vijaiya-Rajendra-mandalam, questioned the Kannâţaka-paṇḍita who was conducting the madapattiyam for the goddess, and the panchachariya pûjaris who...., whether any allotment of the paddy which was the equivalent of the revenue in gold (madai) collected from the villages which were dêvadanas of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of la-Dêva. Thereupon, the officer Vîrašikâmani-mûvênda-vêlâr made the following allotment in the presence of the above temple servants and of Nirupašikâmani Vilupparaiyan, alias, of Araninilai-Mummudi-Sôla-nallûr inyûr-kottam, the puravu-vari-tinaikkalam mugavetti:—(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy.) To each of the deities—Vîrabhadra, Brahmâni, Κvari, Kaumâri, Vaishnavi, Vârâhi, Indrâni, šrî-Châmundêšvari, Ganapati, Châmundêšvari of Mûlasthâna, Yôgêšvari, Ksliêtrapâla-dêva, Maliâ-šâstâ, and Sûrya-dêva—4 nâli of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering. (Then follow totals calculated for one year in measures of paddy.) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, I tûni of paddy, together with 4 nâli of rice the equivalent of which in paddy is 1 kuruni, is required for putting below the kalaša; 1 kâšu the equivalent of which in paddy is 2 tûni and 2 nâli, for buying the necessary drugs for the bath; and 1 kasu the equivalent of which in paddy is 1 tûni and 1 nâli, for a cloth to fasten round the chief kumbha; for the great offering, I tûni and I padakku of rice, or at the rate of two to five, I kalam and 3 kuruni of paddy; for 4 dishes of curry, 2 nali of paddy; for 20 areca-nuts and 40 betel-leaves, 4 nali of paddy; for 2 kalam of intoxicating drink required for Yôgini-Yôgêšvara-pûjai, 1 kalam of paddy, together with 1 tûni of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûni and 1 padakku; and for one sheep required for the same pûjai, 3 kâšu the equivalent of which in paddy is 1 kalam and 3 nâli.

¹⁾The same items are repeated for the day of the Kârttigai (Krittikâ) nakshatra in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûņi of paddy for 10 nâli of oil required for lamps, at the rate of 1 padakku of paddy for every nâli of oil.

¹⁾ This is printed in the Tamil as No. 112 a.

On every Tuesday in the year—for efferings 1 kuruni of rice, for oblation (bali) 2 nâli, and to Astradêvar 2 nâli; two dishes of curry; 4 areca-nuts and 8 betel-leaves; for burnt offering (aṅgâra-bali), 1 sheep valued at ¼ kâšu; 10 lamps to be lighted at the time of performing the sacrifice; for the worship of the Virgin (Kanyâ-pûjai), 7 women and 1 Brahmachâri (Vikkéšvara-mâṇi) to be employed; 4 dishes of curry; 16? areca-nuts (verungây) and 32 betel-leaves. (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy.)

On each of the 10 remaining sankranti days 1) (the solstices having been already provided for) in the year—1 kuruni and 4 nâli of rice, 2 dishes of curry, 2 arecanuts and 4 betel-leaves. (The totals are given for one year.)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves; 4 nâli of oil for lamps; for Yôgini-Yôgêšvara-pûjai, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tûņi of rice, and 1 sheep (valued at $\frac{3}{8}$ kâšu). (The totals for one year are given).

For heisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Panguni, 1 kuruni of paddy together with 1 nâli of rice (the equivalent of which is given as 2 nâli of paddy) for putting below the pots containing sprouting seeds (pāligai); ½ kâšu for buying a cloth to fasten round the Châmuṇḍâ-kumbam; offerings of rice, curry, areca-nut and betel-leaves; and ½ kâšu for buying a cloth of 12 cubits for the sacred flag; to the man who paints the flag, ½ kâšu; for two cloths, one to be tied round the waist and the other to be thrown over the sheulders, to be presented to the priest, ¼ kâšu; for presentation to the man who performs the ceremony of opening the eyes (of the image of the god), ½ kâšu; for the flag-god (Dhvaja-dêvar), 4 nâli of paddy for putting below the kalašam; offerings of rice, curry, areca-nuts and betelleaves, (totals given for the 7 days of the festival); and 1 sheep on the day of hoisting the flag and another on the day of taking it down.

For Astra-dêvar, ½ kâšu for buying a cloth for his vestments; and offerings of rice and curry twice a day, (totals for 7 days given). ½ kâšu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kuruni of paddy together with 1 nâli of rice for spreading below the pots containing sprouting seeds; ½ kâšu for buying a cloth to fasten round the Châmuṇḍâ-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves.

For the Châmuṇḍâ-oblation (hômu) to be effered twice a day, 1 nâli ef ghee. For the oblation of rice, to be offered twice a day, 4 nâli of rice. For sesamum, parched rice and tôrai (a kind of rice), 1 kuruṇi of paddy. For

¹⁾ The day of the passage of the sun from one zodiacal sign into another.

burnt offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these.)

For the nine gods (Nava-dêvataigal), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; $1\frac{1}{8}$ kâšu for buying 9 cloths for their vestments; $\frac{1}{2}$ kâšu for 3 mañjâḍi of gold for their tirukkâppu and for the oblation of rice to be offered twice a day, 4 nâli of rice. (Totals in measures of paddy given for 7 days.)

For presentation to the man who offers the daily oblation in fire, $\frac{1}{8}$ kâšu. On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, arecanuts and betel-leaves; oil for burning lamps at the place to which the deity is taken; $\frac{1}{8}$ kâšu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath.

To the man who officiates as Brahmâ, to the one who repeats mantras and to the man who recites hymns before the deity, ¼ kâšu each. To one Rigvêdi, to one Sâmavêdi and to one Yajurvêdi, ½ kâšu each. For buying cloths to be given? along with boiled rice etc. offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâšu.

For performing the *šandi* for the divine mother (*mátiru-šandi*), 1 padakku of spronting paddy; and another for buying *tôrai*, the pulse *ulundu* and other necessary things.

At the place...., I kâšu for buying ½ kalañju of gold for a complete set of ornaments for a virgin; and ¼ kâšu for buying a cloth for her.

½ kâšu for a cloth to wrap round the kettle-drum; 1 kuruni of paddy for putting below the kettle-drum; ½ kâšu for a cloth for....flag; ¼ kâšu for 1 sheep required for sacrifice; offerings of rice, curry, areca-nuts and betelleaves—(totals given for 7 days in measures of paddy); and oil for lamps.

1 padakku of paddy and 4 nali of rice for putting below the Châmuṇḍa-kalašam in the sacrificial hall and below the 9 kumbas (pots) on the sacrificial altar on which the fire is kept; 1½ kâšu for buying cloths to wrap round the kumbas; and oil for one perpetual lamp.

For the 10 Kumba-dêvatâs and for Astra-dêva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days); 2 nâli of rice for the morning oblation; the same for the noon-day oblation, together with 1 sheep for the bloody oblation; 2 nâli of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again).

For graha-šanti and arpuda-šanti, 1 sheep per day; and oil for two handlamps at the time of sacrifice. For the nava-hôma, rice for the nine oblations and ghee; for Châmuṇḍâ-hôma, 1 sheep per day.

For.. yamu...si, offerings of rice and curry, and oil for lamps. At the conclusion, eight she-buffaloes valued at 2 kâšu each, one sheep for ? victim and 1 sheep for meritorious sacrifice (punya-vadai). For the...priest, ½ kâšu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him; and 6 kâšu for 3 kalanju of gold to be presented to him. For Šû...., ½ kâšu for two cloths similar to the above, and 2 kâšu for 1 kalanju of gold to be presented to him.

For the sacrificing priest, 4 kâšu for two cloths, and 2 kâšu for 1 kalañju of gold to be presented to him.

To the nine priests who performed the nava-hôma, 1 kâsu each.

On each of the 7 days during which the *sânti* is performed, I kalam of intoxicating drink and ½ sheep for Yôgini-Yôgěšvara-pûjai, also I padakku of rice. On each of the above days, I tûṇi and I padakku of rice for feeding the dumb, the blind, those who sang and those who danced. (Totals given in measures of paddy in all the above.)

109 a

Date 1033 A.D.

In the 22nd year of the reign of Kô-pParakêšaripanmar, alias šrî-Râjêndra-Sôla-Dêvar who, etc. (see Nos. 106 a and 44), conquered with his great and warlike army Idaiturai-nâdu etc. (see Nos. 106 a and 44); Mâšuṇi-dêšam, whose paddy-fields were green; a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâšan of the ancient race of the moon, in a battle which raged at Adinagaravai of unceasing great fame; Otta-vishaiyam, surrounded by dense? bamboo thickets which were difficult to approach; the fine Kôšalai-nâdu, where Brâhmans are collected together; Tandabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle; Dakkana-Lâdam, whose fame spread in all directions, after having so attacked Iranašūra that his stubbornness vanished; [Vangala-dešam, of unceasing drizzle, from which Gôvindašandan, dismounting from his horse, fled; elephants of great strength, women and treasures, after having been pleased to frighten on a hot battlefield Mahivâla of? Šangottal, who wore the warrior's ankle-rings; Uttira-Lâdam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gangai whose sacred waters were full of fragrant flowers; and who-having sent many ships in the midst of the billowing sea and having [captured] Šangirāma-vijaiyottungapanma, the king of Kidāram, salong with his elephants

the Vichchâdira-ttôraṇa at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels; the extensive šrî-Vijaiyam; Pannai, watered by the river; the ancient Malaiyûr, whose fortress was on a high hill; Mâyiruḍiṅgam, the moat around which was the deep sea; Ilaṅgâšôbam, of undaunted heroic deeds; Mâppappâlam, having abundant waters as its guard; [Mêvilimbaṅgam, which had fine fortifications as defence]; Valaippandûru, situated in the midst of green jungle; Talaittakkôlam, praised by great men versed in the sciences; Mâdamaliṅgam, of steady heroic deeds; Nilâmuri-dêšam, whose fierce strength was increased by enmity; Mânakkavâram, having gardens the flowers in which were full of honey; and Kidâram, of fierce strength, guarded by men who wore the warrior's ankle-rings;—

According to the command of šri-Rajendra-Šôla-Dêva, the general Uttama-Šôla-Brahma-mârâyan, alias Mârâyan Arumoli, son of Rajêndra-Šôla-Brahma-mârâyan, alias Nârkkaṇa šri-Krishṇan Râman, of Kêralântaka-chaturvêdi-maṅgalam, alias Amaṇakuḍi, in Veṇṇâḍu belonging to Uyyakkoṇḍâr-valanâḍu of Šôla-maṇḍalam, caused to be built [of stone] what had formerly been built of brick in the temple of Piḍâriyâr at Kuvalâlam in the Kuvalâla-nâḍu of Gaṅgâšâyaram in [Nigarili] Šôla-maṇḍalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Šiva-Brâhmaṇas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred palam by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brâhman Mûttavagaittâdan Tiruppori Ambalattâḍi of Kâṭṭumâna-pâkkam in the Mâgi-ṇûr-nâḍu of Šeṅgâṭṭu-kkoṭṭam in Jayaṅgoṇḍa-Šôla-maṇḍalam.

Sintâmani Sankaran, the possessor of the Mûttavagai sacred parasol, of Eyinangu in Velâ-nâdu which belonged to Kshatri-šikâmani-valanâdu, gave over to the charge of the Šiva-Brâhmanas worshipping in the temple a twilight lamp to be burned at one šandi (one of the three times of the day), as long as the moon and the sun exist, before the Piḍâriyâr of Kuvalâlam.

109 b

Date? about 1200 A. D

The hero Mâdavan of Anda. ..., got this pîdam (pedestal) made.

Date about 1280 A.D.

I, Veṭṭummâra-Bâṇan, alias Uttama-Sôla-Gaṅgan (with usual Gaṅga titles)¹⁾, remitted the land-tax, the tax on avichchu (?), the tax on houses, the tax on ? sugarcane mills and other taxes in the dêvadānas of the goddess and gods of Kuvalâlam, and in the dêvadānam, tiruvidaiyāṭṭam and pallichchandam granted for gods in the Kuvalâla-nâḍu.

(Usual final imprecatory sentence.) This (charity) is under the protection of all Mâhêšvaras. May it be prosperous. There is no guide but virtue to those who understand virtue.

111

Date 1027 A. D.

On the 240th day of the 16th year of his reign, Kô-Parakêsaripanmar, alias šrî-Rajêndra-Šôla-Dêvar, who took the Eastern country, Gangai and Kadaram, being graciously seated in the outer hall of the? stage within the palace at Vikkirama-Šôla-puram in the Kaivâra-nâdu of Nigarili-Šôla-mandalam, was pleased to order that the village of Piragampalli in the Kuvalala-nadu of Nigarili-Šôla-mandalam, excluding the ? portion of the ryots, should be entered in the revenue register as a dêvadâna and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goldess Pidâriyâr of Kuyalâlam in the same nadu. The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Râjêndra-Šôla-Brahmâdirâyar, alias Nârkkana-mârâyan Jananâdanâr of Kêralântaka-chcharuppêdi-mangalam in Vennâdu of Uyyakkondâr-valanâdu, ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a dêvadâna from that year.

This is the signature of Aiññûrruvan Ârâvamudan¹⁾, the puravu-varitiṇaikkaļam mugaveṭṭi.. This is the signature of Iļaveṇbai-uḍaiyân, the puravuvari-tiṇaikkaḷam mugaveṭṭi.

¹⁾ See Nes. 69, 76, and 77.

²⁾ Also mentioned in No. 19.

112 a

Date 1022 A. D.

On the 270th day of the 11th year of his reign, Kô-pParakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who took the Eastern country and Gangai, being graciously seated in the outer western mandapam called Rajendra-Šôlan inside the temple at Kâñchî-puram, was pleased to order that the? village of Pašai.... in the Kuvalala-nadu of Nigarili-Šola-mandalam, - excluding the? portion of the ryots, including kârânmai, miyâtchi, excess and deficiency should be entered in the revenue register as a dêvadâna from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Pidâriyâr of Kuvalâlam in the same nâdu. The royal secretary, Rajêndra-Šôla-nallûr Kilavan, having written that the king had been pleased to order thus, and the chief secretary, Râjêndra-Sôla-kKandiruvapperaiyan, along with three others (named) having approved of it, Râjêndra-Šôla-Brahmâdhirâjar 1) ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a dêvadâna from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Pidâriyâr of Kuvaļālam.

This is the signature of the puravu-vari-tiṇaikkalam superintendent, Kulalûr-uḍaiyân. This is the signature of the mugaveṭṭi, Ilaveṇbai-uḍaiyâu.

112 b

Date ? 1052 A. D.

¹⁾ The same that is mentioned in the previous number.

 $^{^{2}}$ /Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 33rd year of Rájàdhirája, elder brother of Rájèndradèva. This inscription may refer to the reign of the same king; Rájèndra may have been a eo-regent.

112 c

Date ? about 1200 A.D.

The hero Mâdavan of Âṇḍakku (?) in Têvûr-nâḍu which belongs to Arumolidêva-vaļa-nâḍu.

112d

Date ? about 1025 A. D.

(This inscription is fragmentary. It contains no date and no name of any king.)

Details of the number and weight of some gold and silver ornaments presented to some god are given. Some grants are made for burning perpetual lamps before the god of some place.

112 e

Date about 1025 A.D.

(Contains only a fragment of the historical introduction given in No. 109 a.) Råjêndra-Chôla's time.

112 f

Date ? 1023 A. D.

(This is also fragmentary. All the historical introduction is gone.)

In the 1[2]th year of the reign of Kô-pParakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who......conquered......—Vîra-Šôla.....of Nandi-puram in Tirunaxaiyûr-nâḍu belonging to Kshatrišikâmaṇi-vala-nâḍu, made over...... to the Šiva-Brâhmaṇas worshipping in the temple for burning a lamp before the? Bhaṭṭar of Kuvalâlam in the Kuvalâla-nâḍu of Nigarili-Šôla-maṇḍalam.

112 g

Date about 1020 A.D.

This is similar to No. 112 e. The name of the king, Rajêudra-Šôla, can be made out.

113

Date 1379 A.D.

(On the date specified),—Be it well. The mahâ-maṇḍalêšvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar, the mahântas of all the

world and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a šâsana as follows:—Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganahari village in Kôlâla-nâd, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple.

Imprecation.

114

Date 1538 A.D.

May it be prosperous. (On the date specified),—when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—.... during his pârupatya granted to the brave soldiers in the villages of the temple in the punya-kshêtra of the goddess Kôļâla, worshipped in the four yugas, set up by Parašurâma in this old time Dahana Kôļâla, giving it another name of Kôļâla Bhârgava¹⁾.

115

Date ? about 1030 A. D.

This is the sacred outer maṇḍapam called šrî-Râjêndra-Šôla-dêvan after the name of (the king) šrî-Râjêndra-Šôla-Dêvar, caused to be erected by Jakkiyappai, daughter of Tribuvanaiyan of Iṭṭakirai, at the foot of Šûlkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kaḍambanâk-kai-nâdu.

116

Date about 1030 A.D.

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

118

Date 1785 A.D.

(Persian) - God is the Protector. All things exist by water. Thus is it written.

¹⁾ Some of the inscription being defaced, parts of the translation are uncertain.

Date 1786 A.D.

(Persian)—The shadow of God, Tîpû Sultân, emperor of the faithful,—may his country and empire last for ever.

By order of the Sultan, who is the king of the world, Saiyid Buḍan, a devoted Amîl, in the year Sâhir and the month Taki, constructed the tank, whose water is like the water of Kansar (the river of heaven).

120

Date 1216 A. D.

I, Vîra-Gangan, alias Uttama-Šôla-Gangan (with usual Ganga titles), having set up the god Vîra-Gangîšvaram-uḍaiya-nâyanâr in the village of Vîra-Ganga-nallûr on the hill called Muchukunda-giri near Kuvaļālam of the Kuvaļāla-nādu in Ganga-mandalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuļi of wet land, as measured by the rod varišai-kkôl and of 28 kaṇḍagam of etta-land (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A. D.

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêṭṭai (Jyêshṭhâ)-nakshatra, and the great festival on the day of the holy Kêṭṭai-nakshatra in the month of Šittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Mâhêšvaras. The giver obtains merit; his successor....should protect the charity; he who rashly injures it will long suffer in hell; but he who protects it.....

121

Date ? 1225 A. D.

I, Vîra-Gangan, alias Uttama-Sôla-Gangan, granted (on the date specified) in the year Târana corresponding to the 46th year of my reign, 12,000 kuli of wet land and 24 kandagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuli of wet land and 2 kandagam of dry land each, in order that they

¹⁾ Land irrigated by water-levers (?).

might serve in the temple of Vîra-Gangišvaram-uḍaiya-nâyanâr at Vîra-Ganga-puram on the hill called Muchukunda-giri. I also granted 1500 kuli to Pâḍum-âṇḍân (the songster Âṇḍân?). This is under the protection of all Mâhêšvaras.

1221)

Date about 1280 A. D.

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist:—

5 paṇa for every foal....born in the Kuvalala-nadu; 3 paṇa for.....; 1 pon for every foal sold in the same nadu; and the taxes on fodder,? on footpaths, on horse-tracks and on horses.

I also granted, to provide for offerings of rice, lands (specified) excluding former dêvadânas and including the taxes on land and on avichchu (?).

123

Date about 1280 A. D.

I, Veṭṭummâra-Bânan, granted, for the perpetual lamp of Šeṅkara,.... of Kuvaļālam.

124 a

Date ? 1218 A. D.

I, Vallâļa-dêvan, son of Šikka-daṇṇâyakkar, who was the younger brother of Pôlâļa-daṇṇâyakkar, who was again the father-in-law of the mahâ-maṇḍa-lîšura Uttama-Šôḷa-Gaṅga (alias?) Šelva-Gaṅga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vîra-Gaṅgîšvaram-uḍaiya-nâyanâr. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps......

124 b

Date 1321 A.D.

The officers (two named) under Kariya-Irâmaiya-nâyakkar, son of Kâ..... yar, who was one of the ministers of vîra-Vallâļa-Dêva, and the inhabitants of Periya-nâdu in Kuvaļâlam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vîra-Gaṅgîšvaram-

¹⁾ In this and the following inscription there is an orthographical peculiarity—the writing of bindu for the first member of conjunct consonants, e. g. vimta for vitta.

udaiya-nâyanâr. (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-šeṭṭiyâr, the headman of the Ubhaya-Nânâdêšigal. (Usual final imprecatory sentence.) The protection of Mâhêšvaras (is sought for this charity).

125

Date ? about 1250 A. D.

I, Marudûr-uḍaiyân Kamban Villavarâyan, [? alias] Pottasam Vêle Aḍakkaiyan, made a grant of land¹¹ (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gaṅgîšvaram-uḍaiyanâyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêšvaras.

126

Date ? 1286 A.D.

I, Malaiyâṇḍai Šîyan's son Dêvâṇḍai Šîyan, the strong-armed Vîra-Nârâyaṇa and maṇḍalika of Koygaikkuru-nâḍu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuli of land (specified), in order that its income, viz., 21 paṇa, might be utilised for ? carrying in procession the god Vîra-Gangîšvaram-uḍaiya-nâyanâr in the month of Vaigâši and on the day of Âyiliya (šlêshâ)-nakshatra, the star under which I was born.

127

Date ? about 1220 A. D.

I,....Gangan Viluppar Narayan, Uttama-Sola-Ganga..., granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gangîšvaram-uḍaiya-nâyanâr]. (Usual final phrase and imprecatory sentence.)

128

Date 1321 A. D.

(On the date specified), vîra-Ballâļa-Dêva's minister Kali-Lakkumai-Daṇṇâ-yaka's son Kariya..Râmai-nâyaka's officer Halla....

¹⁾ It is called karkalani-stony wet land.

Date about 1220 A.D.

I, Vikkirama-Gangan's son .. kka, the servant of Vîra-Ganga, alias Uttama-Šôla-Ganga (with usual Ganga titles), am the husband of the wives of those servants who run away. Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away.

130

Date 1216 A. D.

I, Vîra-Gangan, alias Uttama-Šôla-Gangan (with usual Ganga titles), having set up the god Jalakanṭêšvara-nâyanâr in the village of Vîra-Ganga-nallûr at the foot of the hill called Muchukunda-giri, near Kuvalâlam of the Kuvalâlanâḍu in Ganga-maṇḍalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuli of land (specified) for offerings of rice, lamps, unguents and other requirements of the god. I also granted the village of Vibhûtipuram adjoining Kuvalâlam to provide for the worship of the god. (Then follow the boundaries of the village.) The Šiva-Brâhmaṇa of the Kaušika-gôtra shall enjoy this (village).

(Usual final imprecatory sentence.) (Signed) šrî-Jalakaṇṭêšvaran. (This charity) is under the protection of Umâ-Mahêšvara.

131

Date 1198 A. D.

Be it well. Vikkirama-Gangan,—who was the lord of l..šaiyâr of immense fame on this earth....girt by the wavy sea; who was the frieud of......; who was the first chief merchant (âdi-vaṇikêšan) that settled people in the great city of Kuvaļālam of spotless fame; who owned the city of Aļagai also; who was born from the womb of his Arundati-like mother, the lady Uyyâṇḍai; who had been born along with? Šîrâšai-ttêvan to the Trailôkya-paṭṭaṇa-svâmi Aiyan; who had his breast decorated with bright jewels; who was the lord of the fertile Toṇḍai-vaṭa-nâḍu, surrounded on one side by waters abounding in red lotuses; who was greater than the great; and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indaṭûr the god of the sharp-edged spear, who pierced the mountain (Subrahmaṇya), granted one vêli (specified) of the best lands below the Kuvaṭâlam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Šībali (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist.

This charity is under the protection of the Mâhêšvaras and of the Five-hundred.

132

Date 1179 A. D.

(The meaning of portions of this inscription is not quite clear.)

Be it well. In the name of Selvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth;; who had the elephant [of his banner] sketched on the Mêru of the north; who was the most celebrated in the lunar race of the west; who crossed the fertile waters of the Kâvêri of the south; the singer of whose praises became a king of the gods; in obeisance to whom the man that raised his joined hands to his head....; who wore golden necklaces......and was full of grace; who on one occasion captured by force the ? army (parikalam) of Vengali to the panic of the gods of the eight directions and of Iyama (the god of death); who, having pierced the long mountain range and gone to the nether region of the Nagas, attacked....; who was well versed in the three forms of Tamil¹⁾; and who was the lord of Muchukunda-giri and of the excellent city of....punavarttanapura extolled by bards-his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of? Sâraman's heroic army.....and? of Vîra-Gaigan who was the ? messenger of the Panjavar (Pandyas?), the son of others' wives and the bearer of the cruel bow, - the celebrated elder sister of Kûttan, and the paternal aunt of the youthful Gangapperumâl—who.....king.....who was the lord of Kachchi....and who vanquished Tennan (Pâṇḍya) on the battlefield -- having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tôrana-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Šankara together with his consort Umai near the hill on which fragrant Vilva (kûviļai) trees grew and the foot of which was washed by the river whose waters brought sandal, agil, pearls., jewels and gold.

7

¹⁾ Prose, poetry and drama.

133 a and **133** b

Date ? 1311 A. D.

(The inscriptions are fragmentary. The meaning is not quite clear.)

(On the date specified) grants of land (specified) were made for the god Šelva-Gangîšvaram-udaiyâr.

134

Date 1367 A. D.

Be it well. (On the date specified), at the time when the mahâ-maṇḍalê-švara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Odeyar's son vîra-Râjêndra-Voḍeyar was ruling the kingdom of the world:—a grant of land.

137

Date 1284 A. D.

- I, Vîra-Gangan, alias Uttama-Šôla-Gangan (with usual Ganga titles), having received full payment in gold, gave full possession of certain lands (specified) to....vi.
- I, Tâlaikkâdujeyaniravi, granted (from the date specified) the above lands as a gift to 19 Brâhmans and the god of the place. These 19 families of Brâhmans shall enjoy the lands, residing at...vi-mangalam.

This is the signature of Vîra-Gangan, alias Uttama-Šôla-Gangan. This is the signature of Gangapperumâl. This is the signature of Tondaimân. This is the signature of ... râyan. I, lândân, shall carry out this.

138

Date about 1284 A. D.

(The first part of the inscription is gene.)

Date 1287 A.D.

In the 32nd year of the reign of the universal emperor šrî-Poyšaļa-vîra-Râmanâ-Dêvar—I, Nâga-dêvar, alias.... Nârâyaṇan,.... Šôḷakaṭṭu..... Kuvaḷâla-nâḍu, alias Gaṅga-pâḍi, granted (on the date specified), for the prosperity of šrî-vîra-Râmanâ-Dêvar, the wet and dry lands belonging to.... with the four boundaries, including the wells underground, the trees overground, the houses, sacred places and gardens, together with certain taxes (named) to Âṇḍân-bhaṭṭan and to...chchamutti-bhaṭṭan, son of Kiḍâmbi... ppiḷḷai, as a sarvamânya exempt from taxes. This is to last as long as the moon and the sun exist. For every bullock-load of [areca-nuts] 10 areca-nuts....(Usual final imprecatory sentence).

140

Date 1287 A. D.

(This inscription is gone in parts.)

In the [3]2 nd year of the reign of vîra-Râmanâ-Dêvar—Sôlakaṭṭe

143

Date ? about 1284 A. D.

While (with usual Ganga titles) Uttama-Šôla-Gangan Ganga-pperumâl was ruling the earth—I, Ena...maṇḍalikkan, son of....pâri-dêvan, of Kûṭṭêri in Kuvalāla-nāḍu, otherwise called Nigarili-Šôla-maṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappîšvaram-uḍaiya-Mahâdêvar of Kûṭṭêri, to the Šiva-Brâhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Šiva-Brâhmaṇa-pûjâri. This charity is under the protecton of all Mâhêšvaras. There is no guide but virtue to those who understand virtue. God alone is the protector.

145

Date 1611 A. D.

Be it well. (On the date specified), Sugațûr Ayapa...

147

Date 1558 A. D.

May it be prosperous. Be it well. (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâšiva-Râya's agent the mahâmaṇḍalêšvara Râma-Râjaya's agent Diluvar Khân's agent Sîtappa..., granted to Vîrayya, Kôḍi-Râmasamudra in the Kôlâla-šîme, as a baṭa-agrahâra, to continue as long as sun and moon.

If kings of the Turuka race fail in this, they have eaten hog's flesh. If kings of Karņāṭaka fail in it, they will incur the guilt of murdering father and mother in Kâsî. Whatever king fails in it incurs the sin of slaughtering cows.

149 a

Date 1089 A.D.

In the 20th year of the reign of Kôv-Irâjakêšaripanmar, alias the emperor šrî-Kulôttunga-Sôla-Dêva, who-while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him-rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chêras) lost their position, the Mînavar (Pândyas) became disconcerted, and Vikkalan and Šinganan plunged into the western ocean; and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl - To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirâmîšvaram-udaiya Mahâdêvar at Kalaniyûr in the Kuvalâla-nâdu of Nigarili-Sôla-mandalam, -I, Jayangonda-Sôla-Brahma-mârâyan,of Karaikkanda-Râmadêvakami, a Brâhman of the Kaušika-gôtra and the Bahudânya (Bôdhâyana?) sûtra of the same village—made a grant of 1000 kuli of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them; and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,

to the Šiva-Brâhmaṇa (named with his gôtra and sútra) worshipping in the temple, to be enjoyed by him and his descendants.

149 b

Date 1041 A. D.

In the 30th year of the reign of Kô-pParakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who took the East country, Gangai and Kaḍâram—...the dry land with the four boundaries granted for the god Mahâdêvar, alias Tiruvirâmîšvaram-uḍaiyâr of Kalaniyûr.....

150

Date 1393 A. D.

(On the date specified), at the time when the mahâ-maṇḍalêšvara vîra.... Râya was ruling the kingdom of the world:—the prabhu of Kalaniyûr in Kôlâla-nâd, Sintaka-Chauṇḍi-jîya's son Chokkappa made a grant of land (specified) to the carpenter Gaṇḍôji Nâchôja's son Šivadiyôja for erecting an upper storey for him.

Imprecation.

151

Date 1520 A. D.

(On the date specified), the Brahmans of Vôlu-Narasimhapura and the priests gave to Dyâpa-Kedurappa land (specified) and a house.

152

Date ? 1528 A. D.

(In the year specified), the mahâ-maṇḍalêšvara Râmaya-Dêva, with certain gauḍas (named) made a grant of land (specified) to the guru of the Righthand (sect), the Eḍiyūr daṇḍi, Vîraṇṇ-oḍeyar.

153

Date 1580 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêšvara Râma-Râjaya-Timma-Râjaya's grandson, Kôsala-Râjaya's son, Chinna-Timma-Râjaya granted for the offerings to the Timmalanâtha of Kâmadêvanahalli land (specified), free of all imposts.

Date 1565 A. D.

May it be prosperous. Be it well. (On the date specified), Sugaţûr Tammaya-Gauḍa gave to Karaga-mayilappa-gauṇḍa a nagâru-goḍagu field of 10 kolagas. Imprecation.

156

Date ? about 1565 A. D.

May it be prosperous. Raghunâtha-Râjaya confirmed our Kannada Bhârati agrahâra Kallandûr for as long as sun and moon exist....Tammappa-Gauda's work of merit.

157

Date 1614 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara, master of the eastern western southern and northern the four oceans, vîra-pratâpa vîra-Venkaṭapati-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—Sugaṭûr Tammappa-Gauḍa (made some grant).

158

Date about 950 A. D.

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:

159

Date about 1180 A. D.

In the.of Hôjana-vîra-Vallâļa-Dêvar,....of the Kuvaļâla-nâḍu...

162

Date ? 1366 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vîra-Bukkaṇṇa-Voḍeyar's son vîra-Kumâra-Kampaṇṇa-Voḍeyar granted to all the Brahmans of Devalâpura, which is Kîlûrugali in Kôlâla-nâd, the agrahâra made by Avasarada Ankappa, all the lands and rights (specified) formerly pertaining to the agrahâra, and confirmed the

shares formed by Avasarada Aikappa for Brahmans of various gôtras, with extra shares for the purâna Brahman, the servants,.....

163

Date 1642 A. D.

(Telugu) — Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Dêva-mahârâya-ayya was ruling the empire of the world:—Ôbi-Râja Ramaṇa-Râjayya-Dêva-mahârâya-ayya, at the time of the eclipse of the sun, made to Bhâskara-Sidhêšvara-bhaṭṭa, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kôlâla-sîme—which Šrî-Raṅga-Râya-Dêva-mahârâya-ayya had favoured to him as an amara-umbali,—to be enjoyed to his posterity.

164, 165.

Date 1630 A.D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-Râya was ruling the empire of the world:—
Sugaţûr Chikka-Râya Tammaya-Gavuḍa granted to the Daļavâyi Soṇṇayaganḍa a netara-goḍige šâsana as follows;—You having taken great trouble
and carried out for our government the list of orders written out for our
affairs, we grant to you in the Sugaţûr village.

167

Date ? 1736 A. D.

(In the year specified), Hajarat Pâkhar-Khân Sâheb granted a rent-free field of 10 kolaga to Gôpaṇṇa, Nâraṇappa and others (named), and a half share in....to Timmapa.

169

Date 1155 A.D.

While the possessor of victorious titles, the mahâ-maṇḍaléšvara, Tribhuvana-malla, capturer of Talaikkâḍu Koṅgu Naṅgali Uchchaṅgi Vanavâsi and the fortress of Pânaṅgal, Jagadêkamalla-Poyšala-šrî-Nârasiṁha-Dêvar was pleased to rule the earth—(on the date specified) the big tank at lam alias Pâlâṇu

170

Date? about 1180 A.D.

Be it well. Refuge of all the world, of world-wide renown, having acquired five hundred vîrâ-šâsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bîra-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vâsudêva, Khandali and Mûlabhadra, having 32...... cities, 64 yôga-pîthas, and 64 ghatika-sthânas in the middle of various countries,—the 16 of the 8 nads, the 40 Sale-gavaregas, gatrigas, gaudigas, gâvunda-svâmis, settis, settiguttas, and sênabhôvas, each one a hero, abounding in gold, all hearers of stout staves, acharas,....the elephants (at the points of the compass) their hedge, Beigele their shelter, the Bhêri their drum (maddale), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour, ... emperors over the Chêra Chôla and Pândya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities1,..... the children of Bhagavatî..... the children of Paramêšvari of the town of Ayyavale,—Ayyavayyi and others...

171

Date ? about 1270 A. D.

(This inscription is much gone in parts.)

I, Irâja-Nârâyaṇa-Brahmâdhirâjan Šelva-Gaṅgan,....to Šêtu-Irâmîšvram-uḍaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurar the wet and dry lands.....great earth......of the Šôlas who would not change even if the moon and the sun changed their course..... (Usual final imprecatory sentence.)

173

Date 1321 A. D.

While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja paramêšvara parama-bhaṭṭâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pâṇḍya-kula, establisher of the Chôļa kingdom, Poyšaļa šrî-vîra-Vallâļa-Dêvar was ruling in peace from his residence at Pudu-Paḍaiviḍu—I, Pammarašar, son of the mahâ-maṇḍaļĉšvara Murâri-dêvar, the chief of Iḍavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

¹⁾ All assumed titles of the Banajas, of which it is difficult always to make sense.

(from the date specified) certain lands (specified) for the god Vayiri-dêvar of Ilavappalli as *kudangai*. This is to last as long as the moon and the sun endure. (Usual final imprecatory sentence.)

174

Date 1566 A.D.

(On the date specified) the Gottihalli gauda Mâcharasa's son Pangarasa had this stone cut.

175

Date ? 1173 A.D.

(On the date specified, partly defaced), Rachavayya-gavunda's son Sigutiayya....recovered the cows, and went to svargga.

176

Date 1660 A.D.

(In the year specified), Šambāji-Rāja granted land (specified) to Antrāji-paṇḍita of Akaladarasa in Sngaṭûr hôbaļi.

177

Date 1163 A. D.

(Tamil)—While the possessor of all titles, the mahâ-maṇḍaléšvara, capturer of Talaikkâḍu Kongu Naṅgili Koyârrûr Uchchangi Vanavaši and Velvalam, the strong-armed Vîra-Ganga Pôšala Nârasimha-Dêvar was pleased to rule the earth—

When the cattle of the village of Mâdamaṅgalam of Puda-nâḍu in Nigarili-Šôḷa-maṇḍalam were being harried, Orrikkâmuṇḍan, son of Širuttoṇḍan, a landholder of O.t.ttûr, fell (on the date specified), having rescued them—I,of Kachchuvarašar, a landholder of Mâdamaṅgalam, set up this stone to commemorate the event. Kachchuvanâga-gâmuṇḍa granted to Nâgapparaiya... 30 kuḷagam of wet-land as a kuḍaṅgai.... I, Nâga-gâmuṇḍa, son of Kachchava-gâmuṇḍa, gave to my brother-in-law......

178

Date ? 1422 A. D.

May it be prosperous. Be it well. At the time when the mahârâjâdhirâja râja-paramêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world:—(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-daṇṇâyaka-oḍeyar was ruling the kingdom of the world;—to Turavida-Râvu, the mahâ-sâmantâdhipatigranted the Uttamasamudra village belonging to Arehaḷḷi, with all the usual rights.

179

Date ? 1693 A. D.

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the šânabhâga Subbaṇṇa, and Baire-ganḍa's son Honnegauda. The sculptor was Basavaṇa's son Mallâchâri.

182

Date ? about 1000 A. D.

Be it well. Madalûr Kuppa of the Gogga family, fought among the cows, died and went to sagga. For him was given land (specified) free of taxes.

183

Date? about 1000 A. D.

Be it well. The Valigal archer.1)

184

Date? 1578 A. D.

May it be prosperous. Be it well. (On the date specified), Sugațûr Tammeya-Gauda.....

185

Date 1752 A. D.

Be it well. (On the date specified), Mâstenhalli Ayama-Gauḍa, the dêša-kulakaraṇi gumâsta Veṅkaṭêšaya, the Dalasanûr hôbali kulakaraṇi Aṇṇappa and others (named) granted rent-free land (specified) to Karaga Tammaṇṇa and Ajaṇṇa. (signed)—Kempaṇṇa.

The people of Kaḍivaṇa then bought the land for 300 varaha, of which three-fourths was for Tammaṇṇa's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares. Unless Kempaṇṇa gives it, there is no claim.

¹⁾ Śri Valigaļāmbura—this dosignation inscribed on the effigy is no doubt the origin of the name of the village—Velgaļburre.

Date 1128 A. D.

(Tamil)—In the 10th year of the reign of the emperor Vikkirama-Šôla-Dêvar—I, Vâṇa-Vichchâdara-pPudanâḍ-âlvân, alias Mâran, son of Alagiya-Šôla-pPudanâṭṭuvêḷân, alias Eruttilan...igan, having in accordance with the order of Râjendra-Šôla-pPudanâṭṭu-maṇḍalikan, the gâmuṇḍa of Puda-nâḍu in Nigarili-Šôla-maṇḍalam, reclaimed 300 kuli of land below the big tank of Tiladanûr after clearing the jungle and removing the shrubs, granted the same as a dêvadâna for the god Ankakkârîšvaram-uḍaiya Mahâdêvar of this village.

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).

We two, maya-gâmuṇḍa and Vâṇa-Vichchâdara-pPudanâḍ-âlwân, gave, with pouring of water, the land, exempt from taxes, to the Šiva-Brâhmaṇa Âdittadêva-bhaṭṭa, son of Pichchadêva-bhaṭṭa, of the Bhâradvâji-gôtra.

187

Date about 1025 A. D.

(Contains only a fragment of the historical introduction given in No. 109 a.) Râjêndra-Chôla's time.

188

Date? 1789 A. D.

(In the year specified), the Dalasanûr hôbali nâd-gauda Ayima-gauda, kula-karani Annappa, and others granted to the Nabab Shâyir Jân's khijamatahâr Nûr Mahamad, land (specified) in Gândlahalli Muchalakunte, for the support of the masîdi (or mosque). Imprecations.

189

Date? about 1207 A. D.

(Tamil)—While Pulla-dêvar was pleased to rule in Puda-nâdu of Nigarili-Šôla-maṇḍalam—I,...ttirapâlan, alias Šômâṇḍân, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurâṇḍu for the god Koḷḷišuram-uḍaiyâr of the same village. (Usual final imprecatory sentence.)

190

Date? about 1210 A. D.

Date 1654 A.D.

(In the year specified), the râjâdhirâja râjamânya râjašrî Šambhôji-Râjamahârâjarayya's agent for the border district of the Kôjâla-sîme, Kaṇayâjapant, and others, on the Kômaţis of Kôjâla abandoning it, gave to Chandaya-Tambârahajli Dêpa-gauḍa, land under the Muduvâḍi Mallasamudra tank, with a šâsana, for constructing it......and Bâlâji-paṇḍitarayya having given permission, they granted land (specified) in Mallasamudra and Muduvâḍi,—both together, 49 kaṇḍugas of rice-land.

194

Date 1569 A. D.

May it be prosperous. (On the date specified), for all the learned of the Muduvâḍi agrahâra, which is Dêvarâyapura, in the Muluvâyi kingdom,—the mahâ-nâyaka...and others (named) granted this dharma-šâsaua. You having given to us the.... which the guardian Raghunâtha-šrîpati......

196

Date 1541 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—Kôļâla-mârâya gave into the hand of Râmâbhaṭṭa-ayya, for the temple service of the Kôļâla goddess, the Dêvâṇḍa-haḷḷi village. Imprecation.

197

Date ? 1515 A.D.

(In the year specified) Tammapa-Gauḍa-ayya made this pura and granted the village to Liṅgaṇṇa.

198

Date about 950 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, šrîman Nolambâdhirâja Igiva-Nolamba Nolipayya was ruling the kingdom of the world:—And šrîmat Vikramâditya-Tiruvayya was ruling the Ganga Six Thousand:—the bittu-kaṭṭu of the Bangavâḍi tank was remitted. Imprecation.

Date ? about 890 A.D.

Be it well. When, born in the Mahâvali-kula, having made Paramêšvara, the chief lord of gods and demons, reverenced in all three worlds, the doorkeeper—šrî-Mahâvali-Bâṇarasa was ruling the kingdom of the world:—Bâṇarasa and Mahâja being at war,—on being sent to raid Nekkundi-nâḍ, Bâṇarasa's army being in Pulikurikki,—when the two armies met and were rushing into one another, Nâga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died. Whereupon, washing his sword, they grauted Bellamparavi for him, free of all imposts. Imprecation.

201

Date ? 1346 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara râjâdhi-râja râja-paramêšvara vîra-Bukka-Râya was ruling the kingdom of the world,—by order of his son, pratâpa-Harihara-Râya, the minister Mallarasa granted this šâsana;—to Irigi-seṭṭi, prabhu of Kôļâla-nâḍ in the Nikarilichôļa-maṇḍala, we formerly granted as a koḍage the Nukkanahaḷḷi village, belonging to...;—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights. Usual final verses.

202

Date 1351 A.D.

203

Date 1361 A.D.

(Tamil)—When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the sonthern, the western and the northern, šrî-vîra-Bhukaṇâ-uḍaiyar's son Kampaṇâ-uḍaiyar was ruling in the city of Muḷavâyil—According to the order' of Šômappa-uḍaiyavar, the great minister of his (the king's) palace.



¹⁾ The Kannada form niruvadinda is used.

Viṭṭappa, his elder brother Kopparašar, the inhabitants of Periya-nâḍu in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-paḷḷi-puram after fixing the four boundary-stones, and gave this šilâ-šâsana to Vîrappa, son of Aruvattu-mûvar Vîrabhadra-dêva of the same village. This is to continue as a sarvamânya for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Kopparaša's charity. Great prosperity.

204

Date 1619 A. D.

May it be prosperous. May it be unobstructed.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-mahâdêva-Râya, seated on the jewel throne of Penugoṇḍe, was ruling the kingdom of the world:—Chikka-Râya Tammaya-Gauḍa, son of Immaḍi Tammaya-Gauḍa, and grandson of Sugaṭūr Tammaya-Gauḍa, of the fourth gôtra, granted to Bâlakṛishṇa, son of Narasarâja, approved by poets, and grandson of Râmaja, of the Bhâradvâja-gôtra and Chaṇḍišvara-vaṃša, the dharma-šâsana of a bhaṭagrahâra as follows:—the ... râhaḷḷi village of the Kôḷâla-šîme in the Yêḷunâd-šîme belouging to the châvaḍi of the town which Râmarasa-mahârâya had favoured to him for the office of amara-nâyaka ...

205

Date 1373 A.D.

(In the year specified), the mahâ-maṇḍalêšvara vîra-Kampaṇṇa-Voḍeyar made to Duvâle... a grant of the Vâraṇâsi village in Hode-nâḍ, belonging to, free of all imposts Local rent-free grants (to continue according to former custom)......

207

Date 1661 A. D.

Be it well. (On the date specified), râjamânya râjašri Vilâji-paṇḍita Vîraya granted to..veḍige Gaṇapati... a kaṭṭu-koḍige with the following agreement:—You having caused the tank of Baṅgavâḍi belonging to our Dalasanûr-sthaļa to be built, and a baṭya-koḍage being granted to you,—every year you will grant from the produce (various amounts to the dêšâyi, as specified, from the Kârtika and Vaišâkha crops). Imprecation.

Date ? 1140 A. D.

(In the year specified), the mahâ-maṇḍalêšvara Timmaya-Dêva-Chôḷa-mahârâja granted rent-free land for the god Tirumala.

219

Date 1663 A. D.

Be it well. (On the date specified), the rajadhiraja rajašrī Šambhaji-Rajasaheb gave to Alambigiri Tippi-seṭṭi and Varaṇasi Chenne-ganḍa a kodige-šasana as follows:—You having caused the old tank of Holur belonging to Koļala to be restored, we grant to you the land (specified), altogether 6 khaṇḍugas of rice-land formerly belonging to the achukattu (or irrigated area) of the tank, free of all imposts. Imprecation.

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra; both together, I kha according to dry field measurement. Imprecation.

220

Date 1628 A.D.

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Kovara-Avubaļa-Nâyaka's son Nâgar-Nâyaka,— with the permission of Sugaţûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agrahâra,— granted to four Reddis (named) a kaṭṭu-kodagi dharma-šâsana as follows:— from the kha of land formerly given to me at the sluice of the big tank of Hôlûr agrahâra, is granted to you by measurement....This may you enjoy to your posterity, as long as sun and moon exist. Imprecation.

221

Date ? 1200 A.D.

(Tamil)—In the time of Mudaliyâr Jayangonda-Šôla Ilavañjiyâr—Kachchi-Mukkana Kâduveţţi Pallavâdittan Kâmaraša's son Kuttarašar built (in the year named)... udaiya-šamuttiram and Šâma-šamuttiram, and made a grant of some land for the god of the village.



Date 1356 A.D.

The mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, castern and western occans¹⁾ May Šiva who wears matted hair and the Gangâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Sangama-nṛipêndra.

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing dharma, lord of the goddess of sovereignty, with a name renowned among kings, was vîra-Kumâra-Kampaṇa.

His minister, magnauimous, endowed with numerous good qualities, of upright conduct, versed in all..., exalted by his perfect prosperity, skilled in politics, lord of..luvâdhipura, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of šrî-Sômanâtha.

224

Sir

Date 1670 A. D.

(In the year specified), by order of the dowager (mâtušrî) Jayita-Bâyiamma,—the Sugaţûr-hôbaļi havâldâr, Viṭhala-paṇḍitaraya, and the Brahmans of the agrahâra, granted a field as netura-koḍigi for Aṇṇênahalli Šaṅkharaya, to be enjoyed free of all imposts.

225

Date 1641 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), Šrî-Ranga-Râju, son of Gôpâla-Râju, and grandson of Aravêți Râma-Râju Rangapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuš-šâkha, granted to Venkaṭagiri-šâstri, son of Raghunâtha-sômayâji, and grandson of Nandyâla Phaṇipati-sômayâji (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-šâsana.

¹⁾ The portion from here is in Sanskrit and abounds in mistakes.

Date ? about 950 A. D.

Be it well. Bêlûra's son Mâdappan, when the prabhu-gauḍi Bêlûra's shebuffalo was carried off, fighting and slaying, died. On account of his death a field was granted.

227

Date 1666 A. D.

Be it well. (On the date specified), Jayitâ-Bâyi-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-nila,—made to Bhâvuji-pant, son of Virûpâksha-Šaŭkara, and grandson of Kapathaļi Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows:—the Uttûr village in the Kôļâla-šîme belonging to the Kôlâr-châvaḍi have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights......

228

Date 1526 A. D.

May it be prosperous. (In the year specified), Sugațûr Tammapaya-Gauda-ayya.....

229

Date about 750 A. D.

Be it well. When Šrîpurusha mahârâjâdhirâja paramešvara bhaṭâra was ruling the kingdom of the world:—halting in Puttûr Jeṭṭemugol, he gave to Puttûr Attâṇi 5 tûmbu of rice-land, and 5 tûmbu of ? garden. Imprecation.

230

Date about 750 A.D.

Be it well. In Puttûr, Kaṇṇam Gûļarasa gave to Kanakâri 3 koļa of riceland for Bhagavatî. Imprecation.

231

Date ? about 800 A.D.

When šrîmat Šiva[māra]-mahārāja was ruling the kingdom of the world: the master of Puttûr, Šivamāramma, gave to Duṇḍage and the master of Nallattûr, Ogga, an enlargement of the house, 5 tûmbu of soft rice-land, and 7 tûmbu of plantain garden, as a Brahman endowment, free of all imposts.

Whose protects this, his feet do I place on my head....

232

Date about 750 A.D.

Be it well. When Indapparasa's servant was in command,—Puttûr Bhuvanasingi's son Sômana having come to? Kamavikuna and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate.

The king and Attâṇi being pleased, gave for him...of rice-land and 2 kola...free of imposts. Imprecations.

233

Date about 815 A.D.

Be it well. When Nolambâdiyarasa was ruling the kingdom of the world:—the cows of Puttûr being carried off, he recovered them, the great hero, the setti's son. Binding on him the badge of a man (nara-pattam), the king halted at the village and gave him 5 ploughs of rice-land. Imprecation.

234

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor šrî-Hôjaļa vîra-Râmanâda-Dêvar— (on the date specified) I, Kâḍuveṭṭi, alias Araiyan Viṇḍuvar-perumâļ of Perumaṅgalam, granted, as a dêvadâna, Kânakaṭṭai built by me, for the god Piḷḷai-Âḷva-îšuram-uḍaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (paṛru) of Pudanâḍu in Nigarili-Šôḷa-maṇḍalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šiva-Brâhmaṇa of Neṇamali in Illattûr-nâḍu of Toṇḍai-maṇḍalam.

235

Date ? about 890 A.D.

Be it well. When Mahâbali Bâṇarasa was ruling the Ganga Six Thousand; -

237

Date ? 1655 A.D.

(In the year specified), Šâmbaya-Nâyaka of the Kôļâla fort granted a kaṭṭu-godagi to Bayirapa.

Date about 1600 A.D.

In order that merit might accrue to Chikka-Râya Timma-Gauda, rent-free land was granted.

239

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the emperor of the whole world šrî-Poyšaļa vîra-Râmanâda-Dêvar — while Mañjiya-mâvuttar and Iļavañjirâyar, two of the king's ministers, were engaged in a battle at Virchunai, Villi, one of the sons of Nambi-šeṭṭiyâr and a resident of Menranpalli under the? jurisdiction of Vîrakkalalmugiyâr, went to battle and fell fighting. (On the date specified) we, Vîrakkalalmugiyâr and...vâyar of this village, granted certain lands (specified) including certain taxes (named), as a sarvamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure.

240

Date ? 1407 A.D.

(Tamil)—While vîra-Bukkaṇa-uḍaiyâr, (son of) vîra-Hariam-uḍaiyâr, was ruling the earth — we, the inhabitants of Šoṇṇeyanâyan-šaturvêdi-nâḍu, including Paṭṭiyûr Pemmi-šeṭṭi and others (named), gave (on the date specified) the village of Šiggamarâdi, situated in the Pammapetta-nâḍu, to? Šegavâgan-nâḍu as a kuḍaṅgai, exempt from taxes. This is to last as long as the moon and the sun endure.

241

Date 1608 A. D.

Obeisance to Basava Linga. May it be prosperous.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Venkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south:—Mummaḍi-Tammaya-Gauḍa, son of Sugaṭūr Immaḍi-Tammaya-Gauḍa of the fourth gôtra, granted the Kôṭūr-Hosahaḷḷi village in the Kôṭâla-šîme, helonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêšvara-dêva, Šivaputra of the Chatra-gôtra,—in order that merit may accrue to our mother and father,—giving it another name of Vîrapura, and in order that the temple of the god Basavalinga may be your maṭha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations.

242

Date ? 1273 A.D.

(Tamil)—I, Gangapperumâl, son of Uttama-Šôla-Gangar Padima-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumâl of Vanniyagaṭṭam.

243

Date ? about 1280 A. D.

(This inscription is mostly gone.)

(Tamil)—[Sel]va-Gangan seems to have made a grant for the god Aruļāļanāda of Tirunandavanapuraļapuram (?).

244

Date ? about 1270 A. D.

.....

I granted....., as a dêvadâna, for...švaram-uḍaiyâr, and had the grant engraved on stone. I also granted out of this, 12 kaṇḍaga of wet and 12 kaṇḍaga of dry lands to Brâhmans.......

245

Date 966 A.D.

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:—the oilman Perundâli-sețți's son Gange-sețți, when the cows of Kalasyare Panați were carried off, went to fight, attacked and slew, and ascended to sagga, (on the date specified). This work was done by the Koyatûr kâsiga, whose good qualities...Vikramâditya.

246

Date 1637 A.D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa, lord of the four oceans, east west

north and south, vîra-Venkața-Dêva-mahârâya, seated on the jewel throne of Penugoṇḍa, was ruling the kingdom of the world:—...Timmaya-Gauḍa.....of the fourth gôtra,.....

247

Date ? 1637 A.D.

Immadi-Chikka-Râya-Tammaya-Gaudarayya, son of Chikka-Râya Tammaya-Gauda, and grandson of Sugatûr Immadi-Tammaya-Gauda, in the temple which we caused to be built on the bank of the Antara-Gangâ of the Šatašringa mountain, having set up Êkâmbranâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haralukuṇṭe of Holalipatide, and giving it another name of Šivakânchîpura, making 33 images of gaṇas to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may accrue to our father Chikka-Râya Tammaya-Gaudarayya and to the embodiment of virtue Ilalasamma,—and made a grant of the village, with all rights and taxes (specified). Imprecations.

248

Date 1397 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world:—in order that life, health and wealth might increase to...Râya,—Mahêšvara-paṇḍita-ârâdhya granted to Mudda-Girinâthayya a dharma-šâsana as follows:—the prabhus of Kôļâla-nâḍ having rebuilt Aṇḍiganahaḷḷi, which from the old time of Ballâḷa-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya. Imprecations.

251

Date 1631 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Venkaṭapati-Râya-mâhârâya was ruling the empire of the world:—(this part is all gone). Tamme-Gauda made to? Ampeyya a grant of 11 villages (specified) in the Kôjâla-šîme belonging to his government, together with all rights. Imprecations.

252

Date 1469 A. D.

Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the mahâ-maṇḍalêšvara poḍe-râya bhûpa-Nârâyaṇa-râya, Hulihali-Râmaya-arasu granted

to Kemidêva Vîraṇa-voḍeyar of Šrîparvata a dharma-šâsana as follows:—the Timmasamudra village belonging to Kôḷâla-nâḍ, attached to Teppada Nâgaṇa's gaḍi-châvaḍi, have we given for the service of the god Mallikârjuna, to continue as long as sun and moon. Imprecations.

253

Date 1726 A. D.

Be it well. (On the date specified), at the time of an eclipse of the moon, (a grant by Râmôji).

254

Date 1693 A. D.

Be it well. (On the date specified), râjašri Jayitâ-Bâyamma made a grant for the Kailâsavâsi...

256

Date ? 1541 A. D.

(In the year specified), forming the fields below the Sômarasanahalli tank into rice-fields, the Baralûr farmers will enjoy them in peace. From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.

MULBAGAL TALUQ.

1

Date ? 1577 A.D.

May it be prosperous. Obeisance to Šambhu etc. Invocation of the Boar and Ganêša.

Be it well. (On the date specified), - for the Mulabagal-matha of Suvarnavarna-Parašurāma-tîrtha, disciple of Sankarshana-tîrtha, and disciple's disciple of the parama-hamsa parivrâjakâchârya, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaishnava-siddhanta, worshipper of the holy feet of the god Gôpînâtha, Âdirâja-tîrtha,— Vijaya-Venkatapati-Râyarayya, son of Virûpâksha-Râyarayya, and grandson of the râjâdhirâja râja-paramêšvara râja-mârtâṇda râja-kanthîraya apratima-pratâpa-vîra-narapati, terrifier of the minds of Ašvapati and Gajapati, champion of the world of men, chief lord of the Karnâtaka throne of Vijayanagara, Narasimha-Râyarayya of the Âtreya-gôtra švalâyana-sûtra and Rik-šâkhâ, - gave a šâsana of a grant of land as follows: - the Vengere village in the Vadaga Râtûr-hóbali attached to the Paramati-sthala belonging to the western fort gate of the Vûţakûr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment. (The grant is repeated three times.) Usual final verses.

(signed) — šrî-Virû pâksha.

2

Date 1431 A. D.

šrî-Prasanna-Virûpâksha. May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virûpâksha, a temple, enclosing wall, gôpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahâra villages, maṇṭapas, maṇṭapas for alms, and all other religious provisions, being due to Vijaya-Râya's dharma;—the Heggaḍe-dêvas, of the Vishṇuvardhana-gôtra, Vommâyamma's sons Lakhaṇṇa-daṇâyaka and Madaṇṇa-daṇâyaka, in order to provide for the god Prasanna-Virûpâksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses.

Date 1521 A. D.

Obeisance to Hanuman. May it be prosperous. Obeisance to vîra-Râmachandra-pati.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—to the south of the Hanumanta temple of the eastern parishe of Muļuvâyi, the Udayagiri-sthala sênabôva, Hariyapa-voḍeyar.....granted a šâsana as follows:—the Tâtagaṭa village in the....šîme of our voḍeyar, Râya-Sidhaṇṇa-Voḍeyar,—for the sake of dharma to Koṇḍamarasa,—having made petition to the aya, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights.

And (besides) the gods Râmanâtha and Sîtâ-Paramêšvari which had been set up,—setting up the god Lakshmaṇa, and having the temple, gôpura and maṇṭapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagaṭa village. Usual final verse.

4

Date 1547 A.D.

May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-para-mêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Muļavâgil kingdom,—the mahâ-maṇḍalêšvara Nandyâla Vîra-Râja Šrî-Raṅga-Râja's son...mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâšiva-Râya. (Much of the inscription is effaced.)

5

Date 1526 A.D.

(In the year specified) Hariyapa....—in order that dharma might be to—made a grant. (The inscription is nearly all effaced.)

7

Date 1416 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—And in the great minister Nâgaṇṇa-daṇṇâyaka's Muļuvâgil

kingdom, Annadâni-Odeyar was maintaining the proper dharmas, and firmly protecting the Muluvâgil kingdom; - by order of the original chief goddess of Muluvâgil, Muluvâyi Nâchi-dêvi, her temple priests, Kêšava Perumâle's sons Balepa, Maniya and Mârapa, and his younger brother Âvâmbala, agreeing among themselves, gave to Sivarâtri-Vithanna, Mallanna and other Brahmans a šāsana as follows: - The Araļi dam in the Pâlâru river in the Katariyahallišîme belonging to our Muluvâyi Nâchi-dêvi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muļuvâyî-Nâchipura, we grant to you the tract of land bounded as follows,-(here come the boundaries)-in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muļuvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muļuvâyi Nâchidêvi. All the usual rights of the village named Muluvâyi-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone šāsana in front of our Muļuvāyi Nāchi-dêvi. That you may enjoy this agrahāra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

9

Date 1270 A.D.

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haidar Vali, store of the knowledge of God—668.

10

Date 1399 A. D.

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmî-Nârâyaṇa and crected for it the temple, with a tower. Usual final verse.

Date 1389 A. D.

Ôm. Obeisance to Šiva. Invocation of Šankara.

(On the date specified = 1388 A.D.), pratâpa Immaḍi-Bukka-bhûpa gave to the guru Kriyâšakti, who was a form of Vidyâšańkara, the Knmmâyi-paḷḷi village in the Âhabani district, free of all imposts. 1)

Be it well. (On the date specified), the mahârâjâdhirâja-râja-paramêšvara vîra-Harihara-mahârâya's son the mahâ-maṇḍalêšvara vîra ... vâya Immaḍi-Bukka-Râya-Oḍeyar granted for the god Vidyâšankara a dâna-patra-šâsana as follows:—the Kummâdêviyahaḷḷi village in the Âvani-nâḍ of the Muḷavâyi kingdom have we granted for the offerings to the god Vidyâšankara, with all belonging to it, and this grant we have had inscribed in a stone šâsana and a copper šâsana.

Immadi-Bukkaṇṇa-Odeyar's approval: (signed) — šrî-Harihara. Usual final yerse.

12

Date ? 1389 A. D.

Be it well. (On the date specified,—the principal part of which is gone), when Immadi-Bukkanna-Odeyar was ruling the kingdom of the world:—.....

15 (c 2)

Date ? 1244 A. D.

(Tamil)—(On the date specified) I, to god Mâdêvar,..... in case I survive him.

15 0

Date ? about 1244 A.D.

(Tamil)—I, ...mâchchau-ankakkâga....rai, a servant of the maṇḍalika Kûttâḍun-dêvar,Imprecation.

16

Date? about 1284 A D.

(Tamil)—I, Gangapperumal, son of Adi-Šolan,to Nulambappan, son of Nulambadirayar of Avaniya-nadu in... sayakonda-Šola......

¹⁾ So far is in Sanskrit, what follows is in Kannada.

 $^{^{2)}\,\}mathrm{The}$ inscriptions. Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.

Date ? 1234 A. D.

Be it well. (On the date specified), for the god Prasanna-Sômêšvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the maṇṭapas for alms, and all other religious provisions,—the râjâdhirâja mahârâya, raiser up of the Kâñchî-vaṇša, obtainer of the favour of the god Êkâmbarêšvara, mahârâya-Vîra-Râya's son Yalavañji-Râya, to provide for the temple doles, wership with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muļuvâyi-châvaḍi,—also the Sômêšvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the archaka Mandana-Kâlêšvara Chandrašêkhara-dîkshita. Usual final verses.

19

Date 1518 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—Salageya-dêva having made petition to Kṛishṇa-Râya-mahârâya that he might grant for....the Mandaragoṇṭe village in the Yelavañji-nâḍ belonging to the Muluvâyi kingdom,—favouring that petition, an order was issued to karaṇika Nâgaṇṇa that the village was granted to the god Sôme,—whereupon, according to the order of Kṛishṇa-Râya-mahârâya,

20

Date 1468 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, hunting elephants his pastime, master of the eastern southern and western oceans, vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world:—in order that dharma might be to Narasinga-Râja-Odeyar,—Muluvâyi Hariyappa gave to the Muluvâyi city merchant Daṇḍapa's son Yeleya Saṅkapa-Seṭṭi this dharma-šâsana;—the fixed rent you pay of 2 haṇa, the gauḍa-suṅka of....., tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muluvâyi, you and your posterity, as long as sun and moon exist. Imprecation.

Date 1544 A. D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Şadâšiva-Dêva-mahârâya was ruling the kingdom of the world......

23

Date ? about 1250 A.D.

(Tamil)—Aruļāļa-nādar......alias Allāļa-šamuttiram, to four men.....

25

Date 1553 A.D.

Muļuvāgil Tuļuva Gummaņa-Nāyaka's son Krishņam-Nāyaka, (in the year specified), granted to two gaudas (named) a kaṭṭu-kodigi-mānya.

26

Date ? about 890 A.D.

Be it well. When, having made Paramêšvara, the lord over gods and demons, reverenced in the three worlds, the doorkeeper,—Mâvali Bâṇarasa was ruling the kingdom of the world:—Pallava.....slew Ninga-Râya and died.

28

Date ? about 1200 A. D.

(Tamil)—....d-alagiya-perumâl. Be it well. O great hero, lord of... dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?

Great in victory,.....

29

Date 1398 A. D.

Be it well. (In the reign of) Harihara-Râya,— (on the date specified), at the time of setting up the god Sômê of Kâutanahalli in Âvani-nâd,— Viṭhappa-Voḍeyar granted certain villages.

¹⁾ The meaning of the verse is not clear.

Date 1546 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—.....

31

Date about 950 A.D.

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:—when Eradayûr was raided, Enabara Dhavayya slew, died, and gained sargga.

32

Date about 950 A.D.

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:—Ballada having carried off the cows...., Kobegayya hearing of it, sent Volipayya, who died....

34

Date ? 1396 A.D.

(Tamil)—In the time of vira-Bukkanna-uḍaiyar, we, the inhabitants (a few named) of Kâvuttarpaḷḷi in Âvaniya-nâdu and the merchant Kâḍandai among the citizens of Muḷavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to...ḷavikungam-uḍaiyâr, and gave a śâsana to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother. Witnesses to this—(four named). This is the writing of Šavuttan.

35

Date ? 1557 A.D.

(In the year specified), Vîramarasa granted in Kâutanahalli, belonging to the Muluvâgil kingdom, land (specified) as a bhata-vritti to Takkuru Vîrayya.

36

Date ? about 1370 A.D.

(Tamil)—In the reign of Virupaṇṇa-uḍaiyar, Kollaṇam Appaiya-nâyakan, Viṭṭappaḍaiyar,in Kâvattanpaḷḷi.

Date 1527 A. D.

May it be prosperous. (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Kṛishṇa-Râya-mahârâya,—granted land (specified) as a *koḍigi-mânya*. Imprecation.

38

Date about 890 A. D.

The goddesses of Fortune and the Earth, with Polalchora's senior queen, the equal of Bhuvanâmbike (Pârvati) and the Speech goddess, Dîvabbarasi may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,-thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dîvalabbarasi. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down; since that, Agastya swallowed and again spat it out; afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dîvalabbâ-samudra, filled with abundance of water on every side, which exclaims-where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,-what merit then was it in those of this country, that as if from love for us Gange had come down to the south, the Dîvalabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndra a pond, in her own name also a tank, with temples of İša (Šiva) and Mukunda (Vishnu), and promoting dharmma, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vaniša being the house in which she was directly born, the Pallavêndra Iriva-Nolamba being the son born to her, the greatness of Dîvalabbarasi extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vamša the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (srîmad râja-Manôja-bhûpa,—otherwise, of the king Râja-Manôja),—Dîvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêšvara, a sin-destroying bell was given by Dîvâmbikâ for (that) Nolamba-Nârâyaṇêšvara.

Be it well. On the death of,—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nolamba-Nârâyaṇa šrî-Vîra-Mahêndra-Nolambâdhirâja,—Dîvabbarasi caused to be built in Polaramangala the Dîvabbe-samudra, had a Vishṇu temple made there, and having Nolamba-Nârâyaṇêšvara made in Âvani, for these gods granted Yelanagara, free of all imposts, to continue as long as earth and moon. Imprecation.

Written by Nâmayya.

39

Date 1369 A.D.

Be it well. (On the date specified), to Anantappa's son Avasarada-Ańkappa, the priests (named) of the god Râmayi of Âvani sold the Keluvangere tanks and lands attached to them belonging to the god, for the purpose of establishing a dharma-chhatra.

40

Date 1264 A.D.

(Tamil)—I, Alagar, son of the headman of Manali—Udaiya-pillai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tirnppurakkudai for the god Tiruvirâmîšvaram-udaiya-nâyanâr......... (This charity is under) the protection of Mâhêšvaras.

41

Date 1228 A.D.

(This inscription is gone in parts.)

(Tamil) - (On the date specified), Jayangonda-Šôla [llavañji-rayar] made a grant for the dancer in the temple of Tiruvirâmîšvaram-udaiyâr at Âvaniyam in Âvaniya-nâdu of Nigarili-Šôla-mandalam, and ? gave it over to the charge of the worshippers (named) in the temple.

42 a

Date 1349 A, D.1)

(Tamil)—(From the date specified), we, the inhabitants of Âvaniya-nâḍu, including Ponna-gâmiṇdar, superintendent of the same nâdu, Aṅka-gâmiṇdan and

¹⁾ The cycle year given is Pramâdi and it is said to correspond to the Šaka year 1269. But Pramâdi = 1261 and Sarvajit = 1269.

others, made, with pouring of water, a grant of ? lands (specified) for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Âvaniyam in Nigarili-Šôla-maṇḍalam. (Then follow signatures of Šadumban and Arašan-pilai.) We also made a grant of one paṇam from every village for the goddess..... Nâchchiyâr. These grants are to continue as long as the moon and the sun endure. We have cansed them to be engraved on stone and copper. Usual final imprecatory sentence. Signatures of Ponua-gâmiṇḍar and others (eight in number). (He who injures this charity) shall be the husband of his own mother. This charity is placed under the protection of Mâhêšvaras.

42 b

Dute? 1098 A.D.

(The gaps in this inscription are filled in with the help of Nos. 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given.)

(Tamil)—Be it well. In the 2[9?]th year of the reign of Kôv-Irâjakêšaripanmar, alias the emperor šrî-Knlôttunga-Šôla-Dêva, who - while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a yuvaraja, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkaragottam, and captured troops of rutting elephants at Vayiragaram; who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontala who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region; who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmî) of the Sonthern region might avoid being common property and the goddess of the good country whose garment was the Ponni (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent 1) crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown; whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru; before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pândya), pecked by kites; who made Vikkalan - his former words to Kulôttunga, viz., 'your stain shall be like that on the crescent

¹⁾ puyani-narrirumani-makutam of No. 49 c appears to be the correct reading.

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Nangili of rocky path as far as the Tungabattiral which adorned the middle of Manalûr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated-(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (pâni) called Gaigamandalam and Šinganam; who, having resolved in his mind to acquire Pandimandalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling..., and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Panjavas (Pandyas)1) turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction; who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Šaiyyam (Sahya) where wild rutting elephants were captured, and Kanni, and fixed the boundaries of the Southern (Pândya) country; who was pleased to establish settlements of people on all sides (in the conquered country) including Kottaru as far as, so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kungalar became scattered; who took possession of the Kalingamandalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puyana-mulud-udaiyâl, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders, - and while Puyana-mulud-udaiyal, the crestjewel of liberality²⁾, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Šiva,—and while £l-ulagam-udaiyâl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gangai when graciously seated with Šiva; -

¹⁾ Pañja-Pândavar is the reading in Nos. 42 e and 42 f.

²⁾ In Nos. 42 c and 42 f the reading is Tirušintâmaņi, in No. 54 it is Tiyâgavallavitarum.

Šôla-mattaṇḍa-Brahma-marayar, alias Aṇṇaman Âtti ..., of the Kašyapa-gôtra, the gâmuṇḍa of Ilanagar-naḍu and a resident of Âliyam in Ilanagar-naḍu of Nigarili-Šôla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruviramīšvaram-uḍaiya Mahadêvar of Âviniyam in Âviniya-naḍu. We three, the Šiva-Brahmaṇas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist. (Usual final phrase.)

42 c

Date 1104 A.D.

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil) — Be it well. In the 35th year of the reign of [šrî-Kulôttuṅga]-Šôla-Dêvar, who etc.—

Râjêndra-Šôla-Brahma-mârâyan, (son of) Arumoli-dêvan, of the Kâšyapa-gôtra, the gâmuṇḍa of Ilanagar-nâḍu and a resident of Âliyam in Ilanagar-nâḍu of Nigarili-Šôla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brâhmaṇas received them under the same condition. (Usual fiual phrase.)

42 d

Date 1302 A.D.

(Tamil) — I, Kûttâḍun-dêvar, alias Jayangoṇḍa-Šôḷa Iḷavañjiyar, son of Vâšudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a dêvadâna for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḷa-maṇḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâši.

Some more grants also appear to have been made—among others, one to the Šiva-Brâhmana of the temple. (Usual final phrase.)

42 e

Date? about 1300 A.D.

(Tamil)—We, Jayangonda-Šôla Ilavanji-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâdu.....

42 f

Date 1096 A. D.

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No. 42 b.)

(Tamil)—In the 27th year of the reign of Kôv-Irâjakêšaripanmar, alias the emperor šrî-Kulôttuṅga-Šôḷa-Dêvar, who etc.—

Vikrama-Šôļa-mûvênda-vêļân, alias Šûriyan Šakkarapâṇi, of Nariyanûr in the kûrram of the southern Nittavinôda-vaļa-nâḍu of Šôḷa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar of Nigarili-Šôḷa-maṇḍalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Šûryadêvar, one before the goddess Piḍâriyâr and the remaining one before the goddess Tukkaiyâr of the same temple.

The merchant \hat{A} grumu... \hat{S} îrâļan-dêvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirâmîšvaram-uḍaiya-nâyanâr. For the stands of these seven lamps including the mould, seven palam, as weighed by the scales of \hat{A} yiravan, [were given]; and for these lamps 15 [palam]. We, three, the Šiva-Brâhmaṇas (named with their gôtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase.)

42 //

Date about 1270 A.D.

(Tamil)—During the rule over the earth of Ilaiya (the junior) Vâšudêvar, son of...., it was engraved in the panchângam of the temple of Tiruvirâmîšuram-uḍaiyâr at Tirumaḍai-vilâgam in Âvaniyam of Nigarili-Šôla-maṇḍalam that the property of those without issue in Âvaniya-nâḍu would be taken possession of for charitable purposes This charity Perumâl Ilavañjiya-râyar....

42h

Date about 1071 A.D.

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods.)

(Tamil)—..... The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Viluparaiyan, the *puravu-vari-tinaikkalam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkâl* called after Arumoli-dêvan are given):—

To the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar on the hill one kuruṇi and four nâli of rice for three daily offerings at the rate of four nâli of rice for each; 6 dishes of curry for three daily offerings at 2 dishes for each; 1 âlâkku and 2 ševiḍu of ghee at 2 ševiḍu for each; 1 nâli and 1 uri of curds at 1 uri for each; 6 areca-nuts at 2 for each; 12 betel-leaves at 4 for each; and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy.) To the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar [? at the foot of] the hill 3 kuruṇi of rice per day with 2 nâli of rice for the artta-yâmam; 16 dishes of curry, 1 ulakku 1 âlâkku and 1 ševiḍu of ghee, 4 nâli of curds, 16 areca-nuts and 32 betel-leaves, per day; oil for 30 twilight lamps, 5 artta-yâma lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kâšu (the equivalent given in paddy) for buying vestments for the deity. One nâli of rice for the noon-day pot-rice (šaṭṭi-chchôru).

To Arkalinga-dêvar taken out in procession when offering oblations I ulakku of rice per day. (Total given for one year in measures of paddy.) To Šandira-šêkara-dêvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps. (Total given for one year in paddy.)

To Umâ-sahita Irâjantira carried in procession during festivals, to Gaṇapatiyâr and to Karumâṇikka-dêvar offerings of rice, ghee, curds, curry, arcca-nuts and betel-leaves, and oil for twilight lamps. (Totals similarly given.)

42 i

Date? about 1100 A.D.

(Tamil)—The first portion of the inscription is gone. From the remaining portion we learn that 3000 kuli of land below some tank were sold for 2 kalañju of gold, and that the land was purchased to provide for the offerings of rice for the godnišvaram-udaiya Mahâdêvar.

42 /

Date ? about 1200 A. D.

(This is only a fragment.)

(Tamil) – We, for the goddaiya Mahâdêvar.... Šôla-mandalam.

44 a

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pôšaļa šrî-vîra-Irâmanâ-Dêvar—

I, Tiruñalangilavar Valliyalvar, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nali of rice per day for the noon-day offering for the god Annîsvaram-udaiya-nayanar [? out of the interest] on the 5 pon which I have now advanced on Amudakkadai...which is a dêvadana of this god. This charity is to continue as long as the moon and the snn endure.

Usual final imprecatory sentence.

44 b

Date 1189 A.D.

(Tamil)—In the 12th year of the reign of šrî-Kulôttunga-Šôla-Dêvar which corresponded to the Šaka year 1112 (Saumya)—while šrî-Vallâla-Dêva was ruling the earth, (on the date specified) Širimalaiyâlan Šâttanganḍan.... rrâlvâr of Âvaniya-nâḍu, alias... yangonḍa-Šôla...... for the god..... švaram-uḍaiya Mahâdêvar of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôla-maṇḍalam.

45

Date 1185 A. D.

(Tamil)—While the mahâ-maṇḍalêšvara, capturer of Talaikkâḍu Gaṅgavâḍi Nulambavâḍi Vanavâši Pânuṅgal and Uchchaṅgi, the strong-armed Vîra-Gaṅga, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, Poyšala vîra-Vallâla-Dêvar of unshaken valour was pleased to rule the earth—I, Pemmiyakka, the consort of Šrîkaraṇam Vallâla-daṇḍanâyakkan, alias Nâyagattêvan, the great minister of Poyšala vîra-Vallâla-Dêva, headman of Puliyûr in Puliyûr-koṭṭam of Jayaṅgoṇḍa-Šôla-maṇḍalam, the sarvâdhikâri, samasta-chatrapati, vâvuttara-niyôgâdhipati and the maha-pasâyatta, deposited (on the date specified)...pon with the two Šiva-Brâhmaṇas (named with their gôtras) of the temple of Tiruvirâmîšvaram-uḍaiya-nâyanâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôla-maṇḍalam with the condition that the interest on the amount at the rate of one pâgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Mâhêšvaras, of Nulambâdarâyar alias Purridangondâr, and of Valanjiyar.

Well the same

Date about 1185 A. D.

(Tamil)—Some one deposits certain *pon* with the same Šiva-Brâhmaṇas for maintaining a twilight lamp in the temple of the same god.

47

Date 1079 A.D.

(The historical part of this inscription is identical with lines 1-9 of No. 42b.)

(Tamil)—In the 10th year of the reign of Kôv-Irâjakêšarivarmmar, alias šrî-Kulôttunga-Šôla-Dêvar, who etc. was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Šembiyan, alias Ariñjišaḍaiyan, headman of Niḍūr in Pâmbuṇikkūrram of Šôla-vala-nâḍu, which included Kalliyâṇa-puram, in Šôla-maṇḍalam, and Mûvênda-vêlân of Tenkirai-nâḍu, gave one perpetual lamp for the god Tiruvirâmîśvaram-uḍaiya Mahâdêvar of Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôla-maṇḍalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the pañchâchârya pûjâris of the temple who

(Usual final phrase.)

In the 10th year, Vîranukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god. May this continue as long as the moon and the snn exist.

(Usual final phrases.)

48

Date 1289 A.D.

(Tamil) — In the 34th year of the reign of the emperor of the whole world srî-Poyšaļa vîra-Râmanâ-Dêvar — (from the date specified) I, Tiruñalangilavan Villiyâlvâr, a merchant residing at Âvaniyam, the 8 pon that I have? spent on Karknţiai and Vellirikkuţtai...

49 a

Date 1072 A. D.

(The meaning of the latter portion of this inscription is not clear.)

(Tamil)—Be it well. In the 3rd year of the reign of Kôv-Irâjakêšarivanmar, alias šrî-Râjêndra-Šôla-Dêvar, who — while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalâvašan¹⁾; seized many troops of elephants at Vayirâgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkaragoṭṭam, which had been free from fear [of attack]; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambâ-dvîpa—

We—(the inhabitants of) the Eighteen vishaiya, the great army of the righthand class armed with great weapons (perumbadai-valangai-mahasénai) and the (?) Padangandu²—have caused a šāsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôlas in the Šôla-mandalam 78 nâdu and in the Jayańgonda-Šôla-mandalam 48000 country, in both of which, by the grace of šrî-Râjêndra-Šôla-Dêvar, the ? farmers of the whole country came and settled, and likewise in the šrî-Râjêndra-Šôla 18 great vishaiya and the Kandamâdum, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country? in accordance with the order of the officer Šôla-mûvênda-vêlar; that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a? cloth (pudavai) should be given for every 1500 kuli of land on which kumari cultivation is carried on by the hill-tribes; that 2 kâsu should be paid on account of anta... including kumaragachchânam, the tax on washermen, ? a good bull and ?.a good cow; that the Ašuvi-makkal (Jains) should pay 1 kašu each for the minor tolls, and that if they failed to do so, they should pay an additional kasu; that the house of ... the female servant and every house in which there are two women should supply labour [without payment]; that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, 1 kasu should be levied on

¹⁾ Mulbagal No. 119 reads Kelilâvañjan.

²⁾ Kandamadam in line 4 of No. 119.

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth.

(Final imprecatory sentence.)

49 b

Date ? about 1185 A. D.

(Tamil) — While Dêvar was ruling the earth — Pâṇappiḷḷai-perumâḷ, son of Araṅgan Tirukkâḷatti-uḍaiyân, gave one perpetual lamp for the god Tiruvirâmîšvaram-uḍaiya Mahâdêvar of Âviniyam in Âviniya-nâḍu of Nigarili-Šôḷa-maṇḍalam, and deposited 8 nokki-maḍai ') with the Šiva-Brâhmaṇas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure.

This charity is under the protection of Nulambâdarâyan and of Valañjiyar. He who destroys this has killed a tawny cow in Vâraṇâši.

49 c

Date about 1100 A. D.

(Contains only a fragment of the historical introduction given in No. 42 b.)

(Tamil) — Kulôttuṅga-Chôļa's time. It gives the correct reading puvaninarriru-mani of the expression punidarrirumani often met with in inscriptions.

50

Date about 890 A.D.

Praises (much effaced) of Dîvâmbikâ, of the great Kâdambânvaya. She caused to be made the Nolamba-Nârâyaṇêšvara temple and granted for it Elanagara, free of all imposts. Imprecation,

51

Date? about 950 A.D.

When Dilîpayya was ruling the kingdom of the world:—he remitted for Mahâdêva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post²⁾. Imprecation.

¹⁾ In another place, these are called 8 kalanju of gold (ippon enkalanjum).

²⁾ Satageyan-ettisi, - it is not clear exactly what this refers to.

Date 1225 A.D.

(Tamil)—I, Tantira-pâlan Pêriyuḍaiyân, one of the servants of Kûttâḍun-dêvar, alias Jayaṅgoṇḍa-Šôḷa Iḷavañjiya-râyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nâḷi of rice for Tiruvirâmîšvaram-uḍaiya-nâyanâr at the time of awakening the god early in the morning. We, the Šiva-Brâhmaṇas (four named, with their gôtras) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nîraninjân, elder hrother of Tantira-pâlan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

54

Date 1102 A. D.

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 33rd year of the reign of Kôv-Irâšakêšarivanmar, alias the emperor šrî-Kulôttuṅga-Šôla-Dêvar, who etc.—Gâṅgèya-râjan, alias Râjêndra-Šôlan, alias Araiyan Arandâṅgi, the headman of Tiṅgâḍu-pâkkam in Ûrrukkâṭṭukkoṭṭam of Jayaṅgoṇḍa-Šôla-maṇḍalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the pañchâchâriya pûjâris of the temple who.....May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

55

Date 1271 A. D.

(Tamil)—I, Šeṭṭâlvâr, daughter of Brahmâdirâjar, alias Šelvâṇḍai-dêvar, and consort of Ilaiya Vâšudêvar, son of Jayangoṇḍa-Šôla Ilavañjiya-râyar, alias Kûttâḍun-dêvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the ettam, of the village of Toṭṭiganpalli, to provide for offerings of rice and expenses of worship and for the pûjâri in the temple ofllavarâmîšvaram-uḍaiyâr at Âvaniyam, and, with pouring of water, gave the lands together with the right of worship to the Šiva-Brâhmaṇa (named, with his gôtra) who caused repairs to be done for the temple. (Usual final phrase.)

56 a

Date 1225 A. D.

(Tamil)—I, Šūrriyālvār's son Tiru...., a servant of Jayangoṇḍa-Šôla Ilavañjiya-râyar, alias Kūttāḍun-dêvar, gave (on the date specified) 6 pon to the bhaṭṭas (five named, with their gôtras) of the temple to provide, for as long as the moon and the sun endure, for one nâli of rice.... for the dancer in the temple of Tiruvirāmîšuram-uḍaiyār at Âvauiyam in Âvaniya-nāḍu of Nigarili-Šôla-maṇḍalam. (Usual final imprecatory sentence and usual final phrase.)

56 b

Date ? about 1150 A. D.

(Tamil)—This inscription is fragmentary. It seems to record the grant of some land whose boundaries are given to the $p\hat{u}j\hat{a}ri$ of the temple at \hat{A} vaniyam.

57 a

Date 1306 A.D.

(Tamil)—While Jayangonḍa-Šôla Ilavanji-râyar, alias Kûttâḍun-dêvar was pleased to rule the earth—(on the date specified) we,? Maṇidâri and Pangimukkan, made a grant, to last as long as the moon and the sun exist, to Šîmâṇḍai, son of Pegrapillai, and to Šeṭṭiyaṇṇan, son of Vayirâṇḍai, among the Vîra-Šôlavâṇukkas, who were prominent in carrying out repairs to the temple, of four kaṇḍagam wet lands in Peri-êri (big tank) which was a dêvadâna of the god Tiruvirâmîšvaram-uḍaiya-nàyanâr of Âvaniyan in Âvaniya-nâḍu of Jayangonḍa-Šôla-vaḷa-nâḍu in Nigarili-Šôla-maṇḍalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother. This is under the protection of the temple authorities.

57 b

Date about 1289 A.D.

(Tamil)—In the the universal emperor [šrî-Râmanâ-Dêvar]—I, Tiruñâlaṅgilavan Valliyâlvâr, gave 5 pon to provide for a daily offering of [the equivalent in rice of] one nâli of paddy for (Usual final imprecatory sentence and usual final phrase).

Date 1362 A.D.

Be it well. (On the date specified), by order of (with usual titles) vîra-Bukkanna-Vodeyar's son Kampanna-Vodeyar's palace minister Sômappa-Vodeyar, - the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu. Imprecation.

59

Date? about 900 A.D.

Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kanjâsana (Brahma), master of war, Bîra-Trinêtra, royal wrestler with elephants, a champion terrifying many, šrîmad Chaladankakara-Dêva's perggade Basavayya, perfect in war, had this mâna-stambha made.

Date 1645 A, D.

(Nâgarî characters.)

Obeisance to Venkatêša. With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman'. With Vishvaksêna do I take refuge, attended by the elephant-faced (Ganêša) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakôra birds, and increasing the life of the immortals. His grandson was Purnrava, the son of Budha. His son was Âyu, whose son was Nahusha, from whom was Yayâti, and Pûru from him. In that vainša was the king Bharata, in whose line was Santanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parîkshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Šrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vîra-Hemmâli-Râya was the third, who was a worshipper of Murâri, aud lord of Mâyâpuri.

¹⁾ Ahalya, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.

Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks; from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day; from him was an heroic son, Râghava-Dêvarât; from whom sprang the king Pinnama, the lord of Âravîținagarî; whose son was the king Bukka, by whom even Sâluva-Nrisimha's kingdom was firmly established. To that king Râma-Râja, a chintâmani to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmî the consort of the Lotus-eyed (Vishnu), became the queen. To him was born a son through his penance, the king Šrî-Ranga-Râja, a lamp to the Lunar race; with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him). His wife was Tirumalâmbikâ (her praise). Skilled in policy, Râma-Râja, the learned Tirumala-Râya, and the king Venkatâdri,-three sons in this order were born to that great king by Tirumala-Dêvî. All the thorns his enemies in the world did the heroic Râma-Râja slay in battle.1) The glorious Venkaţâdri-Râja was as handsome in the world as Lakshmana. Of the three sons of king Šrî-Ranga, having defeated his enemies in battle, the king Tirumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti. The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vêdas) from the mouth of Brahma, as sâma (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Dašaratha,—so to this crowning ornament of kings were born the sons named Raghunatha-Raja, Šrî-Raiga-Raya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Venkata-Dêva-Râya.

Šrî-Ranga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonda kingdom. Then Venkatapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points. To his elder brother, whose character put to shame the trees of the gods, the lord Râma-Râja, were born Tirumala-Râja and the famous Šrî-Ranga-Râya. Of them, to Šrî-Ranga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Šrî-Ranga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the kaustubha born from the ocean, the king Râma-Râya was long distinguished. To the afore-mentioned king Râma-Râja, a Râmabhadra in form,

¹⁾ The second half of one verse and the first half of the next are in defect here. Also in some other places in the inscription.

an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Šrî-Ranga-Râja, like the moon to the earth, lighted all the three worlds with his fame, being like the pārijāta among the trees of the gods. Pleased with the penance of Šrî-Ranga-Râja, the lord of Šêshagiri (Vishņu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhûta (Indra). Named Peda-Venkaţêndra and Pina-Venkaţâdhirâţ, they were able in maintaining their rank, and powerful in overcoming Khara and Dûshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Râma and Lakshmana. The fortunate king Peda-Venkaţêndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Šrî-Ranga-Râjêndra's son the heroic Venkata-Dêva-Râya was anointed to the throne in the Penugonda kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Venkatadri was the object of the favour of the self-chosen of the goddess Šrî (i. e. Vishnu), able in distroying the rutting elephants his enemies, in protecting the world of poets like a new Bhôja. To him the king Šrî-Ranga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Purûhuta (Indra), the mighty Gôpâla-Râja, who in gratifying the desires of all the learned caused Bhôja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Venkatašaila, who, regarding him with favour and prepared to grant a boon, said to him: "As a son of the famous king China-Venkatêndra was I who am called Venkata born in the world on account of his great penance, like as of old I was the king Vasudêva's son and called Krishna. As of old Nanda brought him up as his son, so adopt that Šrî-Ranga-Râya as yours." Accordingly, adopting the king Šrî-Ranga-Râya, who was in the form of Śrîkanta, for the protection of the world and the continuation of his own family, Gôpâla-Râja was filled with joy.

Thus Šrî-Ranga-Râya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kamsâsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Šrî-Ranga (Vishnu), the great king Šrî-Ranga-Râya, his lotus feet (pâdâmbhôja) reverenced by Bhôja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Šārnadhara (Vishņu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, rāyarāhutta-minda, favourite of the goddess of heroism, chief lord of Āravîṭi-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Ātreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karnâṭa, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Šrî-Ranga-Râya protected the whole world surrounded with the ocean, with great glory.

(On the date specified), in the presence of the fect of (the god) Veňkaṭêša,—for the maṭha of the learned Râmachandra-Bhârati-svâmi,—disciple of Viṭhala-Bhârati-svâmi, disciple of the chief of the paramahamsa-parivrājakāchâryas, Višvârûpa-Bhârati-svâmi,—he granted the Chinânikallu village, (boundary villages named), belonging to the Kôṭâla-dêša, giving it another name of Narasimha-pura, together with all the usual rights.

This šâsana of the great king Šrî-Ranga-Râya was composed by the grandson of Sabhâpati, and son of Kâmakôţi, the poet Râma. By order of the king, Sômanâthârya wrote the šâsana, Kâmaya Gaṇapayârya's grandson.

Usual final verses.

(signed)—šrî-Râma.

61

Date ? 1254 A.D.

(Tamil)—I, Dêvan, son of the ? painter Šittira ...paṇḍita and a servant of Nulamba-dêvan, son of Kulôttuṅga-Šôlavaṇukkan Uḍaiyâṇḍai, who was one of the feudatories of Tan-vâši-kâṭṭiya ') Vâšudêvan, alias Jayaṅgoṇḍa-Šôla Ilavañjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

62

Date 1629 A. D.

(Telugu) — Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-mahârâya was ruling the empire of the world: — Immadi Tammaya-Gauda, grandson of Sugaţūr Tammaya-Gauda of the fourth gôtra, his wife, and certain gaudas (named), had the agnishtôma (sacrifice) performed by Kṛishṇa-sômayâji,—younger brother of Umâpati-sômayâji, son of Tirumala-sômayâji-bhaṭṭa, son of.....bhaṭṭa,—in the presence of (the gods) Râmêšvara and Kâši-Višvanâtha of Âvani (and made a grant for it).

¹⁾ Who has displayed his greatness or superiority.

Date 931 A.D.

Be it well. Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra.

66

Date 973 A.D.

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire.

67

Date about 920 A.D.

Mahêndra-bhatta made for Kali-yuga Rudra the smaller temple.

68

Date about 930 A.D.

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the šâstras? who skilled in making orations?.... (the rest effaced).

69

Date ? 1552 A. D.

(In the year specified), Sugațûr Ayama-Gauda and his servant Sîlavanta Chikka had the *gadubu* fixed (its extent).

70

Date ? about 1228 A. D.

(Tamil)—Šengâṇḍai, consort of Kûttâḍun-dêvan alias Jayangoṇḍa-Šôḷa Iḷavañjiya-râyan, had the door.....set up......

71

Date 1229 A.D.

(Tamil)—I, Šūrriyāndan's son Pēriyudaiyān alias Tantira-pālan, a servant of Kūttādun-dēvan alias Jayangonda-Šōla Iļavanjiya-rāyan, gave (on the date specified).....to the bhaṭṭas (named) of the temple to provide for a daily

offering of one nâli of rice, for as long as the moon and the sun endure, for Tiruvirâmîšvaram-nḍaiyar of Âvaniyam at the time of awakening the god early in the morning.

72

Date 1231 A.D.

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kûttâḍun-dêvar for the same god, and the making over of the grant to the Šiva-Brâhmaṇas (named) of the temple.

73

Date 1228 A. D.

(Tamil)—I, Šangalvar, daughter of Vašudevar, alias Nulambada-rayar of Âvaniya-nadu in Nigarili-Šola-mandalam, and consort of Ilavanjiya-rayar, alias Kuttadun-devar, son of Maralvar, alias Jayangonda-Šola Ilavanjiya-rayar, granted (on the date specified) as devadanas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill—otherwise called šrî-Mûlattanam—of Tiruviramîšvaram-udaiyanayanar at Âvaniyam in Âvaniya-nadu of Nigarili-Šola-mandalam.

74

Date 1397 A. D.

(Tamil)—While Immadi Bnkka-Râyan, son of šrî-vîra-Arihara-Râyan, was ruling the earth—we, Muttarâṇdâr Muttar and Vâšâṇḍai's son Pachchainâyan, who conduct the māḍâpattiyam in the temple of Mûlattânam-uḍaiyâr at Âvaniyam in Jayaṅgoṇḍa Šôla-vala-nâḍu, having received (on the date specified) 21 pon from Vaḍavâṇiyan Periya-perumâl and Kâmâṇḍai-šeṭṭiyâr, two of the Vaišyavâṇiya-nagarattâr who....., residing in the great street....of Mulavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to? every Brâhman during the ninth festival.

75

(Usual final imprecatory sentence and usual final phrase.)

Date 1527 A. D.

(On the date specified), among the mahā-mahāttus, the Kailâsa Maruļappayya-dêva of Hoļalakere and other.....

Date ? about 1500 A.D.

(Telugu)—..... being the place in which the Vana-devatâ came and appeared to Sîtâ-bhagavatî, and remained,—Sugaţûr Chikka-Tammaya-Gauḍa's elder sister Halasa-Râtama, through her purôhita Kṛishṇa-bhaṭṭa Tirumala-sômayâji, offered at the feet of the goddess in this southern Gayâ tilôdaka and piṇḍa, securing the reward of making the offering in Kâši, Gayâ and Prayâga, as declared by Vâlmîki.

77

Date ? about 1250 A. D.

(Tamil)—I, Viruda-maṇḍana 1) Mâdêvan, will not survive Vilupparaiyan who..... I swear by Vallavaraiyan.

78

Date ? about 1250 A.D.

(Tamil)—I, Pallimukkanna's son Kâman, a servant of Kulôttunga-Šôlavanukkan Udaiyândai, who is one of the feudatories (šâmantar) of Vâšudêvan, alias Ilavañjiya-râyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me].

79 a

Date ? 1290 A.D.

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirâmîšyaram-uḍaiyâr and a grant of money for feeding Brâhmans.

(Usual final imprecatory sentence and usual final phrase.)

79 b

Date ? 1249 A.D.

(Tamil)—I, ? Ugaikâgumugan, a servant of Nulamba-dêvar, who is the son of Kulôttunga-Šôla-anukkan Udaiyândai, one of the feudatories of llavañ-jiya-râyar Vâšudêvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

Date 767 A.D.

Be it well. In the 42nd victorious year of the Šrî-râjya, when Šrîpurusha mahârâjâdhirâja paramêšvara bhaţâra was ruling the kingdom of the world:—

¹⁾ Adorned with titles.

and his son Duggamâr-Ereappa was ruling the Kuvaļāla-nāḍ Three Hundred and the Ganga Six Thousand, and his queen Kanchiabbe was ruling Âgaļi;—to Maduregiļa Vellasamma were given lands (specified), free of all new (apûrvva) imposts. Imprecation.

81

Date about 767 A.D.

When Šrîpu[rusha-maha]râja paramêšvara was ruling the....Thousand:—and...Narêndrarasa was ruling the Sixty,—the master of Ârângaļi....made a grant to Jannayya.

82

Date ? 1501 A. D.

May it be prosperous. (In the year specified),—in order that *dharmma* might be to Narasaṇṇa-Nâyaka,—in Muļuvâyi, Sênarâma's sons Râmapa and Bayireya made a grant of....as a gift to Kṛishṇa.

84

Date 974 A. D.

Be it well. (On the date specified),—Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Nolambâdhirâja and Chôrayya Nolamba's father, these three having halted in Sûryya-Miniyûr,—hearing that Mârasingha-Permmadi was dead,—Be it well. Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâduveṭṭi-vaṃša, chief lord of Kânchî-pura, like a thunderbolt in the front of battle, Nâṇḍi's Java (Yama), Nanna.....

85

Date about 975 A.D.

Be it well. ... Annva..'s hound named Lôka killed 75 hogs; besides which, with this hound named Dhalaga, Pirisandi's son killed 26 hogs.

86.

Date? about 767 A.D.

....in....ndu-maṇḍala, attacking the opposing enemy's force, and slaying, went to sagga.

Chiliya, standing in the wealth of the Chô[la] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a kodange of 12 kula to Vâni.....Jannayya's..set up this stone for Hariyya-Bîranna...

87

Date ? 1540 A. D.

(In the year specified), Guru Tammaṇṇa granted for Âgâṇi Bayirava-gauḍa a nettara-godagi (as specified).

89

Date ? 1537 A.D.

(In the year specified), Timma-Râya, for the settlement of the Tipaṭūr-šīme,....

91

Date 1007 A.D.

Be it well. (On the date specified), when Tribhuvanakarttara-bhaṭâra was ruling the Âvaniya-sthâna;—Masekal..ppa-dêva's son Nolamba-gàmuṇḍa, fighting in the destruction of Balla, died and went to sargga.

92

Date? about 780 A.D.

Be it well. In the 2nd victorious year of Bâṇa-Vidyâdhara, born in the Mahâvali-kula, who made Paramêšvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkceper — when Raṇamukha-Duṭṭa's son Karapnra coming, carried off the cows of Balla,—the village cowherd Uvala, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâṇi, being pleased, granted land (specified). Imprecation.

93

Date about 970 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhnvanakartta was ruling the sthâna;—the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the bhaṭar, being pleased, granted a kodangi of 10 kolaga.



Date about 970 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta-paṇḍita was ruling the kingdom of penance (tapa);—Banûchchâvari's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to svargga.....

95

Date ? 1007 A.D.

In the ruin of the Balla town, Mudda-Setti's son Malla..... died and went to svargga.

96

Date 1431 A.D.

May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virûpâksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agrahâras, maṇṭapas, a maṭha for mendicants, and all other religious works,—by the dharma of Vijaya-Râya-mahârâya's son, the elephant-hunting Dêva-Râya-mahârâya,—the Heggaḍe-dêvas of the Vishṇuvardhana-gôtra, Vommâyamma's sons Lakhaṇṇa-daṇṇâyaka and Mâdaṇṇa carried out as service to this god Prasanna-Virûpâksha. May it be prosperous.

97

Date 1527 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Virûpâksha-Dêva-Râya-mahârâya was ruling the kingdom of the world:—Râyadurga Tipparasa's son Bhôgarasa,—in order that dharma might be to his ruler Tipparasa-Voḍeyar—granted for the god Prasanna-Virûpâksha, the Kaļavekal village, otherwise named Tippasamudra, of Mukundasâgara in the Kundâṇi-šîme belonging to the Muļuvâyi-châvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights......

98

Date 1703 A. D.

(Telugu).—Be it well. (On the date specified), to Sahâya-šâstri, deputy of the âchâryya who was an establisher of the vêda-mârga, the dharmašivâchârya

of the original Tiruvâlangâdu, otherwise named the western Virûpâkshapura, Immadi-âchâryya,—Vîra-Râjappa-šâstri, deputy of the Tiruvâlangâdu eastern new dharmašivâchârya, gave a written document (patrika) as follows:—Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Ali Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagara on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the Šiva-dâna-patra we are new:—Therefore, the old disciples belong to you, and Subbâ-šâstri and the Nagara people are my disciples. You are not to touch them. Such is the paper of decision written and given. Witnesses: (signatures).

100

Date 1290 A.D.

(Tamil)—In the 36th year of the reign of šrî-Poyšaļa-vîra-Râmanâ-Dêvar—I, Šâyan Dêvanâga-kûttan, the ? headman of Nâgapaṭṭaṇam, situated near Tammam, which was a dêvadâna of the god Tiruvirâmîšvaram-uḍaiya-nâyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbîšuram-uḍaiya-nâyanâr of the same village as a dêvadâna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase.) May there be prosperity.

101

Date 1440 A.D.

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêšvara šrî-vîra-Dêva-Râya-mahârâyar, a? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdaṇa-daṇṇâyakkar atpâpaṭṭaṇam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâḍu, which was the property of the temple of Tiruvirâmîšvaram-uḍaiya-nâyanâr at Âvaniyam, to provide for the offerings of rice at the tiruvotta-šamam for the same god...

.

Date about 880 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja was ruling the kingdom of the world:—to Puttûr Konguṇisvâmi was granted in Belamballi a royalty of three kaṇḍuga.

104

Date 1485 A. D.

May it be prosperous. Be it well. (On the date specified), Vumbaṇa-Voḍeyar's son Liṅgaṇa, of the Vishṇuvardhana-gôtra and švalâyana-sūtra, granted to Aubhalanâtha's son Siṅga-Perumâle, of the Kâšyapa-gôtra and Âpastamba-sūtra, a dharma-šâsana as follows: — Of the *umbali* land which has come down to us in Dêvarâyasamudra, we have separated a field of. koļa (boundaries specified)....when Virūpāksha-Râya-mahārâya was ruling the kingdom of the world, in the administration of Narasinha-Râja-Voḍeyar,.....

105 *a*

Date 1073 A.D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, heamed under his white parasol—in union with the goddess of fortune, wielded the sceptre; destroyed the dark Kali;...decked himself, as with necklaces, with valour and liberality; performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-mulud-ndaiyâl.—

We, Vîrarâkshasa-Brahma-mârâyar and other citizens of Iratiyûr, alias Ammangaiyâlvâr Tirumaḍaippaḷḷi-ppuram, in Puda-nâḍu of Nigarili-Šôla-maṇḍalam, granted, in order that the sacred body of Ammangaiyâlvâr might become an? auspicious sacred body (for her health?), one oil-mill for the god Îsânîsvaram-uḍaiya Mahâdêvar of the same village. We, the leaders of the assembly in Iratiyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâli of oil, measured with the uâli of Arumolidêvan: 90 nâli, at the rate of one ulakku a day, for one perpetual lamp for the above god, and 6 nâli for one twilight lamp for the god Gaṇavatiyâr. This charity was caused to be founded by Nulamba-mâdêvi-kkôn . nâḍâlvân, alias Šîrâlan Tiruvaraṅga-dêvan.



105 b

Date 1073 A.D.

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, alias šrî-Kulôttunga-Šôla-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions; and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—I, Râja-Vichchâdira-Brahma-mârâyan, alias Irugan Šambi-dêvan, a Brâhman land-holder in Iratiyûr, alias Pillaiyâr Ammangai-yâlvâr Tirumadaippalli-ppuram, in Pudal-nâdu of Nigarili-Šôla-mandalam, made a grant..... to provide for offerings of rice, vegetables...........for the goddess Châmundêšvari of the same village.......

105 c

Date 1050 A.D.

(Tamil)—In the 33rd year of the reign of Kô-Râjakéšarivanmar, alias šrî-Râjâdhirâja - Dêvar, who took the head of Vîra-Pàṇḍiyan, the Šâlai of Šêralan (the Chêra king), Ilangai and Iraṭṭapâḍi,—

I, Vîrarâkshasa-Brahma-màrâyan, alias Šâmuṇḍan Irugaiyan, of Iraṭiyûr, which was šrî-Râjâdhirâja-Dêva's Tirumaḍaippaḷḷi-ppuṇam, in Pudal-nâḍu of Nigarili-Šôḷa-maṇḍalam, alias Nuḷambapâḍi, granted, with pouring of water, 1300 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens,...., toṇavati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Îsânîšvaram-uḍaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

106 a

Date 1050 A.D.

(Tamil)—Be it well. In the 33rd year of the reign of Kô-Râjakêšarivanmar, alias šrî-Râjâdhirâja-Dêvar, who ') etc.—the same man, Vîrarâkshasa-Brahma-mârâyan, of the Šâṇḍiliya-gôtra, made to the Šiva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuli of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

¹⁾ See the previous number.

that they should measure out with the *marakkâl* of [Arumoli-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god.

106 b

Date 1073 A.D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who 1) etc.—Ammangaiyâlvâr granted Šêvaganparru to provide for the daily expenses of the artta-yâmam in the temple of Κâna-îšvaram-uḍaiya Mahâdêvar at Iraṭiyûr, alias Ammangaiyâlvâr Tirumaḍaippaḷḷi-puram, in....of Nigarili-Šôla-maṇḍalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the marakkâl of Arumoli-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, ? verungây and betel-leaves, and for oil for one perpetual lamp.

107

Date 1057 A. D.

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêšarivanmar, alias šrî-Râjêndra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune; who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Iraṭṭapâḍi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram; who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrâru), was pleased to take possession of his elephants, horses and camels, together with.....; and who was graciously seated on the throne of heroes—

(The latter portion of the inscription is full of gaps and the meaning is not clear.)

The inhabitants of Iraţiyûr appear to have agreed to give 26 kâšu....., 30 kâšu on account of.....? a good cow, 10 nâţi of ghee and oil,..... and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembiyan Šôţa-mûvênda-vêţân,? a member of the assembly.

¹⁾ The historical part of this inscription is identical with that of No. 105 a.

Date about 950 A.D.

Be it well. When Iriva-Nolamba was ruling the kingdom of the world:— Šrîmangali Singaparâkrama's son Tiruvengadayya, when the big cows of Erediyûr were carried off, attacking and slaying, died.

Be it well. To Prithivî-Gâmuṇḍa-svâmi's son Gâmuṇḍa-svâmi's younger brother Vâmayya-dêva was given a *koḍange* of a kaṇḍuga of rice-land and a kaṇḍuga of waste land. Imprecation.

This work was done by Koyatûr Bijayitâchâri's son Vikramâditya.

109

Date ? 1646 A. D.

(Telugu) – (In the year specified), Raghunâtha...and Muni-Bhôya of the temple gave to Ana-Bhôya and others of the Yeladûr-samsthâna, the help of 400 mâda, as a gift (inâm).

110

Date ? 1674 A.D.

(In the year specified), Pâlaki Kempa-Channaya-gauḍa (records) the names of all the faithful religious persons who will permanently subscribe to keep up the maṇṭapa of Raghunâtha-svâmi.

111

Date ? 1705 A.D.

(Tamil)—This is fragmentary. It appears to record that some Muhammadan (presumably a Labbê) gave a tope and fields as an inâm.

112

Date ? 1559 A. D.

(In the year specified), the mahâ-nâyakâchâriya gave to....? Hâva-Nâyaka a šâsana as follows:—the land in...belonging to our office of Nâyaka,—in order that merit may accrue to....—have we given. Imprecation.

113 a

Date 1207 A.D.

(Tamil) — (On the date specified) Pallidêva-maṇḍalikar, alias Varaguṇapperumâl, son of Šakkidêva-maṇḍalikar, who was the son of Pallidêva-maṇḍalikar, of Puda-nâḍu in Nigarili-Šôla-maṇḍalam, made a grant of....samudram Iratiyûr for the god šrî-Mallikârjuna-dêvar. (Usual final imprecatory sentence.) The signature of.....na-baṭṭan.

113 b

This contains only the usual final imprecatory sentence.

114

Date ? 1669 A. D.

(In the year specified), Chikka-Râya Tammappa-Gauḍa, at the auspicious time of Šivarâtri,—in order that merit may accrue to Hiriya-Gauḍa,—made a grant for the god Varadarâja. Imprecations.

115

Date ? 1636 A.D.

Be it well. (On the date specified), the temple priest of the goddess Kâvabba of Uttanûr Maḍavâļa in Hode-nâḍ, Pallavoḍari-nâyinâr, and all the farmers and subjects of that place, granted to...Sûriyappa land (specified) under the Idagere tank, rent free.....

117

Date 1680 A.D.

Be it well. (On the date specified), râjašrî <u>Šambhôji-chakravartti orders</u> the *kârukûn* of Kôlàla, that to Veńkaţêša-šâstri, son of Channi-bhaṭṭa, the son of Gôvinda-bhaṭṭa of the Kâtyâyana-sûtra, Pârthiva-gôtra and Yajuš-šâkhâ, has been granted...of Uttanûr Maḍavâḷa, together with all rights.

119

Date 1072 A. D.

(This inscription is identical with No. 49 a above; but has the following final sentences and verses which are defaced in the other.)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this šâsana shall incur the heinous sin of having destroyed Brâhmans, herds of tawny cows and Vâraṇavâsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this šâsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-

stand virtue. He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years. 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

120

Date ? about 1030 A. D.

(Tamil)—I, Karumâṇikkâlvâr, of the Kâšyapa-gôtra, one of the *pûjâris* in the temple of Karumâṇikkâlvar at <u>Uttanûr</u>, *alias* Râjêndra-Šôla-chchaturvêdimaṅgalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from......Having approved...... we had this engraved.....

121a hize Uttanus

Date about 1269 A. D.

(Tamil)—In the 1...year of the reign of the universal emperor šrî-Pôšaļa vîra-Râmanâda-Dêvar—.....

1216 pros littamin

Date ? 1268 A. D.

122

Date 969 A. D.

Be it well. (On the date specified), when Nanni-Nolamba having assumed the crown, was ruling the kingdom of the world:—the Sakapâdi elder Pogalmale-Nambe's son Nolamba-šeṭṭi gave to the 12 Brahmans of Uttanûr 100 gadyâṇas of gold, to provide for daily feeding five in turn. On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to ... Paramêšvara, and a perpetual lamp, he bought land for 40 gadyâṇa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṇa to the Brahmans of Badanûr.......

123

Date 1003 A. D.

(Tamil)—In the 19th year of the reign of šrî-Kôv-Irâjarâja-Râjakêšari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândaļūr-Šâlai; conquered with his heroic and victorious army Veugai-nâḍu, Gangapâḍi, Nulambapâḍi, Taḍigai-vali, Kollam, Kalingam, Kuḍamalai-nâḍu, and, after having crossed the deep sea, the impregnable Ni.njiram; and deprived the Šelinar (the Pâṇḍyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Iļan....of Arumolidêva-chaturvêdimangalam in....ru of Pudal-nadu in Gangašayaram.....

124

Date? about 890 A.D.

Mahâbali Bâṇarasa's karaniga Valungavamma's pillar.

125

Date 1210 A. D.

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds šrî-Kulôttunga-Šôla-Dêvar, which corresponded with the Šaka year 1133 (Pramôdûta) 1),—while Pulla-dêvar, the maṇḍalika of Puda-nâḍu, son of Šakki-dêvar, who was the son of Pulla-dêvar, who was again the son of Šakki-dêvar, the maṇḍalika of Râjêndra-Šôla-pPudanâḍu, was pleased to rule Puda-nâḍu of Nigarili-Šôla-maṇḍalam in peace—(on the date specified) Pulla-dêvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gâmuṇḍas (named, with a long pedigree) of Iratiyûr, ? who were descended from the family which had helped him in acquiring Vidirûr. (Usual final imprecatory sentence.)

126

Date 961 A. D.

Be it well. (On the date specified), when Iriva-Nolamba was ruling the kingdom of the world:—And, born in the kula of Mahâbali, lord of gods and demons, reverenced by all the three worlds; supreme lord of Paruma-pura, joy of the bloodthirsty groups of paysachikas, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the bittukaṭṭu for the tank. Imprecation.

128

Dute ? 1703 A.D.

(In the year specified), Yadarûr Yarapa-Nâyaka gave for the god Venkaṭaramaṇa land (specified.) Imprecation.

¹⁾ Pramâdôti in the inscription.

Date ? 1673 A. D.

(Telugu)—(In the year specified), mahârâjašrî Dešapâṇḍa Kṛishṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-koḍige* as follows:—.....

130

Date 1439 A.D.

(Tamil) — May there be prosperity. While the mahâ-maṇḍalêšvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, šrî-vîra-pratâpa.....'s son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified)......Muļavâyi......

131

Date 1407 A. D.

Be it well. (On the date specified), to Mangarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaļa, the ? mortgagees and citizens, gave a šâsana for rent-free riceland as a kaṭṭu-goḍagi for the tank, as follows:—Whereas you have built the tank in Vâniyarahaḷḷi in Hode-nâḍ, and made the Hirî-Mangasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a kaṭṭu-goḍagi; and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children. Imprecation.

132

Date 1494 A.D.

May it be prosperous. Be it well. (On the date specified), to Girijeya of the Amṛitâtma-prabhu's maṭha,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:—Whereas through the favour formerly of Maṅgarasa there has come to you under the Vâṇiyanahaḷḷi tank the kaṭṭu-goḍagi rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

135

Date? 1488 A.D.

(In the year specified), Mummaḍi-Tamme-Gauṇḍa made a grant of Kempâpura. Imprecation.

Date 1646 A. D.

(Telugn)—(In the year specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-šrî-Raṅga-Râya-Dêva-mahârâya granted to the *nāḍu-karta* Nalûr China-Jaya-gauḍa.....

144

Date ? 1459 A. D.

(Telngu)—(In the year specified), Tammappa-Gauda granted to Elachegauda, a kaṭṭu-godige-mānya (specified), free of all imposts, to continue as long as sun and moon.

147

Date 1469 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virûpâksha-Râya-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêšvara.....

149

Date 1557 A. D.

(Telugu)—(In the year specified), by order of Sadâšiva-Râya, Gurumûrti-Viṭṭhala-Râja granted to Tirumalapalle Appalâchârya the Kottapaḷḷi village. Imprecation.

153

Date 1521 A. D.

May it be prosperous. (On the date specified), the god Sôme on the rock of the Konga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sôme of Hâdiya,—with the permission of Annadâna-Vodeyar,—stone from the rock, and having again set up that god Sôme of the field, granted Upukunte for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kaušika-gôtra, as the temple priest. Imprecation.

Date 1653 A. D.

(In the year specified), the râjâdhirâja râjarâja Šambâji-Râja-mahârâja's son Kannarâyâji-Paṇḍita...buying [Koṇ]ḍiganahaḷḷi, granted it to...savati as a kaṭtu-qodagi.

156

Date ? 1497 A. D.

(Telugu)— (In the year specified), Sngaṭûr Chikka-Râya Tammaya-Gavnḍa gave Basavapura to Mâdêva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure. Imprecation.

Date 338 A. D.

(On the seal is Nandi, or a bull recumbent.)

Om. Obeisance to Šiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandâkinî (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dêvêndra and the gods, triumphs,—the adored.

Be it well. The object of the mercy of Šiva, -his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,-his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanabha (Vishnu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahâbali (or the great Bali), lord of the Dânavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brâhmans possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Âdišêsha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmmâ, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayâditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom:—

There was, in like manner—a sun in awakening the lotus lake of the Bâṇa-vaṁša—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Vîrabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemics overcome in battle by the wind of the strokes of the sword uplifted in his hand; the bright lotuseyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again.

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power, 1) ruler of a Seven-and-a-balf Lakh country containing twelve thousand villages, in the Ândhra-maṇḍala, cause of continued segregation of the four castes,—by šrî-Vadhûvallabha-Malladêva-Nandivarmmâ, being in the town of Âvanya,—in the Šaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Vilambi, the thirteenth (day) of the bright 2) fortinight of Kârttika, on Monday, the constellation being Ašvini,—to šrî-Rudrabhaṭṭa-šarmmâ of the Bharadvâja-gôtra and sâmânya-charaṇa, to Trivikramabhaṭṭa-šarmmâ of the Kauṣika-gôtra, to Trivikramabhaṭṭa-šarmmâ of the Kauṇḍalya-gôtra and sâmânya-charaṇa, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Muḍiyanûr in the Hoḍali-vishaya, is, with pouring of water, by me given. The boundaries of that village are stated, (here follow the boundaries in great detail3). Imprecations.

By order of Vadhûvallabha Malla, I, the carpenter Nandivarmmâchâryya, inscribe the šâsana of this gift. As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûḍa-grâma 4).

Thus was it done by the sarvvapradhāna Vaivasvata-daṇḍâdhipa. The hunter Mullega 5).

¹⁾ Prabhu-, mantra-, aud utsaha-šakti.

²⁾ The original has $K \hat{a}rttik \hat{a}sukta$, in which asukta would mean dark; but the calculation of the date shows that sukta is meant.

³⁾ Among these is mentioned Kantakadvara, the Sanskrit translatiou of Mulubagil (or -bagal).

⁴⁾ Chuda-grama is the Sanskrit translation of Mudiyanar.

⁵¹ Vyadhan Mullegam - the object with which this name is inserted at the end is not apparent.

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Date 1344 A. D.

(Någarî characters.)

Obeisance to Ganadhipati. Obeisance to Šambhu, and praise of Ganasa and the Boar.

Born from the milk ocean, brother of the kaustubha and kâma-dhêmu, younger brother of Ramâ, is the moon; in whose line was born the king Yadu, by Vâsudêva descended from whom the earth was ruled. In that family was Bukka by name, having fame, courage, and wisdom. Magâmbikâ was his queen, like Lakshmî of Hari. There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Sangama. Mâlâmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Šachî of Indra. The sons of that king were Harihara, Kampa, the king Bukka-Râya, Mârapa and Muddapa.

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pâṇḍavas. Broken were the Kalingas, with small display of courage; the Vangas had their limbs dislocated and their eyes swollen; the Ândhras hid themselves in holes from the blows of the cruel weapons in his arms; the faces of the Turushkas shrivelled up; the Pâṇḍya kings fled;—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Râya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children.

Distinguished by the titles râjâdhirâja, râja-paramêšvara, Garuḍa to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrâṇa of Hindu Râyas; seated on the jewel throne in the city named Vidyâ, distinguished as the abode of Vijaya (victory) made by Vidyâraṇya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of dharma,—by him, (on the date specified), in Pampâ in the Bhâskara-kshêtra, in the presence of (the god) Virûpâksha,—to Sôma, a moon (sôma) to the ocean Nâchana, versed in all the âgamas, understanding all the accepted meanings of the eighteen purâṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kôdûr country, in Pena-mâgaṇi, on the bank of the Pinâkinî, the village previously called Pañchakaladinna, giving it another name of Bukkarâyapura, (boundary villages named).

And the illustrious Nâchana's (son), the great poet (mahâkavi) Sôma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brâhmans (as specified).

The boundaries of that agrahâra, that all may understand, are here written in the language of the country 1). (Here come the boundaries.)

The greatness of this šāsana of the king Bukka-Rājēndra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth. Kōṭidevārādhya's son, Mallaṇārādhya, composed the verses. The carpenter Šāsanācharya's son, by order of the king, the sculptor Nāgideva made (or inscribed) it.

Usual final verses.

(signed) - šrî-Virûpâksha.

159

(This contains merely one of the usual final verses.)

(Tamil)—Be it well. 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

160

Date 1338 A. D.

(Tamil)—When the pratâpa-chakravartti Pôšaļa šrî-vîra-Vallâļa-Dêvar was ruling the earth—

I, šâhaṇiyâr, minister of the king, son of the great minister Dâdi-Vallappa-daṇṇâyakkar, râja-gaja-siṇiha ? ? pâpandyarâja-kumakâmi sadhâ-gaṇḍa, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar, for the god Sômîšvaram-uḍaiya-nâyanâr of Muḍiyanûr, ? alias Kûttâḍu-daiva-chchaturvêdi-maṅgalam, in Pudi-nâḍu of Nigarili-Šôļa-maṇdalam.

161

Date about 950 A.D.

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world:—Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died. The work (of this stone) was done by Koyatûr Vikramâditya, famed for many good qualities.

162

Date about 950 A.D.

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world:— Maṇḍikal Kambaladâna, on a big tiger carrying off a young cow, made

¹⁾ These are in Telugu. 2) A lion to the elephants the (hostile) kings.

a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities.

163

Date about 950 A.D.

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world:—Nelmalliyûr Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

165

Date about 1030 A.D.

166

Date 1400 A. D.

Be it well. (On the date specified), Râjašêkhara, the eldest son of the great minister Vîrappayya, in...., in the Muguvâyi-kula of the Chôra-maṇḍala,

167

Date? about 1260 A.D.

(Tamil)—This is the land granted to Ur-uḍaiya-mudaliyâr, and to...šêkara-namachchivâya-dêvar.

170

Date 1427 A. D.

(Tamil)—(On the date specified) a grant of land was made to....perumâļ.......the god Šômîšuram-uḍaiyar of Muḷavâyal.

171 a malandefalli 1 39

Date about 1280 A.D.

(Tamil)—In the.....of the reign of šrî-Pôšala-vîra-Râmanâtha-Dêvar—to... ..nâyanâr in the *tirumaḍai-viḷagam* of Peṅgîšvaram-uḍaiya-nâyanâr, I gave one servant for every ten servants required for......

171 b

Date ? about 1280 A. D.

(Tamil)—I, Adaippan Âļa-vanda-piḷḷai, granted some lands (specified) for the god Peṅgîšvaram-uḍaiya-nâyanâr.

172

Date 1496 A. D.

May it be prosperous. Copy of the agreement for the kattu-godage of the tank.

Be it well. (On the date specified), to Alapa's son Nârasimha-dêva,—the temple priest of the god Narasimha, Kondapa-Timmanna's son Aêvapa granted a kattu-kodage agreement as follows: - Whereas the Gundalahalli village, which is Narasimhapura, in Hode-nad, belonging to the offerings of our god Kadiri Lakshmî-Nârasimha, by the order of the god Nârasimha I have given in possession to the Nambi Apachi-Anantapa, - and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,-On your expending money and causing a virgin tank to be constructed in the Mâvina-halla to the west of the old tank of Gundalanahalli, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank, -of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent. After those four parts have been filled up1), we grant you in the rice-lands that will be formed under the tank a dašavanda of three in ten as a kattu-godage, marking out with stones the best, middling and inferior soils, and of the dry fields granted as kattu-godage-manya for this tank which are now cultivated and sown with râgi, we give you as kattu-godage-mânya 1 khanduga (as specified).

If any damage should come to the tank you build, you will make it good from your four parts of manya. When that is filled up¹⁾, if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your dašavanda, and have it repaired.

¹⁾ tumbida-balika.

For the rice-lands and dry fields of your kattu-godage there are no payments under the various heads (as specified) on account of our temple.

The same provisions are laid down for any future extension of rice-lands under the tank. Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified. If the flow of water from the tank allows, you may plant area, cocoa-nut or other permanent gardens in your kattu-godage and have the full enjoyment of the same. If the tank should not fill sufficiently for your three-tenths dašavanda rice-fields, you will take your turn for the water. For building houses for the ryots who cultivate your dašavanda rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified).

These kattu-godage rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell. Witnesses:— (Here follow signatures).

173

Date 1503 A.D.

May it be prosperous. Copy of the sâgubaliya-vôle (or cultivation roll) of the rice-land of the tank. (In the year specified), the temple priests (named) of the god Kadiri-Nârasimha of Muluvâgil granted to Kadiri-Nârasimha-dêva of Râmasamudra a cultivation roll as follows:— Deducting your dašavanda rice-fields under the tank which you caused to be newly built in Gundlahalli belonging to the offerings of our god Narasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khanduga for 6 khanduga, we will grant you by measurement 8 khanduga for 7 khanduga of kodage. If the water in the tank fails and the crop is lost, we will share equally. If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood. For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale. Signatures.

174

Date 1522 A. D.

May it be prosperous. (In the year specified), Kadiri Nârasimha-dêva granted to Chirata Sâmâji's son Râghava-bha... a grant of land as follows:—for the Sâmirêri-chatra belonging to the Šiva connection, between the Nârasimhapura village belonging to the offerings of the god Nârasimha and

the Kurujili village, we have transferred to the name of Kurujili....land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation.

175

Date 1408 A.D.

Be it well. When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâļa of Hindû Râyas, râjâdhirâja paramêšvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Voḍeyar was ruling the kingdom of the world; at the time when he was permanently anointed to the crown in Vijayanagari:— (on the date specified), when vîra-Vijaya-Râya was in Muļavâgil, ruling the kingdom of the world;—the mahâ-nâyaka Bayira Kaṭhâri-Sâluva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—nnder the Maṭṭikasamudra built in the stream of the small tank of....Agara in Hoda-nâḍ belonging to us, certain lands (specified) were granted to.....

Imprecation. This šāsana was written by

177

Date 1620 A.D.

May it be prosperous. (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa....Dêva-Râya [was ruling]:—....Ganḍa, in order that merit might accrue to Amrita-Gauḍa and others, made a grant of 4 villages (named) for.....

178

Date 1260 A.D.

(Tamil)—I, Šeṭṭâl̯vâr,..... consort of Vâsudêvar, who was the son of Kûttâdun-dêvar, alias Jayaṅgoṇḍa-Šôla Ilavañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god šrî-Vâsudêva-pperumâl of Kurudimalai, alias Kûttâdundêva-nallûr, in Puda-nâdu, and (2) for a daily offering of one nâli of rice for the god Šelva-Gôpâlar; and made over the same to the pûjâris (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure.

(Usual final imprecatory sentence.)

Date ? 1260 A.D.

(Tamil)—I, Anantan, a servant of Taṇṇâkkan Vâšan, who was a feudatory (šâmattan) of Iļavañjiya-râyan, [declare] that I.....

180

Date ? 1656 A.D.

(Telugu) — (In the year specified), Kuriḍimala Gaṇapaya and others (named), having had a temple built, set up a Linga, and for this Nagarêšvara made a grant of land (specified).

181 a

Date 1312 A. D.

(Tamil)—I, Paramêšvara-bhaṭṭan-dêvan, of the Gautama-gôtra, a land-holder at Tiruvallam in Toṇḍai-maṇḍalam, granted (on the date specified) as a dêvadâna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyâr Iḷavañjiyar, alias Kûttâḍun-dêvar had given me with a libation of water, for the god Peṅgîšvaram-uḍaiya-nâyanâr of Kuruḍimalai in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam. šrî-Mâhêšvaras are the protectors of this charity.

181 b

Date ? about 1310 A. D.

(Tamil)—This is merely a fragment. It seems to record some grant for the same god.

182

Date ? about 1300 A. D.

(Tamil)—To the madam (matha)....at Kurudimalai, alias Kûttâdun-dêvanallûr, the oil-mongers of the village agreed to supply oil at the rate of half a šoligai for every oil-mill.

184

Date 1273 A. D.

(Tamil)—I, Jayangonda-Šôla Ilavañjiya-râyan-Vâsudêvan, granted (from the date specified) for the god Kûttâdîšvaram-udaiya-nâyanâr of Kurudimalai, alias Kûttâdun-dêva-nallûr in Puda-nâdu of Nigarili-Šôla-mandalam, certain lands (specified), excluding former dêvadânas, tiruvidaiyâtṭam and baṭṭa-virutti, as

a dêvadâna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple. (Usual final phrase and Sanskrit verse.)

May there be prosperity.

185

Date ? 1270 A.D.

(Tamil) – Šigu-ppiļļai Šāmāšāndān bestowed on..... the *mādāpattiyam* in the temple of his Tambirāṭṭiyār and also...... He also granted some wet and dry lands (specified). The grantee shall take charge of and enjoy [these lands].

186

Date 1277 A. D.

(Tamil)—I, Tanimai-nîkkinâr, son of Ponna-ppillai, who was one of the mudalis of Jayangonda-Šôla Ilavanji-râyar, granted (on the date specified) certain lands (specified) as a dêvadâna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Pengîšvaramudaiyâr set up by my maternal uncle Vayirândai. (Usual final phrase.)

187

Date 1270 A.D.

188

Date 1366 A. D.

(Tamil) — (On the date specified) in the temple of Kûttâdîšvaram-udaiya-nâyanâr at Kurudimalai.

189

Date 1298 A. D.

(Tamil)—I, Kûttâdun-dêvan, [son of] Vâsudêvan, alias Jayangoṇḍa-Šôla Ilavañjiya-râyan, granted (from the date specified) for the god Kûttâdîšvaram-

uḍaiya-nâyanâr of Kuruḍimalai, alias Kûttâḍundêva-nallûr, as a dêvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôlakuṭṭai which was to the west of the village (of Kuruḍimalai), excluding former dêvadânas, tiruviḍaiyaṭṭam and the three kaṇḍagam of land granted to Šômanâta-dêvar, situated within the four boundaries of the above lands.

190

Date 1361 A.D.

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâdu, have given a šâsana to Vengadavâšâri to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in? dašaki—when Nâyakar caused an image of the goddess to be prepared. This is to continue as long as the moon and the sun endure. May there be prosperity. Ôm.

191

Date 1373 A. D.

(Tamil)—.....(on the date specified) we, Dekshinamutti and others (three more named), the authorities of the temple....., pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppillaiyar Appu-ppillaiyar and Malaipperuman's son Irugar.....

192

Date ? 1256 A.D.

(Tamil)—I, Vâsudêvappaḍai...'s son Šômanan, a resident of Pârpaḍu, and a servant of Taṇṇâkkar, alias Vâšanan, who is one of the ... men of Jayangoṇḍa-Šôla Ilavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A.D.

(Tamil)—While dêva-maṇḍalikan was pleased to rule Puda-nâḍu in peace and wisdom, I, Tantirapâlan,, beautified this village by building ponds and tanks and by renovating the two.....

Date ? 1666 A.D.

(Telugu)—(In the year specified), Kuridimala Ganapaya and others (named), gave to Krishna-gauda certain land (specified) as a kattu-kodagi.

198

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:— Tirnvayya's son Chandrašékhara granted the bittu-kattu of the Maṇḍikal tank. Usual final phrases.

201

Date ? 1532 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêšvara vîra-pratâpa vîra-Sadâšiva-Râya-Dêva-mahârâya was ruling the kingdom of the world:— for the master of all the myriad systems of the universe, the original lord of the crown, Bairakûr Raghu.... the god Hanumanta,— the mahânâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),— in order that merit might accrue to Yelavañji and others (named),— made a grant.....

203

Date 934 A.D.

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêšarivarmmâ:—Baydakûr Mâremma's grandson Gaṇipa Râma, recovering the cows, slew and died. For him, as a *kalnâţu*, Permmâḍi's Sâmantappa ... granted one kaṇḍuga of rice-land.

204

Date ? 1222 A. D.

(Tamil)—..... the sixty-three devotees of Šiva (Arubattu-mûvar) among the....mêšuras in the temple of Piḷḷaiyâr. My sons also shall carry on this sacred service.

205

Date ? 1550 A.D.

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêšvari, of his devotion had a maṇṭapa made. Imprecation.

Date about 1000 A.D.

Be it well. By order of Dôsi-arasa, (apparently some grant was made to Pṛithivî-Râma-Bôyi; but the inscription is on several detached fragments of stone, which it is difficult to connect together).

208

Date 1000 A. D.

Be it well. In the 16th year of the assumption of the crown by Râjar a Mummaḍi-Chôla, who sent his army and conquered the Navakhaṇḍa-maṇḍala,—the warrior of the army, Nolambâdhirâja, having given Perbbaṇṇa to the plunderer of ..., Kâdiyaṇṇa,—the big tank having breached, Maṇḍeya-gâmuṇḍa's son Pṛithuvî-Râva-Seṭṭi repaired the breach. Pleased therewith, by order of Nolamba, 10 gadyâṇa of the old fixed rent of Perbbaṇṇa and a certain allowance of paddy (specified) was given by Kâdiyaṇṇa, together with certain rice-land (specified). Imprecations.

209

Date about 1000 A. D.

When Râjarâja-Mu[mma]di....was ruling the kingdom of the world:—and Perbbenna Mandayya-gâmunda's son Prithivî-Râma-Sețți was holding the office of gâmunda, he had....made below the big rice-fields and granted..... Imprecation.

210

Date ? about 1200 A.D.

(Tamil)—This is the charity of Piramâṇḍai-piḷḷai of pûḷûr.

211

Date? about 900 A.D.

(Vatteluttu characters.)

(Tamil) — In the 12th (year) of the reign of Kô-Višaiya-Îchchuvara-paruman — on Kârôniri Vâṇarâšar attacking Šigaiyûr in battle, fell Vâṇarâšar.

212

Date ? 1222 A.D.

(Tamil)—I, Šella-Gangan, alias Uttama-Šola-Gangan, the mahâ-maṇḍalêšvara, supreme lord of the city of Kuvaļāla, a descendant of the Ganga family, Kâvêri-

vallava, lord of Nandigiri, a Dêvêndra? among maṇḍalikas, a truth-speaker,, a warrior in battles, and a champion over both sides (ubayatala mettame..tar gaṇḍan)—having taken possession of the wet and dry lands with their four boundaries in the village ofKummai, including the wells underground and the trees overground and excluding former dêvadânas, granted certain taxes (named) of the village to the temple of Tribuvanaviḍaṅga-Kshêtrapâla-piḷḷaiyâr at Šîpati to provide for unguents, sandal and camphor. The overseer of the Mâhêšvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

213

Date ? 1560 A. D.

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruvengaļa.

216

Date about 1025 A.D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No. 109 a.

Râjêndra-Chôla's time.

217

Date 1747 A.D.

Be it well. (On the date specified), to Bayirakûr Tammappa-gauḍa's son Liṅgaṇṇa-gauḍa, for the gauḍa-mânya, was granted land (specified) in the Chennâpura village.

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâši; if Turukas, as if they killed swine in Makka; if Šûdras, as if they had been unfaithful to their mothers.

218

Date ? about 1280 A.D.

(Tamil)—I, Veţţummâra-Bâṇan (with usual Ganga titles), son of Uttama-Šôla-Gangan, granted a dêvadâna in Tenpuli-nâḍu to the temple of Vîrrirundaperumâl.



Date ? about 1200 A. D.

(Tamil)—May the arm...., which is a Sâla tree serving as a tying post in bringing under control the elephants...., which is a Râhu in seizing the disk of the moon the white umbrella...., and which is a store-house of daring, sustain the circle of the earth.

221

Date ? about 1250 A. D.

This is fragmentary and makes no clear sense.

(Tamil)—Apparently a Ganga inscription, as in line 5 occurs the expression—of Gangas worshipped

222

Date ? 1525 A.D.

(In the year specified), the mahâ-maṇḍalêšvara Râmappa-Râja....Tammayya granted an estate in Naṅgali for (the god) Veṅgaṭêšvara to continue as long as sun and moon.

224

Date ? 1556 A.D.

May it be prosperous. Be it well. (In the year specified), Malla-gauḍa's son Châva-gauḍa granted to Kṛishṇamangala Padumaya a rent-free field (as specified). Imprecation.

225

Date about 1600 A.D.

Whose causes to fail for the service of the god Nangali Kailasam-udeyar Some, the customs-dues and money rent of the Madavala tank, is guilty of unfaithfulness to his mother. Whose maintains this reaps the reward of presenting cows in Kaši.

226

Date ? 1535 A.D.

Šrî-Râma. (In the year specified), certain Brahmans (named) of Nangali granted a kattu-kodagi, for the trouble taken for three years (? to repair the Nangali tank).

Date? about 900 A.D.

(Tamil)—In the 24th year of the reign of Kô-Višaiya-Narašinga-vikkirama-paruman-Šeligar, the servant of Kanda-Vâṇadi-arašar, fell, having recovered the cattle which had been harried by Dadiyanga..., Vâṇarašar and Mayindira-mikkiramar. May the Kannâḍagar..... (Final imprecatory sentence, mostly gone).

228

Date? about 890 A.D.

Be it well. Born in the Mahâvali-kula,—who made Paramêšvara the chief lord of gods and demons, reverenced by all three worlds, their door-keeper—(was) Mahâvali Bâṇarasa.—Permmânaḍigal having captured Bâṇarasa's Mahârâjara-nâḍ,—Nolamba-Râchamalla placed a vow upon Mayindâdi-Daḍiga,—and in the battle of? Mândâu,? Pagekaliyâr's son Vijattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died. Whereat being pleased, Kangavaḍiyân (? the Ganga leader) granted a kalnātu.

Whose maintains this, his feet (shall be) on my head. Imprecation.

229

Date 909 A.D.

Be it well. (On the date specified), when Bejeyitta-Bâṇarasa was ruling the kingdom of the world:—and Dakkâytayya was ruling the town;—the Maṇighaṭṭa ruby, Meṇḍimuduļa-gâmuṇḍa's son Kasavayya, by order of his ruler, fighting the hostile army in Mûlkâḍ, slew many, and himself also went to sagga. For him was given land (specified). Imprecations.

230

Date? about 890 A.D.

When Mâbali Bâṇarasa [was ruling the kingdom of] the world:—and.... was ruling...;—the cows being carried off,died in...

231

Date ? 1540 A.D.

Be it well. (On the date specified), in order that merit might accrue to Râma-Râya,—Vîraṇṇa-Voḍeyar granted this Maha..pura village for the god Sômēšvara, free of all imposts. Imprecation.

Date ? 1660 A.D.

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggali-gauḍa having had them built and restored, a godigi was granted....

234

Date about 1750 A.D.

The Muluvâgil Jamevâladâr having made Gôpâla-Tirumala...a kârakûn....

235

Date 1046 A. D.

Be it well. (On the date specified), of in the Puli-nâd Sixty, made for the god Mallikârjjuna a grant of land (specified) for perpetual lights.

236 a

Date ? about 1300 A.D.

(Tamil)-This is the šakkaram (circle or wheel) of .. madi Bhîmanan.

236 b

Date ? about 1200 A.D.

(Tamil)—This is a very short inscription in which only one word Solan can be made out.

237

Date 1436 A.D.

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of Gudipalli, which is Pratâpa-Dêvarâyapura, granted the šâsana of a kaṭṭu-godage for a tank to Brammasagaya Viṭhappa's son Bâvappa, as follows:—(rest gone).

238

Date 1525 A.D.

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Guḍapalli sarvamânya agrahâra, which is Pratâpa-Dêvarâyapura, in Hore-nâḍ belonging to the Muḷuvâgil kingdom, granted a šâsana for a gift of land for the offerings of the god Râmachandra, as follows:—Whereas there was no temple in the street of our agrahâra, and you Sôyaṇṇa, son of ...ṇṇa, had a temple built in the street to the south of the god Janârdana,

and set up therein the god Râmachandra,—we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank

239

Date ? 1546 A.D.

(Nagarî characters.)

(In the year specified), Muluvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation.

240

Date 1524 A. D.

May it be prosperous. Be it well. (On the date specified), when...Sadâšiva-Râya-mahârâya was ruling...:— Vîraṇṇa-Gauḍa's son Timmaṇṇa-Gauḍa granted to the temple priest......

241

Date 1451 A. D.

(Telngu) — Be it well. (On the date specified), Sugaţūr Immadi Chikka-Râya Tamma-Gaudu granted to Yisaph-ji land (specified) in Kôdipalli village. Imprecations against Karuâṭakas and Turakas. Witnesses.

242

Date 1505 A. D.

... (On the date specified), in order that prosperity may be to Narasinga-maharaya and to Narasinga-Nayaka, of Chinta... in Mulavagil-nad.....

243

Date about 900 A.D.

Be it well. When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêšvara,—the chief lord of gods and demons, reverenced by all three worlds,—their doorkeeper, was ruling the kingdom of the world:—in Kundatûr, Karita-pogaḍe...attacked and slew.....

When Bijayitta-Banarasa was ruling the kingdom of the world:—he halted and made a grant of a kanduga of rice land, and....having obtained Avanneya, gave....and having obtained the Puli-nad Sixty, gave....Imprecation.

Date about 890 A.D.

Be it well. When, born in the family of Mahâvali, who made Paramêšvara, chief lord of gods and demons, reverenced by all three worlds, their door-keeper,—Mahâvali-Bâṇarasa was ruling the kingdom of the world:—Tâmpeya Pigalam, fighting among the cows of Kundatur, slew and died.

Date about 900 A. D.

When Bijayitta-Bâṇarasa was ruling the kingdom of the world:—? Dôsi arasa having obtained the Pali-nâd Sixty, he granted one kaṇḍuga of rice land as a kalnâtu....Usual final verses.

245

Date 1277 A.D.

(Tamil)—I, Aļagaikkôn Tiruvêngaḍa-pperumâļ, the receiver of a palli-chchandam from Jayangoṇḍa-Šôļa Iļavanjiya-Râyar of Iḷavanji-nâḍu, having, in accordance with the orders of Mudaliyâr (Iḷavanji-Râyar), set up the god Tiruvêngaḍam-uḍaiyân at..Kunrattûr, and caused to be built at my expense Arašampallam to the east of Taṭṭaikurukki, granted (on the date specified) certain lands (specified) as a tiruviḍaiya ṭam for the above god, after having caused to be planted stones marked with the discus of Vishņu at the four boundaries (specified). (Usual final imprecatory sentence.)

246

Date 1732 A.D.

(Persian)—In the name of God.—Shêkh Muhammad built it at Muhammad-nagar. Searching for the year of its construction,....enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God. Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed.

247

Date ? about 1100 A. D.

Be it well. Praised in all the world,...adorned with many good qualitiesperfect in good conduct and easte customs,....paraméšvara paramabhaṭṭârakas,....like the four arms of...— the Five-hundred made the Mahêndra-chaturvvêdimangala an Ayyâvole. Fortune to it.

Date? about 860 A.D.

...When, entitled to the band of five chief instruments, of the [Pallav]ânva-ya, ... Nolambâdhirâja was living in peace (sukham bâluttire):—and on his behalf...ditarasar, was ruling the Âvani-nâd Thirty, and Duggamâra (was ruling) Ma...;—on their behalf ruling Malderi, Maydaḍiyarasa's Arumbara-gaṇḍa, when Gaṅga-maṇḍala and Kañchi-maṇḍala both rose against Pâṇḍya, pierced through the foot-guards, and hewing them to pieces, died. For him was granted as a kaluáḍ land under the Tâyalûr tank, free of all imposts. Imprecation.

250

Date ? about 1200 A. D.

(Tamil)—This is the dog of the tiger-hunter Vam...likamachchar, son of Kulaiya-nâyakkar.

253

Date ? 1470 A.D.

May it be prosperous. Be it well. (On the date specified 1), when the mahârâjâdhirâja râja-paramêšvara, subduer of hostile kings, master of the eastern western and sonthern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world: Narasinga-Râja-Voḍeyar,—by order of Dêvavara Κvara-Nâyaka,—the Bêtamangala adhikâri Agasti-Piḷḷe, and Maḍivaḷa Sômeya-dêva of Tâyalur in Âvani-nâḍ, gave for the god Chauṇḍēšvarî a dharmma-šâsana as follows:—Whereas formerly Sômeya-dêva granted for the god Chauṇḍēšvarî certain lands (specified),—these we confirm. And Narasinga-Râya-Voḍeyar, in order that dharmma might be to Íšvara-Nâyaka, granted anew the 12 homu and 12 khaṇḍuga of bhatta formerly given as vibhûti-gâṇike,—and confirmed the grant of 5 gaṇḍaga of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chauṇḍēšvarî. Usual imprecatory verses.

254

Date? about 1250 A.D.

(Tamil) -.... gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Bali.....

¹⁾ Given as Šaka 1388, Vikriti, but 1388 (expired) = Vyaya, while Vikriti = 1392 (expired).

Date about 750 A. D.

Be it well. When Šrîpurusha-mahârâjâdhirâja paramêšvara bhaţâra was ruling the kingdom of the world;—and his son Duggamâra Ereyappa was ruling the Kuvaļâla-nâḍ Three-Hundred and the Ganga Six-Thousand;—on the army going to Kampili, Komâla's son Pâṇḍappa died in the battle. On which Duggamâra made for him the following grants,—land at the sluice in Sântanûru and Ereḍiyûru, and his house, for his sword.

This is the slôka: Usual imprecatory verses.

256

Date about 1000 A.D.

Be it well. When Râjarâja-Mummaḍi-Chôla-Dêva was ruling the kingdom of the world:—Elavara Kadhavabûr Mâya-gâvuṇḍa's son.....fought in the ruin of the town of Maṇḍikal and died.

257

Date about 1470 A.D.

(In the year specified, name gone),.... Râja-Voḍeyar having favoured the Muluvâyi kingdom to Hiri...,—having come to Nâ...na, and...Maḍivala being in ruins, caused to be written and given to the subjects *koḍagi* fields....(? for its repair)......

258

Date ? 1356 A.D.

(In the year specified), for the god Mallikârjuna of Mâvinakuṇṭe, the great minister Mâcha-daṇṇâyaka granted this pond to provide for the offerings to the god. Imprecation.

259

Date 1442 A. D.

May it be prosperous. Be it well. (On the date specified), the Kurudi-male temple priests granted to Siddapa's son Timmanna a dharma-šâsana of a deed of sale:—in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagôdu in the Kurudimale-šîme, the rice-fields to be formed in the land under the embankment being in Tûdaghatta-šîme,—we having therefore given the Tûdaghatṭa people other fields, and

marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as dasavanda, and that you would sell the remainder, and as a work of dharma wish to erect a chhatra in the presence of the god Vinâyaka,—we have received from you 50 honnu as the price, and grant to you by šâsana all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a chhatra for daily feeding 6 Brahmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure. Some other stipulations. Imprecations.

260

Date 1442 A.D.

The first part is gone. The remainder consists of boundaries, apparently of the land mentioned in No. 259, and directions to establish the satra..

(signed, by the priests)—Vinâyaka-dêva.

261

Date ? 852 A.D.

Be it well. When, born in the family of Mahâvali, who made Paramêšvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvali Bâṇarasa was ruling the kingdom of the earth:—(? in the year specified), some man died in recovering the cows which had been carried off.

262

Date ? 852 A.D.

.....the cows of Tândikal being carried off,.....recovered the cows and died.

263

Date? about 400 A.D.

caja. His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (dattaka-sûtra), was šrîman Mâdhava-mahâdhirâja. His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was šrîmad-Harivarmma-mahârâjâdhirâja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyaṇa, was šrîmad-Vishṇugôpa-mahârâjâdhirâja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,.....

264

Date about 970 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the kingdom of penance (tapa);

265

Date about 860 A.D.

Be it well. When Vânarasa was ruling Guvaļâla and Gongu:—and Pompula was ruling Vêgûr;—the cows being carried off, Paļļi Arakamma recovered the cows and fell...

266

Date? about 900 A.D.

Be it well. In the destruction at the river of Kundatûr ... Salaga Tiramaṇḍa-gavuṇḍa's (son) Muddaya fought and went to svargga.



BOWRINGPET TALUQ.

1

Date 904 A.D.

Be it well. (In the Šaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Šrâvaṇa, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins.

2

Date 943 A.D.

Be it well. (In the Šaka year specified), the work of merit of the company of Brahmans of Bijayâdityamangala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vâraṇâsi.

3

Date? about 950 A.D.

.... of the [Pallav]ânvaya, Pri. Nolambâdhirâja.....

4

Date about 950 A.D.

Be it well. Under the orders of—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallavakula, single of speech,—Iriva-Nolambâdhirâja Nulipayya:—

Be it well. His broad chest embraced by the Lakshmî of victory gained in many war struggles, a Trinêtra to..., wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramâdityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayâdityamangala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvâra the bittukattu (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayâdityamangala village, Kaṇṇanûr and Manayûr.



Whose considers this work of merit too great is guilty of the five great sins. To make a grant is very easy, to maintain another's troublesome; but of making a gift or maintaining one, maintaining is far superior to giving.

5

Date 1528 A.D.

May it be prosperous. Be it well. (On the date specified), continually worshipped by...., Kṛishṇa-Râya's.....

6

Date 1288 A. D.

(This inscription is fragmentary.)

(Tamil) — Some one of the Kaundinya-gôtra seems to have made a grant for the god Vîrrirunda-perumâl.

7 a

Date ? about 1300 A. D.

(The first part of this inscription is gone.)

(Tamil) — I, Vâšar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of......

(Usual final imprecatory sentence.)

7 6

Date 1275 A. D.

(Tamil). — Iļaiya-perumāļ, son of Tāļakkuṭṭai Vîrrirunda-piḷḷai, of the Harita-gôtra, and one of the Bhâgasvâmis of the village, granted (on the date specified) one twilight lamp to the temple of Vîrrirunda-perumâļ at Vijayâdittamangalam of Iḷavañji-nâḍu and gave one pon, as a sacred gift, for maintaining it before Šênai-mudaliyâr for as long as the moon and the sun exist.

We, the $p\hat{u}j\hat{a}ris$ (two named, with their gôtras) of the temple, having received the pon, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one $p\hat{a}gam$ per month. This charity is under the protection of Šrîvaishṇavas.

Date 1167 A.D.

(Tamil) — While the mahâ-maṇḍalêšvara, capturer of Talaikkâḍu Koṅgu Naṅgali Nulambapâḍi Vanavaši and the fortress of Pânuṅgal, the strong-armed Vîra-Gaṅga-pratâpa-šrî-Nârašiṅga-Poyšala-Dêvar was pleased to rule the earth in peace and wisdom¹): — At the time when the mahâ-sarvâdikâri, the commander-in-chief Amarêšvara-daṇḍanâyakkar, having built an encampment at Vijaiyâ-ditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Maṇavâlalvâr with the goddess and granted certain lands as a dêvadâna, having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess. (Then follow details of the lands granted.)

9

Date 1155 A.D.

(Tamil) — While the great minister, sarvâdhikâri, sênâdhipati, the senior general (periya-paḍaivaḍa) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâḍi Ninety-six Thousand, was encamped at Naṅgili in Tâmaraichcheruvaḷi,—distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the pāšapuri (?) and the great sluice built; caused the temple of the goddess Durgaiyâr to be constructed; granted certain lands (specified) to provide for ever for a daily offering of two nâḷi of rice for the goddess; and also established the mahâ-grâma. Thus did šrî-Vishṇuvarddhana-Dêva's Garuḍa, the senior general Šokkimayya cause his? fame to last as long as the moon and the sun.

²⁾Victorious was the glorious Vishņuvarddhana's Garuḍa, Šokki by name, who suddenly routed in battle the king named Šankha and also Panarjoṭṭa, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kânchî and Kongu and obtained superior elephants.

10

Date 1338 A.D.

(Tamil)—Ôm. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêšvara parama-bhaṭṭâraka, lord

¹⁾ The Kannada form sukha-sankatha-vinodadim is used.

²⁾ This is a Sanskrit verse.

11

Date 1444 A. D.

May it be prosperous. Be it well. (On the date specified), Annappa-Uḍe-yar granted for the god Prasanna-Virûpâksha of Bukkasâgara a dharma-śâsana as follows:—

When the mahârâjâdhirâja paramêšvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—in the Muļavâyi kingdom,.... of Bukkasâgara... (the whole of one side is effaced, centains details of lands granted). From the gardens under the tank, 2 area nuts for every area-nut tree.....(the rest is too much effaced to make out a connected meaning).

12

Date ? about 1300 A. D.

(Tamil) - Vîrarâmu-ppillai, the headman of Ilaiyûr, gave 15 panam.

13

Date about 890 A.D.

Be it well. When, of the Ganganvaya renowned in all the world, the praiseworthy and honourable Madhava Muttarasa was ruling the Elenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve:—the army having marched upon Mahâvali Bânarasa, when it was penetrating Koyâttûr, Ermmeya's son Belva Ganga-gâmuṇḍa of the Kogali-okkal, smote and fell.



For him was granted as a kalnâd 30 ploughs of land under the Tâmare-kaṭṭe in the Baduvaṇa-kere in Pâlpadu, free of all imposts.

Usual final verses.

Tâyûr Kammara's son Pêrannan made it.

14

Date 1489 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, ... Kaṭhâri-Sâluva.... (rest effaced).

15

Date about 1420 A.D.

May it be prosperous. Be it well. (On the date specified — effaced), when the.....paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-maṇḍalêšvara vîra..... [was ruling] the Muḥuvâyi [kingdom];—a grant was made for the god Sômanâtha (the details of which are nearly all effaced). Usual final verses.

16

Date ? 1096 A.D.

(Tamil)— In the 27th year of the reign of the emperor šrî-Kulôttniga-Šôla-Dêvar—Adichchan Kappadêvan, alias Nârpatteṇṇâyira-nila..., of Kaṇṇaviḍu-mukkaṇṇa... in Arumoli-dêva-vaļa-nâḍu of Šôla-maṇḍalam, had the tank at Pârpaḍu in Iļanagar-nâḍu of Nigarili-Šôla-maṇḍalam dug out. This tank (? is named) Nânâ-dêšiyan.

17

Date 1388 A.D.

(Tamil)—At the time when the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, šrî-vîra-Harihara-Râya's son Immaḍi-Bukkaṇṇa-uḍaiyar was ruling the earth, from his residence at Muḷa-vâyil—for the success of his sword and arm—I, šrî-Vêṇgaḍa-nâyakkar's younger brother Nâgeya-nâyakkar, son of mûva-râya...sankara mûva-râyar-adhîšvara nâyanâr Vîrappa-nâyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares. (Then follow details of shares and names and gôtras of shareholders.) May there be prosperity. Of giving and maintaining (another's gift), maintaining (another's gift) is

superior to giving: by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode.

18

Date 1465 A. D.

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Maḍavaļa-sthâna of Kêsambaļa in the Elavañji-nâḍ belonging to the Muļuvâyi kingdom, Muļuvâyi Jannarasa granted a dharma-šâsana as follows:—the tribute money for sacred ashes (vibhûti-gâṇike honnu) and the revenue from forced sales (kaḍḍayada huṭṭuvali) which are levied for the palace from the temples of the Muluvâyi kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikârjuna-Râya-mahârâya,—and ordered dharma-šâsanas to be written and given. Vara-Saṅgarâja-Voḍe (stops here).

19

Date 1472 A.D.

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom:—in order that merit might be to the mahâ-maṇḍalêša, champion over the mustaches of the world, Kaṭhâri-Sâḷuva Narasiṅga-Râja-Voḍer, —Κvari-Nâyaka, for the god Svayambhu of Maḍavala in the Elavañji-nâḍ,—when according to the orders of the Nâyaka, in this Hiriya-Kasambala village belonging to his office of Nâyaka, the Bêtamaṅgala officer Liṅga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Siṅgarasa and Apaya were continuing them,—[Si]ṅgarasa came into Bêtamaṅgala, and the temple priests applied to him that he should establish....in this country, and for the exaltation of the god should grant a dharma-šdsana for the panchaṅgadavaru (or calendar-makers),—on which, Siṅgarasa marked out the four boundaries, had them stamped with the seal, (stops here).

20

Date 1465 A. D.

(This appears to be the continuation of No. 18 above.)

(Vode) yar having given the order of the presence to Hariyapa-Arasu, our Nanjamma directed the šasana to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses.

This supplement to the šâsana was written by Aṭhavaṇi-Dêvarasa's son Timmarasa.

21

Date ? about 1475 A. D.

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunâtha, Jakarasa's kasba village which belongs to us (stops here).

22

Date about 1410 A.D.

(The inscription is fragmentary.)

(Tamil)— While (with usual titles) šrî-vîra-Harihara-Râya's son Dêva-Râyauḍaiyar was pleased to rule the earth—.....

23

Date 1293 A.D.

(Tamil)—In the 39th year of the reign of the universal emperor šrî-Pôšaļa-vîra-Irâmanâda-Dêvar — I, Mañjeya-mâguttar, son of Irâmanâda-Dêvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overgound, to provide for the sacred service and for the festival in the month of Puraṭṭâdi on the day of Šadaya (Šatabhishâ)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nâya.....at Kêšavan-parvatam in Iļavañji-nâdu of Nigarili-Šôḷa-maṇḍalam. This is to continue as long as the moon and the sun.

(Usual final imprecatory sentence.)

24

Date 1462 A.D.

(Tamil)—During the rule of Tiribuvana-Kaṭṭâri-Šâḷuva Narašiṅga-irâja-uḍai...'s mahâpa..kara Tirumalai-aṇṇa-daḷapar on the throne of the great champion over the three kings, champion over kings who break their word, Dêva-irâya-mahâ-irâyar's son Malikârchuna-irâyar—I, Tamma-irâguttar, son of Âvayâla-malla-irâguttar, a resident of Muḷavâyil in Nigarili-Šôḷa-maṇḍalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god...... nâyanâr, to provide for the expenses of the third day festival during.....

and of feeding devotees at the time. (Usual final imprecatory sentence.) This charity is placed under the protection of the king.

25 a

Date 1295 A. D.

(Tamil) — In the 41st year of the reign of the emperor of the whole world vîra-Irâmanâ-Dêvar — I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dêvadâna, to last as long as the moon and the sun, excluding former dêvadânas, including trees and wells, for the god Svayambhu-nâyakar Âḍikkoḍi-iṭṭa-nâyanâr of Kēšavan-paḷḷam in lḷavañji-nâḍu of Nigarili-Šôḷa-maṇḍalam.

(Usual final imprecatory sentence and usual final phrase.) May there be prosperity.

25 b

Date 1295 A. D.

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the dêvadâna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on ? oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of...Gôpâla-šandi for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

26

Date 1299 A.D.

(Tamil)—(From the date specified) Nachchiyalvan, son of Karuppulan-perrapillai of Urigayam, granted, for the benefit of Mudaliyar Kuttadun-devar, one perpetual lamp for the god Šnyambu-nayinar of Ilavanji-nadu and, for its maintenance, made over 12 cows to the Šiva-Brahmanas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endurc.

27

Date 1293 A.D.

(Tamil)—In the 39th year of the reign of the emperor of the whole world šrî-Poyšaļa-vîra-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâḍu in Ilavañji-nâḍu and Vâṇaki-yaḍaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below:—an offering of 3 ulakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kulagam of rice for pâtra-šêsham; 2 odukku of rice for Mâhêšvaras; and 1 odukku for the people of the nâdu. (Usual final imprecatory sentence and final phrase.)

28

Date 1339 A. D.

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-daṇṇâyakka's younger brother Vallappa-daṇṇâyakkar, we four—Kambar, the vêlân of Karikâla-Šôla-nerumûr-nâḍu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-maṇṇai, Tennavadaraiyan Šrîraṅga-pperumâl and Malai-yaṇṇan Vâšâṇḍai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêšavan-parvatam in Ilavañji-nâḍu of Nigarili-Šôla-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

29

Date 1285 A.D.

(Tamil)—I, Vayirâṇḍai, son of Mâdêvar, who was the vêļâr of Kallagara-Pûdavûr and one of the Veḷḷâḷa-residents of Pûdavûr in Iḷavañji-nâḍu, gave 4 pon to provide for the offerings of rice at the tiruvotta-šâmam for the god Svayambhu-nâyakar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above pon and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one pâgam per month on each pon.

(Usual final phrase.)

30

Date 1285 A.D.

(Tamil) — I, Vâṇakirai-nḍaiyâr Šokka-nâyan's son Širu-nâyan, lord of the city of Kâñchi, tatasûdran, and Kachchi-vaṇṇakkan gave four pon for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified). We, [the Šiva-Brâhmaṇas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one paṇam, at the rate of one pâgam per month on each pon.

Date 1359 A.D.

32

Date 1262 A.D.

(Tamil)—I, Šeṭṭâlyar, daughter of Brahmâdhirâjan Šelvaṇḍai and consort of Širu-Vasudevar, who was the son of Jayangoṇḍa-Šôla Ilavañjiya-râyar, alias Kuttâḍun-dêvar granted (from the date specified) one perpetual lamp for the god Svayambhu-nâyanar and, for its maintenance for as long as the moon and the sun endure, gave 10 pon. We, the Šiva-Brahmaṇas (three named, with their gôtras) of the temple, have received the pon and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one pagam on each pon.

(Usual final phrase and final imprecatory sentence.)

33

Date 1294 A. D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world šrî-Pôšaļa-vîra-Râmanâda-Dêvar — I, Vâṇakirai-uḍaiyâr Šokka-nâyan's son viruda-Murâri? Ainâyan'), lord of the city of Kâñchi and Kachchi-vaṇṇakkan, granted (on the date specified) the twenty-five pon and 5 paṇam which the Šiva-Brâhmaṇas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Âdi-koḍi-iṭṭa-nâyanâr of Kêšavan-paḷḷam. Out of the morning offering one oḍukku was to be given to Vâṇakirai-uḍaiyâr, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

¹⁾ In No. 30 the name is given as Širu-nayan.

(Usual final imprecatory sentence and final phrase.) The engraving of Višâka.

34

Date 1269 A.D.

(Tamil) — During the rule over the earth of Ilaiya-Vâšudêvar, son of Jayangonḍa-Šôla Ilavañjiya-râyan Kûttâḍun-dêvar — it was engraved (on the date specified) in the panchângam of the temple of Šayambu-nâyakar at the tirumadaivilâgam of Kêšuvan-pallam in Ilavañji-nâḍu of Nigarili-Šôla-maṇḍalam that the property of those without issue in Ilavañji-nâḍu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nâḍu and for charitable purposes.

This charity is under the protection of Ilavanjiya-râyar, alias Šiva-pâda-šêkara-pperumâl.

35 a

Date 1231 A. D.

(Tamil)—During the rule over the earth of Kûttâḍun-dêvan, son of Jayań-goṇḍa-Šôḷa Iḷavañjiya-râyan, alias Mârâḷvân—I, Tantirapâlan, alias Pêriyuḍai-yân, son of Šûrriyâḷvân, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the tiruppurakkûḍai within the temple of Svayambhu-nâyanâr and, as a fund for maintaining it, gave 9 pon. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

35 b

Date 1228 A. D.

(Tamil)—During the rule over the earth of Kûttâḍun-dêvan (see previous No.)—we two, Nîraṇiñjân, son of Šûrriyâlvân, who was one of his servants, and Tantirapâlan, alias....Pêriyuḍaiyân made (on the date specified) a grant of lands We have taken possession of these lands and pledge ourselves to carry out (Usual final phrase.)

35 c

Date about 1231 A.D.

35 d

Date? about 1250 A.D.

(Tamil)—Šangāṇḍai, son of Tuvarāpati-nāḍan ḍai, granted one twilight lamp for Nāyanār.

35 e

Date? about 1250 A. D.

(Tamil)—I, Šangandai, ? son of Tuvarapati-nadan Vîma, granted one twilight lamp for Jambu-nayakar.

35 *f*

Date? about 1200 A.D.

(Tamil)—I, Puliyâlvâr, son of the Irâša-puram minister Šoṭṭaiyâlvâr, granted two? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]pallam.

35 *y*

Date ? about 1250 A.D.

(Tamil) — ? Šantāṇḍān, son of Tuvarāpati-nāḍan....tava-nāyakkan, granted one twilight lamp.....

36

Date 1465 A. D.

May it be prosperous. (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp.

37 a

Date 1228 A.D.

(Tamil) — During the rule over the earth of Kûttâdun-dêvan, alias Jayan-goṇḍa-Šôla lḷavañjiya-râyan — I, Tantirapâlan, alias Pêriyuḍaiyân, [one of his servants], gave (on the date specified) six pon to provide for the morning offering of rice for the god...dêvar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the pon and pledge ourselves to provide a daily offering of one nâli of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase.)

37 b

Date ? about 1260 A.D.

37 c

Date ? about 1250 A.D.

(Tamil)—(This inscription has neither beginning nor end.) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of

38 a

Date? about 1280 A.D.

(Tamil)—Be it well. The lord of the city of Kâñchi,? Antara-sûttiran, Vaṇṇakkan, Šaṅkandarašan, Mârašiṅgan Šiva-pâda-šêkaran, alias Jayaṅgoṇḍa-Šôla Ilavañjiya-râyan, caused to be built in the temple of Jayambu-nâyakar the dancing hall (nirutta-maṇḍapam), the ? vestibule (naḍai-mdligai), the surrounding wall and the tower; set up the images required for the temple; granted vessels, insignia and four perpetual lamps; and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple:—4 Šiva-Brâhmaṇas including the Šaivâchâriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the Tiruppadiyam, 1 stage-manager to have the sacred drama acted, 12 families of Brâhmaṇas for repeating prayers, and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant.

38 b

Date 1261 A. D.

(Tamil)—I, Šeyambu-nâyakan, son of Nâyan Mârâṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nâyakar, and made over the same to the Šiva-Brâhmaṇas (three named, with their gôtras)

¹⁾ Tamil hymns in praise of Šiva.

of the temple who pledged themselves to conduct the charity. (Usual final imprecatory sentence and final phrase.)

39

Date 1533 A. D.

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkaṭanâtha, Kûlûr Râma-Râya granted the Balûranahalli village for the god Channa-Kêšava of Muluvâgil.

40

Date about 950 A. D.

Be it well. When Dilîpayya was ruling the kingdom of the world:— Kongamangala Mêdayya, on the cows of Pokkunda being carried off, fought, died, and went to sagga.

41

Date about 900 A. D.

Be it well. When ? Ma[hê]ndra-Nolamba was ruling the kingdom of the world:—on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to sagga.

42

Date about 920 A. D.

Be it well. When Nolambâdhirâja Ayyapa-Dêva was ruling the kingdom of the world:—Ponkunda Belmâdeiga, on the cows of Kañchišâyi Narasiigamangala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land.

43

Date about 950 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to svargga.

44

Date about 950 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—in the fight when Tagadûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to sagga. For him was granted.. ploughs of land as a kodangi. Whoso destroys this destroys the cows of Vâranasi.

Date ? about SSO A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhi-arasu was in...:—in the Beṇṇagûr riot, when Pâṇasâmi's son Purekâman was marching along with a hundred men, he died in Aradi.

46

Date about 930 A. D.

Be it well. When Nolamba was ruling the kingdom of the world:-.....

47

Date about 970 A.D.

Be it well. When Mârasingha-Dêva was ruling the kingdom of the world:—on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppana fought, died, and went to sagga.

48

Date? about 890 A. D.

Be it well. When Mahâvali Bâṇarasa was ruling the Gaṅga Six Thousand:—Avagâni Matti-Gaṅga's (son) Nâga-Dêva having earried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâṇi gave for him here 4 ploughs of land. Imprecation.

49

Date ? 1300 A.D.

(Tamil) — This is the charity.....in accordance with the orders of Maduvarašayyan during the minority of Iramai-dêvar.

50

Date ? 1654 A.D.

(In the year specified), Nikhili-Bannâta-Nâyaka's ... Vîrapa had this khambâra made.

51

Date ? 1646 A. D.

(Telugu) — Timmi-Râyappa-Nâyaka's son Bana... (in the year specified), made a grant of land (specified).

Date ? 1674 A. D.

(Telugu)—(In the year specified), Konama-Nâyaka Krishnappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a kodagi-manya.

53

Date ? about 925 A.D.

Be it well. Pokunda Nâyaka Ereyana....

54

Date about 1300 A. D.

(Tamil)—Uttama-Šôla-Gaṅga, alias Gaṅgapperumâl, šrî-Pirân's son Vikkira-mâdittan, and Dêva-Šôla-šuvâmi made separate grants of land (specified in each case) for the god Tôrîšvaram-uḍaiyâr of Porkunram. (Usnal final imprecatory sentence.) Talaišaiya-râyan with ten others (named) made a grant of land (specified) for the same god. (Final imprecatory sentence.) Perumâl alias Vikkirama-Gaṅga-vêlân also granted lands (specified) to provide for the special worship of the same god.............

55

Date about 1280 A.D.

(Tamil)—I, Veṭṭumappāra-Bāṇan, son of Uttama-Šōḷa-Gaṅgan Vîra-Gaṅgan, the supreme lord of the city of Kuvaḷāla, a descendant of the Gaṅga family, Kāvêri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for? offerings of rice and wages of servants performing various duties, in the temple of Tôrîšvaram-nḍaiya-nāyanār at Poṛkundam in Kuvaḷāla-nāḍu, and exempted former dêvadānas from the payment of certain taxes (named). I also? granted some taxes (named) to the Šiva-Brāhmaṇas and other servants of the temple. He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin). (Usual final phrase.)

56

Date ? about 1295 A. D.

Date ? 1286 A. D.

(Tamil) — The great minister Šilavida-daņdanāyaka appears to have made a grant for the same god.

58

Date ? 1314 A. D.

(Tamil) — This inscription is fragmentary. It seems to record a grant for the god šrî-Mûlastânam-udaiyâr.

59

Date 1288 A. D.

(Tamil)—In the 33rd year of the reign of the emperor of the whole world, Pôšaļa-vîra-Irâmanâ-Dêvar — some one granted (on the date specified)....šańgaṭṭai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Urigaiyam.

60

Date 1268 A.D.

(Tamil) — (On the date specified) I, Kûttâdun-dêvan, son of Nâyan Vengâdai, granted, as a dêvadâna, certain lands (specified) for the god Jayangoṇḍa-Šôļâchchuram-uḍaiyâr of Urigayam in Iļavanji-nâdu of Nigarili-Šôḷa-maṇḍalam.

61

Date 1417 A. D.

May it be prosperous. (In the year specified), the secretary Râmachandradêva, [in order that merit might accrue] to Vijaya-Râya-mahârâya, made a grant of.....

62

Date ? 1332 A.D.

(Tamil) — Vaiyaṇṇu [and others] of Têkkal-nâḍu seem to have made a grant for the god Gaṅgî......

Date 1337 A.D.

(Tamil)—During the reign of Hoyišala vîra-Vallâla-Dêvar— (on the date specified) the great minister Dâta-Šingaya-deṇṇâyaka , having assembled, seem to have granted a *kuḍangai* to Vaiyaṇṇa of Ilavappalli for having built a tank. This is to last as long as the moon and the sun

64

Date about 900 A.D.

Be it well. When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhirâja was ruling the Ganga Six Thousand:—the Marangal-Odeya Kandamayya's son Gandayya, on the cows of Mâtrapalaga being carried off, died.

This stone was made by Bibhadiladi Šivakarayya and Nagojanayya.

65

Date about 900 A. D.

Be it well. Någårjjunayya and Nandingeyabe's daughter Såminirmmadi is famous for (knowledge of) all the šåstras¹⁾.

66

Date ? 1688 A. D.

(In the year specified), Kârimangala Timmappa-Nâyaka granted to Kâribale Nâchappa-gauḍa a nettara-goḍage (as specified).

67

Date about 1530 A.D.

Sugațûr Mummadi-Tamme-Râya granted to Paṇḍita Bâlapa-voḍeyar a mānya (as specified), from love of the faith.

68 a

Date 1291 A. D.

(Tamil)—In the [37th] year of the reign of the universal emperor šrî-Pôšaļa-vîra-Irâmanâ-Dêvar — Nambi...., the mahâ-pasâyitta and the chief of Ubaya-Nânâdêši, seems to have made a grant to provide for offerings of rice for some god.

1



¹⁾ Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand.

68 b

Date? 1276 A.D.

(Tamil)—This inscription has neither beginning nor end. It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out.

69

Date 1478 A. D.

(On the date specified), when, the....paramėšvara, subduer of hostile kings, champion over kings who break their word,Virûpâksha-Râyamahârâya was ruling the kingdom of the world......

70

Date ? 1595 A. D.

(In the year specified), Anantappaya granted to Nalapa-Gauda and Kempana-Gauda, under the Mâgere tank, a *kaṭṭu-kodige* (as specified). Imprecation.

72

Date 1430 A.D.

(In the year specified), when the mahârâjâdhirâja paramêšvara, ? elephant king, Kaṭhâri-Triṇêtra, master of the four oceans—eastern, southern, western and northern, vîra-Vijaya-mahârâya's son Dêva-Râya was on the throne:—in Lakkaṇṇa-Voḍeyar's Mulabâgil-Têkal-nâḍ, in Maragal belonging to the Jañjira-gaṇas,— the Sâlumûle of the 56 countries, with all the cultivators and Pañchâļas, having assembled, established a sante (or weekly fair). In connection with which, as a mânya for the paṭṭaṇa-svâmi of the fair, Chiyi Bassi-seṭṭi, they granted land (specified).

For all who belong to the six daršana, whatever they buy ... bullocks, servants or horses, and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls. Imprecations.

77

Date 1579 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Râya-mahârâya, seated on the jewel throne in Penugoṇḍe, was ruling the kingdom of the world:—Kârimaṅgala Chikkaṇa-Nâyaka's son Kṛishṇama-Nâyaka granted to Mugulabale Kônapa-Gauḍa and Timmaṇa-Gauḍa a kattu-kodage for the tank (specified).

Date 1231 A. D.

(Tamil)—I, Jayangonda-Šôla-tTêkkâla-râyan, alias Šembondayâgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mâdamangalam, together with certain taxes (named). The mâjanas shall pay 10 pon for the? village watchman (pâdi-kâval). (Usual final imprecatory sentence.)

82

Date 1284 A.D.

(Tamil)—In the 30th year [of the reign of Irâmanâ-Dêvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nâḍu in Tekkalnâḍu and the officer.....nâyan, granted, with pouring of water, land (specified) to.........

83

Date 1426 A.D.

(In the year specified), in the mahâ-maṇḍalêšvara vîra-Vijaya-Voḍeyar's sonDêva-Râya-Voḍeyar's [reign]:—Juñja Vôbeya-Nâyaka's son Chitivoyya-Nâyaka gave the office of paṭṭaṇa-svâmi to Buḍapa-Seṭṭi, together with a mânya (as specified). Imprecations.

85

Date ? 1508 A.D.

(In the year specified), according to the order of Narasappa-ayya this chamber has been built. This belongs to Kakkemaduvu fort. Whose holding the pârapatya of this village, builds this half fort, and....

86

Date? about 770 A.D.

Be it well. When, having appointed [Paramêšvara], ... worshipped by all worlds, as his doorkeeper,—Mahâvali-Bâṇarasa was ruling the Gaṅga Six Thousand:—Râchamalla in marched npon Kañchî and fought.... and came close upon After that, Bâṇa-Âlarasa ... Tekal ... Then, by that king's order, overwhelmed that force first and last, and fell.

On his falling, being pleased, land (specified) was given for his sword. Any one of the Bâṇa-vaṃša who destroys this is guilty of the five great sins. Be it well. Šrîpurusha? joiued.

87

Date 1433 A.D.

(In the year specified), when Lakkanna-Vodeyar was ruling the Têkal kingdom:—Kîramande....pa's son Sotappa made a grant of land (specified).

MALUR TALUQ.

1

Date ? 1434 A. D.1)

Be it well. (On the date specified), to the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâḷa, a hawk to royal birds, Sâḷuva-Tippa-Râja-Voḍeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkaṇṇa-Voḍeyar and Mâdaṇṇa-Voḍeyar gave Têkal to that Sâḷuva-Gôpa-Râja, — the stone fort formerly erected by Ballâḷa-Râya's ministers Ballappa-daṇâyaka and Siṅgi-daṇâyaka having been overturned and gone to ruins, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Siṅga-Râja erected both the inner and the outer fort, — and in proximity to the maṇṭapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

2

Date ? 1434 A. D. 2)

This? hound, named Sampige, seizing the? tail of the tigers, dragged them along so as to frighten them.

To the stone-entter Tirumala, who engraved these šâsanas, by order of the god Varadarâja, we have given land (specified) in Seṭṭahaḷḷi. This land may be held by order of the god Varadarâja. May it be prosperous.

3

Date 1431 A.D.

Be it well. (On the date specified), the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratrâṇa, a hawk to royal birds, Tippa-Râja-Vadêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Siṅga-Râja [had the image] named Gaṇḍa-bhêruṇḍa, which was on the Mâragauḍanakaṭṭe west of Dûḍanahaḷḷi in Pâla-nâḍ, brought to the

¹⁾ The date in the original is Šaka 1438, Pramâdîcha, — but Šaka 1438 (expired) is Dhâtu, and is not anywhere near the time of Dêva-Râya. No. 3 below is a guide to the actual date.

²⁾ Above the inscription is the representation of a tiger.

door of the gôpura of the maṇṭapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the black-smith Añjala Divingôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified)......

And for Hiriya-Choka-Perumâļa-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâļi-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tiguļa Brāhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)....

(Rest illegible.)

4

Date about 1435 A.D.

..... At that time, when Vijaya-Râya-mahârâya's son Dêva-Râyamahârâya, as master of the four oceans, was seated on the throne: - and when, like the prowess of that king's right hand, Tippa-Raja-Vodeyar's son Gôpa-Râja-Vodeyar was ruling this Têkal city,— that Singa-Râja had the two lines of fortification round this city built, and holding the office of pattanasvâmi by order of the god Nâyinâr, so that all the people could see, for the god's tirumana had mantapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Singa-Râja's palace; and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer naivêdya and tâmbûla to the god, and taking the tulasi and tîrtha, make provision for the enjoyment of the god; and at the eastern gôpura which Kundapa-dannayaka had built in front of the mantapa facing the god, in order that all empire might be to Lakhaṇa-Vodeyar and to Mâdanna-Vodeyar to Tippa-Râja-Vodeyar, . . . and to Gôpa-Râja-Vodeyar.... such is the dharma-šâsana of the capital (kodagasthâna) made for the god Varadarâja. And in the Chikiţimangala agrahâra land (specified) for the god.

5

Date 1499 A.D.

(Tamil) — Be it well. While Narasâ-nâyakkan, the agent for the affairs of the mahârâjâdhirâja râja-paramêšvara Mêdinî-mîsara-gaṇḍa Kaṭhâri-sâḷuva Narasimha-Râya, was ruling the earth —

(On the date specified) I, Višvanātha-rāhutta's son Rāma-rāhutta, of the Kāšyapa-gôtra, of the lineage of Nāgasiddhaya, and a Rāhu to the suns the maṇḍalikas, granted for the god Aruļāļa-nāḍar of Têkkal, the dry lands with their four boundaries included within the limits of the village of Tammaṭṭak-kerai in Têkkal-nāḍu which belongs to Muļavāy-šāvaḍi, as a sarva-mānya to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (dāna-sādana) to Šokkapperumāļ-tādar. (Usual final imprecatory sentence.) The two feet of him who carries on this charity shall be on my head.

6

Date 1509 A. D.

(This inscription is mostly gone.)

(Tamil)— Be it well. While the mahârâjâdhirâja râja-paramêšvara, lord of the eastern, southern and western oceans, srî-vîra-pratâpa vîra-Narasimha-Râya-mahârâya was ruling the earth—

7

Date 1336 A.D.

(Tamil)—I, Šitta-nâdar alias Šôlappa-perumâļ, son of irâjâdhirâja râja-paramêšvara Gangaikoṇḍa-Šôlan, alias Irâjên[dra]-Šôla-chakravatti Šôlappa-perumâļ, granted (on the date specified) the village of Pulikkurichchi in Tama-nâḍu, as a sarva-mânya, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruļāļa-nâdar of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâļ-tâdar, permitting them to have the same engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of May there be prosperity.

8

Date 1339 A.D.

(Tamil) — I, Kônaiya-pPemme-nâyakkan, one of the ? officers under the great minister Dhâti-Šiṅge-deṇṇâyakkan, granted (on the date specified) the village of Puttûr in Ponmaṇika-nâḍu, as a sarva-mânya, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Pemme-nâyakkan. May there be prosperity.

9

Date 1310 A.D.

10

Date 1328 A.D.

(Tamil)—I, Vallappa-daṇṇâyakkar, younger brother of Dâti-Šiṅge-daṇṇâ-yakkar, who was the son of the pratâpa-chakravartti Pôšala vîra-Vallâla-Dêvar, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ. of Têkkal-nâdu, including the wells underground and the trees overground, and the village also, as a sarva-mânya to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs; and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) The two feet of him who regularly carries on this charity shall be on my head.

11

Date 1328 A.D.

(Tamil)—(From the date specified), we, the inhabitants of Têkkal-nâḍu, granted, with pouring of water, for the same god, the wet and dry lands etc. (see previous No.), together with some wet lands (specified) below the big tank of Širaṭṭimaṅgalam of the same nâḍu, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous No.); and gave a deed of gift to the same person with permission etc. We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâḍu passing into other hands and to restore it intact for the above purpose. (Usual final imprecatory sentence.)

Then follow signatures of eight of the inhabitants and of the accountant of the nâdu.

12

Date 1328 A. D.

(Tamil)—I, Vallappa-deṇṇâyakkar, younger brother of etc. (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four houndaries in the village of Karpalli of Kaivâra-nâḍu, including the wells underground and the trees overground, which I had? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper. (Usual final sentences. See No. 10.)

13

Date 1328 A.D.

(Tamil) — (From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipalli in Kodambuliyûr-talam, to Šokkapperumâl, with permission to have the grant engraved on stone and copper. (Usual final sentences. See No. 10.)

14

Date 1336 A.D.

(Tamil)—I, Karkaṭa-mârâyan, alias Uttama-Šôla-Gaṅgan Virundar, supreme lord of the city of Kuvaļāla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmâṇḍârpalli in Talaimalai-nâḍu, as a sarva-mânya, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruļâļa-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâļ-tâdar, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Karkaṭa-mârâyan Virundan. May there be prosperity.

15

Date 1336 A. D.

(Tamil)—(On the date specified), I, Kulôttunga-Šôla-tTagaḍâdhirâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimiḍa-parru, as a sarva-mânya, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc. (See previous No.) (Usual final imprecatory sentence.) This is the signature of Šembondiyâr, alias Karkaṭaka-râyan. May there be prosperity.

16

Date 1343 A.D.

(This inscription is gone in parts.)

(Tamil)—For the success of the sword and arm of Vallappa-deṇṇâyakkar, younger brother of the great minister Dâti-Šinge-deṇṇâyakkar,—(on the date specified) I, Šokkapperumâļ-dâsar, one of the managers of the temple of Aruļâļa-nâdan at Têkkal, the Prahlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight pûjaris (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days. (Usual final imprecatory sentence.)

17

Date 1355 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple [of Aru-lala-nadan at Takkal] and Šokkapperumal, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômangalam-uḍaiyan Šūriya-dêvar, alias Tiruvaymoli-dasar¹⁾, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion.

18

Date 1330 A.D.

(This inscription is full of gaps and the meaning is not quite clear.)

(Tamil)—(On the date specified), Tanan, son of Vallappa-deṇṇâyakkar, who was the younger brother of Dâti-Šiṅgaya-deṇṇâyakkar, who was again the son of Pôšaļa vîra-Vallâļa-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some dutics in the temple at Têkkal.

¹⁾ Apparently the reciter of the Dravida-prabandham in the temple.

Date 1343 A.D.

(Tamil)—(On the date specified), we, the authorities of the temple at Têkkal and Šokkapperumāļ-dâsar, the Prahlâda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallâṇḍu*¹⁾ and waving the evening lamp before the god.

The signature of Šokkapperumâl-tâdar.

20

Date 1343 A.D.

(Tamil)—(On the date specified), I, Periya-Pemmaya-nâyakkar, son of ... Eramañji Pemmaiya-nâyakkar, champion over kings who break their word,, granted, with pouring of water, for the god Aruļāļa-nādar of Têkkal, certain lands (specified) including the wells underground and the trees overground, as a sarva-mānya, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šokkapperumâļ-tādar. (Usual final sentences See No. 10.) May there be prosperity.

We, the inhabitants of the Têkkal-nâdu, pledge ourselves to maintain the above lands as a sarva-mânya during the existence of the moon and the sun. (Then follow signatures of four of the inhabitants of the nâdu.)

21

Date 1356 A. D.

(Tamil) — (On the date²⁾ specified), among the dancing girls of the temple [at Têkkal], Malaiyâttai Srîraûga-nâyakiyâr Mâṇikkam, daughter of Šeṇḍikkâ-dêvi, was granted the first turn in the temple of Aruļâļa-nâdan and certain lands (specified), and her sister Varadi, the first turn in the temple of the consort of the above god and certain lands.

22

Date 1356 A.D.

(Tamil) — (On the date specified), we, the authorities of the temple and Šokkapperumâļ-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to.... râja-mâṇikkam, alias Varadi.

¹⁾ A small Tamil poem in praise of Vishnu, forming a portion of the Natayira-prabandham.

²⁾ Samvatsarada, the Kannada genitive, is used.

Date 1329 A. D.

(Tamil)—(On the date specified), Šoṇṇai-nâyakkan, Iruga-šeṭṭi and two others granted to Šokkapperumâl certain lands (specified), including the wells underground and the trees overground, as a sarva-mânya. (Usual final imprecatory sentence.) Then follow the signatures of Šoṇṇaiyan,....kaṇṇa, Iruga-šeṭṭi and Vîmâṇḍai.

24

Date 1336 A.D.

(Tamil) — (On the date specified), Šokkapperumâļ-tâdar, the owner of the temple at Têkkal, granted to one of the dancing girls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumâļ-tâdar.

25

Date 1332 A. D.

(This inscription is incomplete.)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai..r.

26

Date 1333 A.D.

(Tamil)—(On the date specified), the inhabitants of Têkkal-nâdu, including Vaiyaṇan and Mâra-kûli, the superintendents of Malai-nâdu, granted, with pouring of water, for the god . . . kêšuram-uḍaiya-nâyinâr of Têkkal, certain lands (specified, with details of boundaries) as a dêva-dāna, to provide for sandal, , unguents, lamps and expenses on festival days; and made over the same to the managers (two named) of the temple.

27

Date 1328 A.D.

(Tamil)—(On the date specified), the authorities of the temple of Šingîšvaram-uḍaiya-nâyanâr granted certain lands (specified) to Nallâšâri, to last without any hindrance as long as the moon and the sun.

Date 1333 A.D.

(Tamil) — While (with usual Hoysala titles) Pôšala vîra-Ballâla-Dêvar was ruling the earth —

Vallappa-dannayakkar, son of Dâti-Šôme-dannayakkar, granted (from the date specified) to the authorities and Pâla-baṭṭar of the temple of Šiṅgîšvaram-uḍaiya-nayanar at Têkkal, two villages (named), as a dêva-dâna, to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc.

29

Date ? about 1470 A. D.

Tank built by Ungi-setti's son Baiyari-setti.

30

Date ? 1475 A.D.

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief. Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauda and the Halepête washerman Chinna doing a half.

31

Date ? about 1300 A. D.

(Tamil) - The pûjâri of the temple of Tô.. šuram-uḍaiyar.

32

Date 1542 A. D.

(Tamil characters, but Kannada language.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world:— the Pareyadava Râma-nâyaka's son Yerapa-nâyaka, and the temple priest of the gods Sôma and Râmalinga of Têkal, Nâyinâraika, granted a dharma-šâsana as follows:— (rest illegible).

Date ? 1264 A.D.

(Tamil) — (From the date specified), I, Jayangonda-Chôla Mâman-ankakâra Têkkal-râyan, gave Mâdêvar, son of Pângal-vêlâr, the village of llavanguli, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâdu to attend upon him? as a mark of honour.

34

Date ? 1260 A. D.

(Tamil) — Âmaṇṇan seems to have made a grant to the same person—Mâdêvar.

35

Date 1525 A.D.

Be it well. (On the date specified), Viraṇṇa-râhuta, in the Têkal-šîme which Kṛishṇa-Râya-mahârâya had favoured to bim for his office of Nâyaka, granted Uḷḷêyarahaḷḷi to Kola Tambi, free of all imposts, as a bhaṭa-vṛitti. Imprecation.

36

Date 1281 A. D.

(Tamil) — (From the date specified), I, Kûttâḍun-dêvar, alias Jayangoṇḍa-Šôḷa Mâman-aṅkakâṇa Têkkal-râyan, son of Têkkal-râyar Šembondiyâgiyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-baṭṭar of Vaṅgippuṇam. I also gave the tax on land and other kinds of revenue. (Usual final imprecatory sentence.) The signatures of Jayaṅgoṇḍa-Šôḷa Mâman-aṅkakâṇa Têkkal-râyar, Varada-dêva...and Mudaligaḷ. (Usual final Sanskrit verse.)

37

Date about 1281 A.D.

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No.) to Varadarâja-baṭṭar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu, Kêlvi-mudaliyâr and other officers

and Viruvi-nâyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor šrî-Poyšala vîra-Râmanâ-Dêvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

This is the edict, for the benefit of all the world, of Chitramêla.., the son of the goddess of the earth and a descendant of the Vâturvaṇa family.

38

Date 1284 A.D.

(Tamil) — In the 30th year of the reign of the universal emperor šrî-Poyšaļa vîra-Râmanâ-Dêvar —

For the success of the sacred body, sword and arm of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer Viruvi-nâyan, ? confirmed, with pouring of water, the grant made formerly in 1278 A. D., by Aiyan-aṅkakâṇa Têkkal-râyar, alias Nâraṇa-dêvar, of the dry and wet lands with the four boundaries adjoining Śemba-šamuttiram, alias Amara-Nârâyaṇa-chaturvêdi-maṅgalam, and Toṭṭiganpaḷḷi, to the mahâ-janas. We also gave, with pouring of water, certain taxes (named). This is to continue as long as the moon and the sun endure. (Usnal final imprecatory sentence.)

39

Date 1346 A.D.

(Tamil)— The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, šrî-Hariyappa-uḍaiyar and Muttaṇa-uḍaiyar, to the inhabitants of Têkkal-nâḍu— We have granted (from the date specified) to Vaiyaṇṇan Kômuppan, the superintendent of your nâḍu, Mâdaraišanpalli situated in your nâḍu, as a kuḍaṅgai, exempt from taxes. He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many 1) named) of the village for as long as the moon and the snn exist. We have given him the above grant engraved on stone and copper.

¹⁾ Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out.

Date ? 1406 A.D.

(Tamil)—On Ilandêvau Šittara-dêvan attaining to Šiva-lôka on the date specified in Mâdarašanpalli, the *kuḍangai* of Kômuppar, — Ulagar, Âdichchar and Pêrâyiram-uḍaiyâr made [? respectively] this Šiva temple, this flower garden and this well.

41

Date 1578 A.D.

Be it well. (On the date specified), the mahâ-maṇḍalêšvara Salaka-Râja Chikka-Tirumala-Râjayya's son Šrî-Raṅga-Râjayya's Kônêrigutta Narasimha

43

Date 1291 A. D.

(Tamil) — In the 37th year of the reign of the universal emperor šrî-Poyšala vîra-Râmauâ-Dêvar—

For the success of the sword and arm of the king, we, the inhabitants of Periya-nâḍu in Têkkal-nâḍu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappaḷḷi........, including the wells underground, the trees overground and all other things besides, to the ašêsha-mahájanas of Šeṭṭa-šamuttiram.... This is the signature of Viruvi-nâyan. (Usual final imprecatory sentence.)

44

Date 1384 A.D.

(Tamil) - Mâvan-aûkakâra's village.

(On the date specified), we—... yâṇḍai-šîyar, the superintendent of Têkkal-nâḍu, and Šiṅgaya-nâyakkan Kambaṇan of..kunda,— made a grant of Manguṭṭai, situated to the east of the village of \hat{A} ...paḷḷi, to Bhaṭṭa-bhâgavati, to be enjoyed by him as a sarva-mânya for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

45 , 0

Date 1271 A.D.

(Tamil) — In the 16th year of the reign of the emperor of the whole world šrî-Pôšaļa vîra-Râmanâ-Dêvar —

(From the date specified), we—the inhabitants of Periya-nâdu in Têkkal-nâdu and the superintendents of the nâdu...vêļâr Mayilândai and Šembidêvar—exempted from taxes all the [former] gifts of land to temples—dêvadânam, tiruvidaiyâṭṭam and paḷḷichchandam—and to bhaṭṭas, the baṭṭa-virutti—, and, for the success of the arm and sword of Irâmanâ-Dêvar, granted as a sarva-mânya certain lands, to provide for offerings of rice, sandal and temple repairs....., to the inhabitants of Têkkal-nâdu and the Mâhêśuras, who should supply the above and enjoy the lands. This grant is to last as long as the moon and the sun. (Usual final imprecatory sentence.)

46

Date 1508 A.D.

May it be prosperous. (On the date specified), for the Dêva of the Têkalsîme, the temple priest Nayanârayya? received a grant of land in connection with the Timmasamudra. (Much of the inscription is effaced. The name of Gôpa-Râya occurs.) Written by Nandi Kempanna.

47

Date 1757 A.D.

Be it well. (On the date specified), in Kempina Tambi-Sețți's connection, Vîranna had the town gate set up.

49

Date? about 1325 A. D.

(This inscription is mostly defaced.)

(Tamil) - One of the generals of vîra-Vallâļa-Dêvar and the officer Ponnaya seem to have made a grant for some purpose. (Usual final imprecatory sentence.)

51

Date 1535 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya.....

52

Date about 920 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmî), Ayyapa-Dêva was ruling the kingdom of the world:—Ereyappa's enemy Navilûr Sîṭiyapêndran-arasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their londest.

53

Date about 1293 A.D.

(Tamil)—These wet lands are to continue without obstruction as the property of...... Thus is the grant made to Âvuḍaiyâr by Tâmarai palavan. This is under the protection of Mahêšvara.

54

Date 1600 A.D.

(Telugu)—Be it well. (On the date specified), Gô.. Immadi-Tammaya-gauni-ayyavâru caused to be the Râjaka-agrahâra......

57

Date 1578 A.D.

Obeisance to Šambhu etc. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world:—of the fourth gôtra, the Yalahakka-nâḍ-prabhu Nañje-Gauḍa's grandson, Kempa-Nañje-Gauḍa's son, Hiriya-Kempe-Gauḍa caused to be written and given to Tirumalayya (descent etc. given) a šâsana of a grant of land as follows:—In our dominion the Beṅgalūr-šīme, in the Voratūr-hôbaļi, the 3 villages of Voratūr, Soruhuṇiši and Hâruvahaḷḷi,—at the auspicious time of the eclipse of the sun, in the presence of the god Gaṅgâdharêšvara in Kakud-giri, considered to be the southern Vârâṇaši, as an offering to Paramêšvara,—have we granted, free of all imposts, (with all rights as usual). Of the 8 parts of Voratūr and Soruhuṇiši villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hârnvahaḷḷi village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses.

59

Date 1052 A.D.

(The left side of the stone is gone, and meaning doubtful.)

(On the date specified), named Chora... saying that Nukkiyûr Mâraya was the Tungilûr? eook, Mânarati Baṭṭarâjêndra.....

Date? about 1300 A.D.

(Tamil) — I, lvar, younger sister of Attiyandai, [who was the? wife of] the maha-mandalešuvara, lord of Tirupuvanamallapura, granted, as a pious gift, certain lands (specified). (Usual final imprecatory sentence.)

61

Date 1346 A.D.

(The last portion of the inscription is mostly gone.)

(Tamil) — During the reign of the mahâ-maṇḍalêšura, subduer of hostile kings, champion over kings who break their word, šrî-vîra-Ariyappa-uḍaiyavar — (On the date specified), the mahâ-maṇḍalêšura Ariya Vallappa-deṇṇâyakka, having received 110 pon for the two villages Toru.... andḍalanpalli of Mâšandi-nâdu, at 80 for the former and 30 for the latter, from ... Vallappa, granted him? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples (dêvadānam and tiruvidaiyāttam).......

62 h 204 huullladegutte

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, chief lord of the eastern southern and western oceans, pratâpa-Venkaṭa-Râya-mahârâya was ruling the kingdom of the world:—for the god Allâļanâtha of Mâsitti, the pêṭhe Râma-Nâyaka's son Varada-Nâyaka granted a dharma-šâsana. The Mukkari village of the Tékal fort in Vandinakayya-nâḍ, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Râya-Voḍeyar, have we granted for the god Allâļanâtha. Imprecation.

63

Date about 950 A.D.

Be it well. When Dilîpayya was ruling the kingdom of the world:—Ayappa-Dêva having received Dadiga....

64

Date 1338 A.D.

(Most of the inscription is gone.)

(Tamil)—(From the date specified), Pamma..., son of the mahâ-prasâyitta...., made a grant to some one of certain lands.....

of Berikai

Date about 1338 A.D.

(This is only a fragment.)

(Tamil)—..... pratâpa-šrî....According to the order of Pammayaṇa, ? his younger brother

66

Date 1338 A.D.

(Tamil) — (On the date specified), Pammaya-nâyakka, son of the mahā-prasâyitta Irâma-nâyakkar, made a grant of certain lands to some one and had a stone set up with the grant engraved on it.

(Usual final imprecatory sentence.)

67

Date 1301 A.D.

(Tamil)—(On the date specified), the pratâpa-chakravatti šrî-Pôšaļa vîra-Ballâļa-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a sarva-mânya, for the god Tiruvirâmîšvaram-uḍaiya-nâyanâr of Kundâṇi in nâḍu. (Usual final imprecatory sentence.)

This is under the protection of Mâhêšvaras.

68

Date about 1330 A.D.

(Tamil)—(From the date specified), I, the mahâ-prasâyitta ... râyaua, ? along with the inhabitants of Periya-nâḍu, the gâmiṇḍas and the officer Vayaṇa, [granted], for the success of the arm and sword of Vallâļa-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpaḷḷi in Mâšandi-nâḍu to Šiṅgar and

69

Date ? about 1760 A. D.

Kodige granted to Râjašrî Lachirâma-Jamedâr, of 2 kaṇḍugas. Imprecations against Hindus and Musalmâns.

71

Date 1301 A.D.

(Tamil)—The pratâpa-chakravatti šrî-Hoyšaļa-vîra-Vallâļa-Dêva-arašar addresses the following petition to the heads of mathas and sthânas in the temples

situated in the Kundâni kingdom, Virivi-nâdu, Murašu-nâdu, Mâšandi-nâdu, Sokkanayan-parru and all other [nadus]:-

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the deva-dana of the god Tirukkandîšvaram- 1 Vultana udaiya-nâyanâr. Be it well. Parichchhêdi-kandi-îšvaram.

For the benefit of ourselves and our kingdom, he pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity.

72Date ? 425 A. D.

Be it well. Success through the adorable Padmanabha, resembling (in colour) the cloudless sky.

A sun illumiuing the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was šrîmat Konganivarmma-dharmma-mahâdhirâjah.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (dattaka-sûtra), was šrîmân Mâdhavavarmma-dharmma-mahâdhirâjah.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was srîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyaṇa, was šrîmad Vishṇugôpa-mahâdbirâjaḥ.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brâhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was šrîmat Mâdhavavarmma-dharmma-mahâdhirâjâh.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother; the circle of hostile kings smitten through hy the brightness of his own valour; rivalling Âkhaṇḍala (Indra) as the home of courage, heroism, fortitude and fame; without a second in managing elephants, riding horses, and in the use of the bow; to the lines of bees the eyes of women a constant attraction; for protecting his subjects well prepared;—what more?—by the Yudhishṭira of this Kali age;—by šrîmat Koṅguṇivarmma-dharmma-mahâdhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguṇa, the bright fortnight, the 5th tithi,—on the advice of his preceptor the parama-Arhata (or devoted Jaina) Vijayakîrtti, whose fame (kîrtti) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-saṅgha was given the Vennelkarani village in the Kôrikunda-vishaya,—and to the Pêrûr Êvâni-adigaļ's Arhad temple one-fourth of the kârshâpaṇa¹) (or money) of the outside customs—with pouring of water in the manner of dêvabhôgas (or temple endowments).

Usual imprecatory verses. As directed by the mahârâja's mouth, by Mârishêṇa the carpenter were the *tâmra-paṭṭikâ* (or copper plates) engraved.

73

Date about 370 A. D.

Be it well. Obeisance to Sarvajña (or the Omniscient). Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was šrîmat Konganivarmma-dharmma-mahâdhirâjah.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (dattaka-sûtra), was šrîman Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was šrîmad Harivarmma-mahâdhirâjaḥ.

¹⁾ Karshapana — copper coins of 80 ralis weight, belonging to the earliest native coinage. (See Rapson's Indian Coins, in Dr. Bühler's Grundriss.)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was šrîmad Vishnugôpa-mahâdhirâjah.

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by šrîmat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi, - on the advice of the sun illuminating the sky of the Vîra-dêva šâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas, — for the Arhad temple established by the Mûla-sangha in the Perbbolal village of the Mudukottûrvishaya, was given with pouring of water land (specified) under the big tank, and the Kumarapura village,—the whole free of all imposts.

Whose through a varice or indifference seizes this, is guilty of the five great sins. Moreover as to this are the šlôkas delivered by Manu; — usual imprecatory verses.

74

Date? about 750 A.D.

When....Kongani was ruling the kingdom of the world: -.....gave... . . Imprecation.

75Date 1566 A. D.

(On the date specified), when the maharajadhiraja raja-paraméšvara..... Dêva-Râya-mahârâya was ruling the kingdom: -....

76

Date 1762 A.D.

... of Venkaţêšvara. Be it well. (On the date specified), ... Gôpâl-Singh's grandson, Râmachandra's son, Hridaya-Râma,— as advised by the svâmi, — for the Bairagis and Brahmans who were constantly coming, to provide for their daily expenses, granted the Tambihalli village, a mauje belonging to the Lakkû<u>r-taraf,</u> in the Havêli-sammat of the Hosakôte-paragana. Boundaries, as settled in 1760.

Date ? 1302 A.D.

(Tamil) 1, Nallâṇḍai, alias Kômuttan, granted (from the year named), for the health of the sacred body of the mahâ-maṇḍalêšvara Tribhuvanamalla-puravâdirâyar, alias Kâmattâluvâr, certain lands (specified) to 7 Brâhmans (named). (Usual final imprecatory sentence.)

79

Date 1367 A. D.

(Tamil) — While the mahâ-maṇḍalèšvara, subduer of hostile kings, champion over kings who break their word, šrî-vîra-Pukkaṇṇa-uḍaiyar was ruling the earth from his camp at Mulavây —

.....ya-dhaṇṇâyakkar, Duggaṇṇa and the inhabitants of Erumarai-nâḍu [made some grant].

80

Date 1762 A.D.

Obeisance to Gaṇâdhipati. Obeisance to Šambhu etc. (On the date specified), Hṛidaya-Râma Jamâdâr (descent as in No. 76 above), for the service of the god Šaṅkara-Nârâyaṇa of Mâlur, granted the Varadaṇḍahaḷḷi village, belonging to the Mâlûr hôbaḷi of the Havêli-taraf of the Hosakôṭe-paragaṇa. Boundaries.

81

Date 1760 A.D.

Venkaţêšvara-svâmi. Be it well. (On the date specified), at the time of the eclipse of the moon,—of the Bhâradvâja-gôtra, a moon to the ocean the Chayisa-kula, Gôpâla-Singh's grandson, Râmachandra's son, Hṛidaya-Râma Jamâdâr, made to Venkaţâchârya (descent given) a grant of land (specified) in Vara-daṇḍahaḷḷi (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified). This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses.

82

Date 1341 A.D.

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sêtu—Sêtu-mûla-jaya-stambha—is added) šrî-Poyšala vîra-Vallâla-Dêvar was pleased to rule the earth in peace—

Taluvachchitta-Viţṭappanavar, one of the ministers at the gate of the great minister Dâti-Šiṅgaya-deṇṇâyakar's younger brother Vallappa-deṇṇâyakar, and Naḍappar, granted (from the date specified) certain lands (specified), as a sarva-mânya, for as long as the moon and the sun endure, to Turavar-nâyan, the superintendent of Pullayûr-nâdu; and gave the grant engraved on stone and copper......

83

Date 1307 A.D.

(Tamil) — While šrî-Pôšaļa-vîra-Vallâļa-Dêvar was pleased to rule the earth —

(On the date specified), we — Pramâṇanan, the responsible officer of this nâḍu in Tirumagai-paggu of Mêla-mukku in Mâsandi-nâḍu of Nigarili-Šôla-maṇḍalam, Villa-gâmuṇḍar, the superintendent of vîra-Vallâla-Dêvar-nâḍu, Kôvâṇḍai, the subordinate officer of this nâḍu, and several others (named) —

87

Date ? 1406 A.D.

Be it well. (From the date specified, which is altogether wrong), by order of the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa-Bukka-Râya's son pratâpa-Harihara-Râya,—the minister Yalarasa-Odeyar granted to Vîrappa of Haṭṭiyûr in Hulliyûr-nâd, the Toravasamudra village in Hullûr-nâd, as a dayirya-kodagi, free of all imposts. Imprecation.

90

Date ? 1720 A.D.

(In the year specified), Mâlûr Timmâji-Râja Hampa-Râya....the vîrakal cave.

94

Date about 950 A.D.

Be it well. Kannara's Java (or Yama), Volana having risen up and fought and slain, and captured the fort of Chikkaûr, the Sivaûr gâuṇḍa Pulinallûr Nijarâvayya's son Mudayya, in order to stop the army, entered and piercing through, died. His praise. The writing of Saraļâchâri's son Kovaļi.

Date about 750 A.D.

Be it well. In Prithivî-Kongoni Muttarasa <u>Šrîpurus</u>ha-mahârâja's time, — Nellivara Kalakanna smote and drove away Kalikanga, and Gañji-nâd Kalidôre Gombakki-arasu received....vûr. Imprecation.....¹⁾

98

Date 1288 A. D.

(Tamil) — (From the date specified), in the 3[4]th year of the reign of Pôša[la]v-Irâmanâ-Dêvar — I, Madurânta-Šôla Viruvi-nâd-âlvar, [alias] Pâ-lânḍai-nâyan, granted certain lands (specified) for a perpetual lamp and for morning offerings of rice for the god Gaṅgêšvara[m]-uḍaiyâr. The charity of Pâlânḍai-nâyan.

99

Date 1293 A.D.

(The meaning of the last portion of this inscription is not clear.)

(Tamil) — In the 38th year of the reign of the emperor of the whole world, šrî-Poyšaļa vîra-Râmanâ-Dêvar —

I, Âl-uḍaiyâr, son of Tāmarai-kilâr Ambalavar, granted (in the month named), for the god Gaṅgišuram-uḍaiya-nâyanâr of Maḍaivilâgam [in] Mâli-yur, certain lands (specified) below the tank [named] Ponnambalapputtêri,—which, having? stopped the leak with sand, I built,—excluding my former gifts to temples and Brâhmans—tiruviḍaiyâtṭam, maḍappuram, Pillaiyâr-nilam and batta-virutti—below the said tank......

100

Date 1301 A.D.

(Tamil) — The pratâpa-chakravatti Poyšaļa-Villāļa-Dêvan addresses the following petition to the heads of mathas and sthânikas in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Mâšandi-nâḍu, Muraša-nâḍu, Šokka-nâyaṇ-parru, Peṇṇaiyâṇḍârmaḍa-nâḍu, Aimbulugûr-nâḍu, Elavûr-nâḍu, Kuva-lâla-nâḍu, Kaivâra-nâḍu, llaiyâkka-nâḍu and all other nādus:—

(From the date specified), we have remitted all kinds of taxes (several named) hitherto paid in the gifts to temples — dêva-danam, tiruvidaiyaṭṭam, madappuram and pallichchandam — of our kingdom, and granted, with pouring

¹⁾ The inscription is very indistinct, except at the beginning.

of water, such and such? vibhavas for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom.

101

Date 1112 A.D.

(Tamil) — In the 43rd year of the reign of Kôv-Irâjakêšaripanmar, alias the emperor šrî-Kulôttuṅga-Šôḷa-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Mînavar (Pâṇḍyas) lost their position, the Villavar (Chêras) became disconcerted, and the other kings retreated with disgrace; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Avani-mulud-uḍaiyâļ—

I, Râjarâjan Kulôttunga-Šôlan, [alias] Kulôttunga-Šôla Atimûrkkachchengirai, granted, as a déva-dâna, for the god Gangaigondîšvaram-uḍaiya Mahâdevar of Mâliyûr in Kurugundâdachchi-nâdu of Vikkirama-Šôla-maṇḍalam, certain lands (specified) together with all kinds of taxes (some named), along with the one vêli of land, granted as a dêva-dâna, to provide for? offerings of rice for the same god, by Râjarâjan Pirân, alias Râjêndra-Šôla Atimûrkkachchengirai, lord of Kulalûr, alias Jayavaranallûr, in Arikêšari-vala-nâdu.





SIDLAGHATTA TALUQ.

1

Date ? 1423 A. D.

Be it well. (On the date specified, which is quite wrong), the mahârâjâ-dhirâja râja-paramêšvara, master of the eastern southern western and northern oceans, vîra-pratâpa-Vijaya-Râya-mahârâya......

2

Date ? about 1580 A. D.

(The first part is gone.) (On a date specified—the year gone), the mahâmaṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâļva, the protecting jewel of the three kingdoms—Karṇâṭaka, Telugâna and Drâviḍa, slaughterer of all the hostile kings, putter down of the pride of Araṭa-Râya¹¹,—Sadâšiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrti-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-halli,....in Ballada-sthala....

3

Date ? 1784 A.D.

(In the year specified), Hajarat Mîr Jâtundi Sâhib granted to Mâļi-nâyaka land (specified) in Jaigamakôțe as a *netra-koḍige*. Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god.

4

Date ? about 1120 A.D.

(This inscription, which is only a fragment, appears to be similar in contents to No. 9.)

(Tamil) — Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family², seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Karkirai.

¹⁾ No name is given, but the preceding epithets are made to appear as those of Sadåŝiva-Rûya. S^2) on No. 9 below.

Date 1609 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-Venkaṭapati-mahârâya was ruling the kingdom of the world:—Sugaṭūr Immaḍi-Tammaya-Gauḍa's son Mummaḍi-Tammaya-Gauḍa granted to Dêvaṇārâdhya of the Sôsali guru's maṭha this Busanahaḷḷi, free of all imposts, as an offering to Šiva.

8 a

Date ? about 1120 A. D.

(Tamil)—The truthful crest-jewel of Brâhmans, begotten by Šámaya of great fame, the leader of the family....lotus...... faultless.......

81

Date 1120 A.D.

(Tamil) — [The Šaka year 10]42.

[In the 2nd year of the reign of] the emperor of the three worlds šrî-Râjarâjan šrî-Vikkirama-Šôļa-Dêva, the goddesses of Fortune, Victory and Speech wedding [him] the just and erudite Brâhmans of sweet speech at Arumolidêva-chaturvêdi-maŭgalam, the ancient city of the south otherwise called Adhichchattira-puṇḍavarttanam, situated in Kaivâra-nâḍu,

8c

Date? about 1120 A.D.

(Tamil)—In the 2nd year of Vâdi Muttaya, in Šittasa where learned Brâhmans flourished Nigarili-Šôla not transgressing the .. path of Manu

9

Date 1120 A.D.

(The meaning of portions of this inscription is not clear)

(Tamil) - Be it well. The Šaka year 1042.

In the 2nd year of the reign of the king of Pûlji, the head of the family of Chôlas (Kôliyar²) kula-pati), šrî-Vikkirama-Šôla-Deva, alias šrî-Râjayar,

¹⁾ The name of one of the 12 districts around the Tamil country. Puti-vendan is any king of the Pandyan dynasty; and Puliyan is any prince of the Chera dynasty.

²⁾ The Chôlas, from Kôli, the capital of the Chôlas, so called from the story of a cock there attacking an elephant.

who — while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him — destroyed the cruel Kali and swayed the sceptre, —

The renowned Udaiyamattanda-Brahma-marayan, alias Kuvalaiya-tantiran, who was the head of Nallûr, a town praised by many, with his residence in Arumolidêva-chchatupêdi-mangalam..... who was the chief of the Âttiraiyar (Âtrêyas), so liberal as to give away great treasures in an instant; who was begotten by Vichchamai - her hair decorated with flowers - the senior wife of Pappanapperumal Šamundaiyan.....; who was well versed in pure Tamil; who was praised by the whole world; and who was [as liberal as all rain-cloud to mendicants who came to him from all quarters, - caused to be constructed, in the name of his older brother Selumagai-Vanan, the wearer of garlands fragrant with honey, the temple of Šômîchchara, the holy god with golden matted hair......praised by the celestials, in [the village of Sûguttûr, where damsels learn dancing,..... Pâgattûr, which abounds with halls, palaces, mandapas, lofty pinnacles and . . . gates, situated in Kaivaranâdu, surrounded by paddy-fields, of Nigarili-Sôla-mandalam; had the consecration ceremony conducted to the sound of musical instruments; presented a sacred footstool made of pure gold; caused to be set up the image of Siva with Parvati so that it might be worshipped by all the world; got various kinds of flower-plants (many named) ? planted; had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (i. e., Šiva); and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Pašuvūr from certain Brâhmans, granted, for the prosperity of his line, as a dêva-dâna, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Šiva], Ganapati and Šūriya-dêvar, to provide for the requirements of the temple......for as long as the moon and the sun exist and for ever. May he prosper in this world.

Whose obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vâṇarâši.....both a tawny cow and its calf. people of the sea-girt earth.....I will unhesitatingly place on my head the feet of him who protects the charity.

Land has been given by Sagara and many other kings; whosesoever was at any time the land, his was then the fruit. He who confiscates land given by himself or by another is born a worm in order for sixty thousand years.

Date 1522 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-para-mêšvara vîra-pratâpa Kṛishṇa-Dêva-mahârâya..... was ruling the kingdom of the world:—Hosabaṇa-Nâyaka's..... Kṛishṇa-Nâyaka, in the Nallûr-šîme which was favoured to us by Kṛishṇa-Râya-mahârâya, the Voḍahaḷḷi village belonging to Maṇḍabêli-sthala, have we granted to....for the god, at the time of the eclipse of the moon. Usual imprecatory verses.

11

Date about 770 A.D.

...Duggamâra's army his son Raṇamêri ascended the road to fortune (or died).

12

Date ? about 800 A.D.

... for Maniga Basunni, ornament of, this memorial stone of his valour was set up by Kottali Suddam-vadeyar.

14

Date 1602 A.D.

(In the year specified), Sugaţûr Immadi Tammaya-Gaudayya, the cowherd Hiriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children. Imprecation.

15

Date 1528 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Râmâ-bhaṭṭa's granted Kâmanahaḷḷi belonging to Aramala-sthala in the Kôḷâla-šîme, attached to the Bêlûr-châvaḍi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akkimangala Tammappa-Gauḍa as a gauḍike-daṇḍige-umbaḷi, free of all imposts. Imprecation.

Date ? 1120 A.D.

(Tamil) — The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyāšāri, alias Viļāmangalavan Pālan Pamban, of Šuguttūr, alias Arumolidēva-chchatuppēdi-mangalam, in Kaivāra-nādu of Nigarili-Šola-mandalam, as a kudangai to be exclusively enjoyed by him.

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vaṇarâši both a tawny cow and its calf.

18

Date about 1530 A.D.

..... when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-Râya-mahârâya was ruling the kingdom of the world:— of the Kâsyapa-gôtra and Sûrya-vam̃ša, Tiuḍa Bhêhâra-mahâpâtre Sômašîla-dênu Râhuta-râya-mahâpâtre granted for the god Sômêšvara of Vaḍigihalli, the Chokkanahalli village of Maṇḍibele-sthala in the Nallūr-šîme which Achyuta-Râya had favoured to him as an umbali.

22

Date 1531 A.D.

Be it well. (On the date specified), in the same reign as in No. 18 above, Garbhasaru-mahâpâtre, the agent of the same Râhuta-râya-mahâ-ayya granted to Vêlûr Bairapa-gauḍa's son Timmapa the Basavâpaṭṭaṇa village as an umbali-mânya for the sante (or weekly fair). Imprecations.

25

Date? about 1260 A.D.

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god.....švaram-udaiyanâyanâr. (Usual final imprecatory sentence.)

26

Date 1341 A. D.

(Tamil)—(On the date specified), we, the inhabitants of the nadu including Pappi-šîyar, the superintendent of Ambadakki-nadu, and others (three named),

granted, with pouring of water, to Têvapperumâļ-tâdar and Pe....dar, the village of Attigapalli in Ambaḍakki-nâḍu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Ankenâyakkar, son of Šîpati-nâyakkar, who was the son of the mahâ-sâmantâdhipati Mañje-nâyakkar—to his younger brother Veṭṭappan, giving it the name of Veṭṭappan-Attigapalli.

This is to continue as long as the moon and the sun. (Usual final imprecatory sentence.)

27

Date ? 1308 A.D.

(Tamil) — This is the ? meḍam planted (on the date specified) by Šiṅgâṇḍai, son of Duṭṭarâditta Aṇṇan-aṅkakâra Râja-Nârâyaṇa-Brahmâdirâya Šelvâṇḍai Ponneya-nâyakkan.

28

Date 1203 A.D.

(Tamil) — (On the date specified),...., having returned after attacking the horse, attained to the heaven of heroes.

30

Date 1118 A. D.

(The last portion of this inscription is unintelligible.)

31

Date ? 1640 A. D.

Be it well. (On the date specified), when the mandalesvara rajadhiraja paramesvara vîra-pratapa Venkatapati-Dêva was ruling the kingdom of the world:—the protector of his family (avara varga-palakar), the Avati-nad-prabhu Baire-Ganda's son Immadi-Baire-Ganda granted the Bûdihal village belonging to his Vadigehalli-sthala, to the Sivachara-guru Linga-chakri.....

Date? about 870 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhirâja was ruling the kingdom of the world:—Kakkara having penetrated to Madalûr and carried off the cows, Tingaṇi-Mâra's (son) Mêli, separating and stopping many in Tingaṇi village, used his dagger, slew many, and ascended to sagga. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste. Imprecations.

Ânandûr Mudâchâri made this.

33

Date? about 880 A.D.

Be it well. When, entitled to the band of five chief instruments, Pallava Nolambâdhirâja was ruling the kingdom of the world:—some one was killed in fighting? for the cows.

34

Date ? about 900 A.D.

Be it well. Kandamma-bhatta, the ruler of Âneûr, in the ruin of Âneûr, falling upon the enemy slew ... and died.

35

Date ? 1548 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world:—to Aliya (or son-in-law) Lingarâjaya-Nâyaka (some village was granted).

36

Date ? 1312 A.D.

(Tamil) — While šrî-Vîra-Vallâļa-Poyšaļa....mâṇikka-Brahmâdirâyar was pleased to rule? Kaivâra-nâḍu of Nigarili-Šôḷa-maṇḍalam:—

When Uttama-Šôla-Gangar and Šannai-nâd-âlvan Kûttar, having, on account of Amaraiya, led an expedition against Vainârvana-chchețti, alias Maniyândân, were fighting at Ânaiyûr, Šânayan, ? an old servant of Brahmâdirâyar and the elder brother of Kaliyašinaivan, fell, near to the wife of Vainârvana-chchețti in his presence.



A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) The younger brother Kaliyašinaivan caused a *kal-nâdu* to be made for Šânaya. The land is common to both.

37

Date ? 1550 A.D.

(In the year specified), the mahâ-maṇḍalêšvara Kaibâra Râja-Dêva-mahâ-arasn gave to Tiṅgaṇi Chavoḍeya-gauḍa land (specified) as a koḍage-mânya for the tauk. Imprecation.

39

Date? about 900 A.D.

Be it well. When Mayinde Dharmmarâsi-Râja was ruling the kingdom of the world:—Viṇamaṅgala Emma, on the cows being carried off, attacked and slew many, died and ascended to sagga.

40

Date ? 1648 A.D.

To Šivarāja-vodeyar, (in the year specified), Mummadi Nāyaka's son Timma-Rāya..... Imprecation.

47

Date ? 1662 A.D.

(In the year specified), during the government of ? Eńkôja-Râja: — the havâldâr of Rahadurga, Bâranâji-Râja, granted a *nettara-kodige* for Simaṅgaļa Chikka-Dêva's son Timmapa.

49

Date ? 1637 A.D.

(In the year specified), the Šrîmanta, the Dêšakulakaraņi Šâmaņņa, granted a mānya in the land of Hasugûr. Imprecation.

51

Date ? 1585 A.D.

(Telugn) — Obeisance to Râmânuja. May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Ranga-Râya-ayya was ruling the kingdom of the world, — and Sugaţûr Tammappa-Gauni-ayya was ruling a righteous kingdom; — Mâlûr Šîte-gauda made grants (specified) for the god Hanumanta. Imprecations.

52

Date 1543 A.D.

(Telugu)—Beginning as in No. 51 above. When,—Venkaṭapati-Râya mahârâya was ruling the kingdom of the world:—and Sugaṭûr Timmapa Gauni's son Immaḍi-Saṇṇa-Gauni was holding the, Paraṇḍa Bîra gauḍa....

53

Date 1698 A.D.

May it be prosperous. * šrî-Gôpâla. Invocation of the Boar. Be it well. (On the date specified), at the lotus feet of the god Madana-Gôpâla-svâmi, your principal servant, of the fourth gôtra, the great Âvati-nâḍ-prabhu Mudu-Bayira-Gauḍa's grandson, Immaḍi-Soṇa-Bayira-Gauḍa's lawful wife Sampamma's son Gôpâla-Gauḍa made a grant of the Maḍlûr and Mêlûr villages, belonging to the Voḍigênahaḷḷi-hôbaḷi of the Dêvaṇâpura kingdom, for the offerings and festivals (specified) of the god Gôpâla......

56

Date 1698 A.D.

Corresponds with No. 53 above, adding Avirahalli for a palanquin, umbrella and torch bearers.

57

Date 1698 A.D.

Corresponds with No. 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted.

58

Date? about 900 A.D.

Be it well. Pusugûr Maramânâtha..when Viyaṇṇa carried off the cows, recovering the cows, fought and went to svargga.

Date about 900 A.D.

Be it well. When Nolamba was king:—and Brahmasiva-bhaṭâra was ruling Pusugûr;—Sâyila Kôjayya Kolaga's son-in-law, Sirimêgi captured the cows, fought and died.

64

Date 1546 A.D.

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. When, (with usual titles), Sadâšiva-Râya-mahârâya was ruling the kingdom of the earth:

66

Date 1080 A. D.

(Tamil)—In the 11th year of the reign of Kôv-Irâjakêšaripanmar, atias šrî-Kulôttuṅga-Šôla-Dêvar, who — while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Mînavar (Pâṇḍyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Šiṅgaṇan plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-mulud-uḍaiyâl—

We, Šangaiyan and Bašavaiyan of Arpalam in Kalavara-naqu of Nigarili-Šola-mandalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmanan of Arpalam.

Râja-mâṇikka-vêļân, *alias* Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth......This is the stone set up by his son Irugan Râja-mâṇikka-vêļân. This is the stone set up by Râjarâja-vêļân and three others (named).

67

Date 1346 A. D.

(Tamil) — (On the date specified), we, the inhabitants of Ambaḍakki-nâḍu, including Pâppi-šîyar and six others (named), and the mâ-šâmantâdipati Mañjaya-nâyakka's son Ankaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâḍu, as a sarva-mánya, together with all kinds of taxes (several named),

to Kadaļi-dêvar, in order to provide for the worship and offerings of rice in the temple of Irājêndra-Šôla-Tekkîšvaram-uḍaiya-nâyanâr at Šeṅgai; and gave the grant engraved on stone.

This is the signature of the nâḍu — Šeṭṭîšvara-dêvar. This is the signature of Nîlappan, the accountant of the nâḍu. Then follow signatures of a few more persons. (Usual final imprecatory sentence.)

68

Date ? about 1080 A.D.

(This inscription is mostly gone.)

(Tamil) — Šingaya, his son Vašavaya and his son Pâ..... seem to have made some grant of land for the god Tekka..... Mahâdêvar.

69

Date? about 1080 A. D.

(This inscription is also mostly gone.)

(Tamil) — Râjarâja-vêļâr fell Kaļavāra - [nâḍu] of Vijaiya - Râjêndra-maṇḍalam.

70

Date ? about 1100 A.D.

(This is only a fragment.)

(Tamil)—On the 10th solar day of.....year.....as tax-free property

71

Date 1347 A. D.

(Tamil) — (On the date specified), we, the inhabitants of Ambadakki-nâdu, including Pâppi-šîyar and three others (named), and the md-šâmantâdipati Mañjaya-nâyakka's son Ankaya-nâyakkar, granted to Kêtti-šîyar, son of Vayiri-šîyar, as a kuḍangai, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dâšaiyanpaļļi of this nâḍu, excluding former gifts of land; and set up a stone with the grant engraved on it.

This is the signature of the nâḍu — Śeṭṭišvara-dêvar. This is the signature of Nâyakkar — šrî-Allâļanâta. This is the signature of Âneyappan Âdimûlam. This is the signature of Nîlappan, the accountant of the nâḍu.

Date 1713 A.D.

Obeisance to Gaṇâdhipati. May the dust from the feet of Šambhu, the seed-plot for the creation of the universe, ever grant us prosperity. Be it well. May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the pañchânga (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varâha-kalpa, of Brahma's 2nd parârddha. (On the date specified), of the Âsvalâyana-sûtra and Bhâradvâja-gôtra, versed in the meaning of all the šâstras and the vêdas, a purôhita living in Gañjaguṇṭa, Kṛishṇa-paṇḍita's great-grandson,—Subbâ-paṇḍita's grandson,—born to Veṅkaṭakṛishṇa-šâstri by his lawful wife Akkâmbâ, the youngest of four sons (named),—Râmakrishṇa-šâstri, a skilful poet, had the maṇṭapa of the Chandramaulîša temple made, for the purpose of permanently obtaining pleasure, salvation and wealth.

In it were Durgâ, Gaṇêša, Chaṇḍikêšvara, Bhairava, Vîrabhadra and Nandîšvara, along with Chandrašêkhara set up by Râmachandra-paṇḍita.

Those who serve Chandramauļi will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Šambhu, as surely as the sun and moon exist and the vêdas are true. Prosperity to the Chandramauļišvara temple....by Râmakṛisbṇa-šâstri.

73

Date ? 1053 A.D.

......(On the date specified),—Be it well. When the mahâ-maṇḍa-lêšvarâdhipati, ? Okkattu-gaṇḍa-Nârâyaṇa, the daṇḍanâyaka Mâchimayya, the Râjarâja-Brahma-mârâya, was ruling the rpa Thousand in peace and wisdom, in the residence of Vallûr;—... kere-gâvuṇḍa of the Koyyakoru-nâḍ Three Hundred in the Mahârâjavâḍi [Six] Thousand, set up the image stone, (and paid) the smith's price.

(Some gauda's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel.)

Usual final verses. The writer of this was Kali Dêmayya.

75

Date ? 1500 A.D.

(In the year specified), all the Brâhmans of the sarvamânya-agrahâra Kundalagurige, otherwise called Râmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gauḍa.

To this the Virûpâksha-linga is witness.

Date 1523 A.D.

(In the year specified), by order of the mahârâjâdhirâja râja-paramêšvara Krishṇa-Dêva-Râya-mahârâya,— Krishṇama-Nâyaka caused this dharma-šâsana to be set up. In the Kundalaguriki village of the Malalûr-sthala, belonging to Nallûr-nâd, whosoever makes a marriage, there is no tax. Thus, in presence of the nâd-gauṇḍas, was this dharma-šâsana set up. Imprecation.

82

Date about 1108 A.D.

We granted, with pouring of water, certain lands (specified), as a *kuḍaṅgai*, to Ochchikoṇḍân Kâvaiyâšâri for doing this [stone] work. He set up [the stone to last] as long as the earth lasts after we have passed away. May it be well.

83

Date 1108 A. D.

(Parts of this inscription are defaced.)

¹⁾ The historical introduction of this inscription is identical with that of Målûr No. 101.

Date ? 1595 A.D.

(Telugu) — (In the year specified), the mahâ-maṇḍalêšvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Aṇṇaya, ? made a grant for the goddess.....

86

Date 1607 A.D.

(Telugu) — Be it well. (On the date specified), for the illuminations of the god Hanumanta in front of the Burudakunte fort gate.....

88

Date 1570 A. D.

(Telugu)— Obeisance to Šambhu etc. Be it well. (On the date specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Sadâšiva-Râya-Dêva-mahârâya made a grant.

91

Date 1102 A. D.

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivarmar, *alias* the emperor šrî-Kulôttuṅga-Chôla-Dêvar, who etc. 1)—

I, Iraiyadan-duttar-gandan, alias Vîra-Râjêndra-mandalâditta-šetti, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Vîrakkilân Kamban Tiri-chChirrambalam-udaiyan, alias Vayiraga-rajan, of Peruvanjiyur-chchavukkam in Velimanallur-nadu of Urrukkâttu-kkottam in Jayangonda-Šôla-mandalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of šrî-Kulôttunga - Šôla-nânâ-dêši-tTiruvinnagar-âlvân, set up by him as Iradu-mârâya, at Vêmanga..., alias Râjêndra-Šôlappêṭṭai, of Koyyakkurai-nâdu in Mêlai-Mârâyapâdi of Sôla-maṇdalam which included Irattapâdi. I and my descendants pledge ourselves not to take....the pûjâri Kuravašari-tTiruvarangamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants and others, and not to obstruct I swear by Tiru (Lakshmi). I swear by Avani-mulud-udaiyâr (the queen). Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

¹⁾ The historical part of this inscription is identical with that of Målar No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden.

92

Date 1072 A.D.

(This inscription is gone in parts and appears to be incomplete.)

(Tamil)—In the 3rd year of the reign of Kôv-Irâjakêšaripanmar, alias šrî-Râjêndra-Šôla-Dêvar, who etc.¹⁾—

93

Date ? about 1286 A. D.

(Tamil) — During the rule of Dêvâṇḍi [in] Mêl-Mârâyapâḍi of Šôḷa-maṇḍa-lam which included Iraṭṭapâḍi, Šunaiya-kônar's son Vayira-kkônar fell in batţle when Turaiyarašan attacked [the village of] Tâḷivaṅgimaḍu. On his death, Šôḷa-kônar's son Kašava-kkônar fell defending the village. For these, Kašavaṇḍân, son of Vayira-kkônar, of the oilmonger caste, of Kâṇamânedi-maṅgalam, got this made.

94

Date ? 1434 A.D.

Obeisance to Gaṇâdhipati, Sarasvati, and Râmachandra. Obeisance to Šambhu, etc.

This is the šāsana of the rājādhirāja, protector of the ocean-girdled earth, in war Tāraka's enemy (Shaṇmukha),— Dêva-Rāja.

May he who only in face is an elephant (Gaṇêša), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you. May he who in Boar form raised up the earth from the ocean, and with his shining tusk

 $^{^{1)}}$ The historical part of this inscription is identical with that of Kôlâr No. 108 and Muļbāgal No. 49 a.

traced out in the sky the plan of the universe which Brahma was preparing to create,—grant you good fortune into your hand.

There is the crest-jewel of Sambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon). From him was the Yadu-vamša, which grew greater at each parva or anspicious conjunction (otherwise was a bamboo-vamisa growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass. In it was Bukka-bhûpâla, who made playthings of his enemies, and was a support for the vine of his fame. Averse from partiality, he so ruled the earth that she lost desire for (other) emperors. The chief of the meritorious became his son, his fame like a shining garland, Hariharêšvara. The streams which accompanied his gifts made good its name to the Tuigabhadra, outdoing other rivers fed only in the rainy season. Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Prithu. To the neglected collection of the vêdas he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs. The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison eaused perpetual summer. The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the elouds of dust (of the winter). His son was Dêva-Râja, whose valour was spread from Sêtu to Kailâsa. On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city. When with a command superior to that of Sugriva this king was rnling, (the word) chôra (thief) was used only in connection with bhakta (cooked rice) in the language of the South. His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body. By his wife Hêmâmbikâ he had a son Vijaya-bhûpati, the fruit of the merit of all his ancestors. In his arms was the earth, in his tongue Sarasvati, in his mind the gods, in his ignorance strange women. His other half was Nâranâ Dêvi, a combination of all beauty and a model for the creation of other women. She by this king had a son Dêva-Râva, the cause of good fortune to the Lakshmî the Karnața kingdom. The earth was never left without the sons of the sea (the tree of plenty etc.) 1), the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk.

¹⁾ Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagari whose fame extended to the seven seas. His further praises. A grant was made to a purôhita, whose descent etc. are here written.

(Telugu)—Be it well. (On the date specified) 1), when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella;—at the time of an eclipse of the snn, Timma-Râja (descent etc. stated) made a grant in front of the king to Chokkaṇṇa-bhaṭṭa-joyiša (descent etc. stated) by a copper šâsana, of the Mallasamudra village in the Burudu-kuṇṭe-sthala of the Mukkuṇḍa-venṭha, belonging to the Sâdali throne (pîṭhikâ) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agrahâras and 33 villages. Usual final verses, and boundaries.

95

Date 1792 A.D.

Be it well. (On the date specified), the great Âvati-nâḍ prabhu, Doḍḍa-Baire-Gavuḍa's grandson, Channaṇappayya's son, Râmasvâmi, granted to Râmâ-šâstri (descent etc. given) – from love to the lotus feet of the god Nandîšvara, with the witness of Harihara and the others,—land (specified) in Nâgarakaṭṭe near the Sâdali village, with all rights. šrî-Nandîša.

96

Date 1547 A.D.

A grant in the time of Sadâšiva-Râya (greater part defaced).

98

Date ? about 1360 A. D.

(Någari characters.)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sôma-narêšvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêšvara-Šivâchârya this full well for the great abhishêka of Šambhu,

99

Date ? 1359 A.D.

(Någarî characters.)

The same person, as in No. 98 above, made a sin-destroying Šiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna Šiva set up. Usual final verses.

¹⁾ The date is altogether wrong. No Augirasa occurs in this reign, but Ananda=1356 expired.

Date ? 1521 A.D.

(Telugu) — May it be prosperous. (In the year specified), Ganga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purânam Vîrapa's son Krishṭapa, Upakuṇṭipale belonging to Sâdali, free of all imposts.......

101

Date about 900 A.D.

Be it well. When Mayinda with his whole force rose against Mahârâja-nâd,—Ereyammarasa's house-son (mane-makkal) Allaggi's (son) Paramêṇḍi, without...in the big Kaligge plain, made a stand in Vommañchôru, stabbed..., slew many, and died,— Paramêṇḍi and Sâdêva his younger brother, both. Their elder sister set up tôlu-kal for them.

102. 103

Date about 900 A. D.

Similar memorials on the same occasion.

104

Date 1532 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world:— we, agents for his affairs, his servant Tippa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatya* of the Buruḍakuṇṭe-šîme under him,— for the merit of our lord Narasimha-Nâyaka's son Narasapa-Nâyaka,— have built in the Ânemaḍagu village, within the temple of Chennakešavarâya of thepêṭe, a stone maṇṭapa, and dedicated it to that god.

109

Date ? about 1290 A. D.

(This inscription has neither beginning nor end.)

(Tamil) — The names of a number of persons and details of the shares apparently of land granted to them.



Date 1278 A. D. 1)

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges.

111

Date? about 1288 A.D.

(This inscription has no beginning and is gone in parts.)

112

Date 1378 A.D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, champion over the three kings, vîra-Bukkaṇṇa-Voḍeyar's son Hariyappa-Voḍeyar was ruling the kingdom of the world: — And, the champion over Khantikâra-Râya Nâraṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar was ruling the kingdom of the world; — a fair was established in the Râmêšvara village of Sâdali-nâḍ, as follows: — Be it well. Adorned with all titles and true names of all people in the world, the Sâdali-nâḍ gauḍas (named), the five Seṭṭis of Sere, and all the elders of the Sâlumûle, having set up the baisaṇige, made the following

¹⁾ The Kali year 4372 is given as corresponding to the cycle year Bahudhânya. But Bahudhânya=Kali 4380.

regulations:—Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdali, the royal due 1, the lordship due 1, the five Settis' due 1, for mindaguddas 1,—these five dues may Dêpaṇṇa-Vodeyar levy and live in comfort as long as sun and moon endure.

113

Date ? 1588 A. D.

(Telugu) — (In the year specified), Nâgi-nayuḍu's (son) Mallapa granted to....Vîraya a *kâtachi-mânya* of.....Imprecation.

This becomes his property from the date of the grant, and will descend to his posterity.

CHIK-BALLAPUR TALUQ.

1

Date ? about 1600 A. D.

Behold, Baṇḍe Banchâḷapa had the stone upper story built, and giving many gifts to Chikkaṇṇa, made him happy. May he and his children be prosperous.

2

Date? about 1600 A.D.

The Manchenabale Dêvânga, Doḍḍa Mudaṇṇa, had the stone well built, and giving many gifts of cloths to Chikkaṇṇa, made him happy. May he and his children be in prosperity.

3

Date 953 A.D.

Be it well. (On the date specified), when...yarasa received the kindom,—
..Âladâvuna's wife Âlvabbe had this tank built. ...the king's koḍande will
be given to the tank whoever rules. Imprecation.

4

Date 1510 A.D.

May it be unobstructed. May it be prosperous.

7

Date? about 1700 A. D.

A yantra-kal containing mantras or charms, apparently against cattle disease.

Date ? 1314 A. D.

Be it well. (On the date specified), the pratâpa-chakravartti Hoysana bhujabala vîra-Ballâļa-Dêva's.... (rest illegible).

9

Date ? 1730 A.D.

(In the year specified), Mîr Laliya caused to be written and given to the people of Tarulemmadahalli a sanad as follows:—Whereas you have expended money from your own hands and built a pond (kaṭṭe) at Kavurahalli belonging to Hârubaṇḍehalli, a hukum-nâma has been issued to the local authorities to grant to you a dasavanda of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity. Imprecations.

10

Date 1385 A.D.

(In the year specified), the champion over Khantikâra-Râya, Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa-Voḍeyar made a grant of Muṭṭûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara. Imprecation.

11

Date ? 1686 A.D.

Be it well. (On the date specified)¹⁾, when the râjâdhi etc.²⁾ Venkaţêša was ruling the earth:—in the presence of the god Ranganâtha of Anakanûr, for daily feeding those of the Râmânuja kûţa, Parâšara-bhaṭṭa gave to five gurus (named) land (specified) at Anakanûr, excluding a certain portion belonging to two parties. Travellers from other parts to be fed.

13

Date 1027 A. D.

Be it well. (On the date specified), when the lord who took Gange and the East country, Râjêndra-Chôla was ruling the kingdom of the world:—to the Arapamma tank excavated by Mâguṇḍa and Mâgave's (son) Palage-Seṭṭi's son Tû..., — Sakayya had a sluice made, and had the Sirivur resthouse built.

¹⁾ The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name.
2) So in the original.

Date about 1300 A.D.

Be it well. Dweller in Nandîšvara's Kailâsapura, glory of the Nripatungakula, lord of Nandagiri, Byembi-Dêva's son.... (on the date specified)... made a grant of the customs of Yerabakôţe.

16

Date 1289 A. D.

(This inscription is mostly defaced.)

17

Date about 1135 A.D.

(Tamil)—I, the mahâ-maṇḍalikêšvara, capturer of Talaikkâḍu, the strongarmed Vîra-Gaṅga Poyšaḷa, alias Viṭṭi-araiša, having conquered Koṅgu and planted a pillar of victory,? redeemed, from my residence at Koppam in Talaikkâḍu, Neḍumanûr and its hamlets, which were a dêvadâna of the god Tirn-Nandîšvaram-uḍaiya Mahâdêvar, situated in Kuyilpôgam, the northern division of Šaṇṇai-nâḍu in Vikkirama-Šôḷa-maṇḍalam, and granted a šāsana to the above effect to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no gnide but virtue to those who understand virtue............

I, Karikâma..., alias Râjarâja.., alias Vâļava-râja, terrible to titled kings, having drawn up and shewn the šâsana to Pôšaļa-Dêvar, alias Viṭṭiarašan, ? signed it.

18

Date ? 1333 A.D.

(Tamil) — I, the customs-officer¹⁾ Šavaņḍayan....of Kaļavāra-nāḍu in Nigarili-Šôḷa-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dêvadāna by the mahâ-maṇḍalêšvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family,.....Dushṭar-âditta....gaṇḍa Aṇṇan-aṅkakâṇa Kumâra-Šikka-dêva......

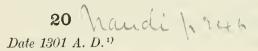
¹⁾ The Kannada form šunkada is used.

Date 1033 A.D.

(The meaning of this inscription is not quite clear.)

(Tamil) — In the 22nd year of the reign of Kô-pParakêšarivanmar, alias šrî-Irâjêndra-Šôla-Dêvar, —

On Irâjêndra-Šôla-Brahma-mârâyar the merchant Viralaiyan, having received gold from the oil-mongers, — Šamaiya-šênâpati-chcheṭṭiyâr, who came saying that he was a Koṅga, having granted...... Kandapuram, Âlur..... and provided for food and cloth for the...warriors, — we, the followers of Irâjêndra-Šôlapperu-nirivi-šamaiyam, assembled at Periya-Nandi in Kalavara-nâḍu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone.



(Tamil) — The pratâpa-chakravatti šrî-Hoyšaļa-vîra-Vallâļa-Dêvar intimates the following to the heads of mathas and sthánas in the temples situated in the Hesar-Kundâṇi kingdom, Virivi-nâḍu, Muraša-nâḍu, Mâšandi-nâḍu, Veppûr, Erumarai-nâḍu, Ilaippâkka-nâḍu, Kaļavâra-nâḍu, Ambaḍakki, Noṇḍaṅguli, Kaivâra-nâḍu, Kuvaļâla-nâḍu, Têkkal-nâḍu, Aimbuluga-nâḍu, Elavûr-nâḍu, Eyil-nâḍu, Tagaḍai-nâḍu, Puramalai-nâḍu alias Adigaimâ-nâḍu, Paiyyûrpparru, Peṇṇaiyâṇḍâr-maḍam, Pulliyûr-nâḍu and all other nâḍus:—

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc.,—dêva-dânam, tiruviḍaiy-âṭṭam, maḍappuṛam and paḷḷichchandam—of our kingdom and granted, with pouring of water, certain vibhavas for the respective gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Accordingly, the heads of mathas and sthânas in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a sarva-mânya, the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a dêva-dâna of the god Tiru-Nandîšvaram-nḍaiya-nâyanâr, as well as the dêva-dâna villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom.

¹⁾ The Kali year given as corresponding to the Šaka year 1224 is 4479. It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nâdu and of the Mâhêšvaras. May there be prosperity. (Usual final imprecatory sentence)......

21

Date 1049 A. D.

(Tamil)—In the 32nd year of the reign of Kôv-Irâjakêšarivanmar, alias šrî-Râjâdhirâja-Dêvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (i. e. the sun); who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gangai of the prosperous north, Hangai of the south, Mahôdai of the west, and Kadâram of the east; who swayed his sceptre over every region; who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharaṇan, the renowned king of the South (Pâṇḍya); who sent the king of Vêṇâḍu to heaven; who killed the king of Kalingam? on the battle-field; who caused to be destroyed the ships at Kândaļūr-Šâlai on the sea-coast; and who acquired great fame under the praiseworthy name of Jayangoṇḍa-Šôlan—

22

Date ? about 1049 A.D.

(This inscription is gone in parts and has no beginning.)

Malaiyan Šâmuṇḍan, alias Paṇḍita-âšâri, the carpenter of Periya-Nandi, engraved On the inhabitants of both the villages requesting me to

write this grant on stone, I—Kêšavan Kolakkâvan, alias Tenganguḍi-kKalumalam-uḍaiyân of Tiru-kKalumala-nâḍu in Râjêndra-Šinga-vala-nâḍu of Šôla-maṇḍalam—wrote this. This is my writing. Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumari......

23

Date ? about 1033 A.D.

(This inscription is gone in parts and has no beginning.)

24

Date 1092 A. D.

(Tamil)—In the 23rd year of the reign of Kôv-Irâjakêśarivanmar, alias the emperor šri-Kulôttuṅga-Šôla-Dêvar, who etc., 1)—

Tirumâri Madurântakan, alias Sênâpati Gângêya-râjan, the headman of Šembiyan Tingâdu-pâkkam in Tamatâr-nâdu of kâṭṭu-kkoṭṭam in Jayangonda-Šôla-maṇḍalam, gave, for the god Tiru-Nandîšvaram-uḍaiya Mahâdêvar of Kalavâra-nâdu in Nigarili-Šôla-maṇḍalam, one plate, weighing, by the standard of the city, 8 kalañju and 1 kunri of gold which was superior in fineness to the gold coin named after Madurântakan..... This is under the protection of Mahêšvaras.

25

Date 1113 A. D.

(Tamil) — In the 44th year of the reign of Kôv-Irâjakêšarivanmar, alias the emperor šrî-Kulôttuiga-Šôla-Dêvar, who — with valour alone for his companion and liberality alone for his ornament — swayed the sceptre and destroyed the dark Kali; and who, while the goddess of fame became conspicuous etc.²⁾ —

¹⁾ The historical part of this inscription is identical with that of Sidlaghatta No. 66,

²⁾ The historical part from this point is identical with that of Malur No. 101.

26

Date about 880 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja was ruling the kingdom of the world:— Dharmašakti-paṇḍita, Kiramaya-gâmnṇḍa and others (named) being the chief, assembled, and Ainûrvâ-châriya's son Paliyaṇa having built a tower to the temple of Nandi, he received land (as follows)........

27

Date 1575 A.D.

May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja paramêšvara vîra-pratâpa Šrî-Raŭga-Dêva-mahârâya was ruling the empire of the world:—the great Âvati-nâḍ prabhu Moleya Bayiraya-Gavuḍa's son Bayiraya-Gavuḍa's younger brother Mâraya-Gavuḍa made a grant for the god Šrîkaṇṭêšvara.....in order that merit might be to his father Moleya Baira-Gavuḍa, his mother Hiriya-Bâyi, and his forefathers. Imprecations.

28

Date 1574 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Šrî-Raṅga-Dêva-mahârâya was ruling the empire of the world:—the great Âvati-nâḍ prabhu, Moleya Bayiraya-Gavnḍa's son Bayiraya-Gavuḍa's younger brother Mâraya-Gavuḍa... (rest illegible).

29

Date? about 750 A.D.

Be it well. Success through the adorable Vrishabha, the most excellent of the holy Jinas.

In former times, in the Dvåpara-yuga of the Kali-avasarppini,—by Råma-svåmi, the mahâratha son of Dašaratha, sun in the sky of the Solar race,—(to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kunti-Dêvî, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of svargga and môksha, like the jewel in the head of (the serpent) Dharanêndra who bears up the world, the best of mountains, purified by the presence of the Jinêndra-chaitya, a supreme tîrtha (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Šrîkunda (stops here).

30

Date 1536 A.D.

Be it well. (On the date specified), Pâdirikuppa Pratâpa-Anantaya's son Yammarasa having served the feet of the Κvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

31

Date ? about 1500 A.D.

Simmôji Baichu's son Bayiru made the door.

32

Date 1680 A. D.

Obeisance to Nandîšvara. In the east of the Karņâṭaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with champaka, ašvattha, nâranga and tamâla (trees). 2) At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêñchha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Šiva-chatrapati's son Šambhôji-râț is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Kṛishṇa, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-paṇḍita's orders, took over the command (or possession) of this fine hill-fort.

¹⁾ By understanding the opening word svasti to connect here, the inscription might possibly be considered complete.

²⁾ Champaka (Michelia champaca), asvattha (Ficus religiosa), nâranga (orange or citron), tamâla (Xantochymus pictorius), a variety of honge, the Indian beech.

Date ? about 1150 A.D.

On this hill Saturday worship (Sanivara-pûje) should be performed.

34

Date? about 1150 A.D.

The mahâ-maṇḍalêšvara, born in the Chôla-vaṃša, distinguished by the Narasimha seal, Buruḍapampe Nala-Tirumalarasa's son Tirumalarasa-Dêva Chôla-mahâ-arasu's title (or crest) — Gajasimha (elephant lion) 1).

35

Date about 1150 A.D.

Ôm. Obeisance to Šiva. A resident of Šrîparvata, Mahâ-parašu mahâ-daṇḍuļi took shelter here and stayed in the cave — Kalatti Kâlilamatti-guru's disciple.

36

Date about 1100 A.D.

Ôm. Obeisance to Šiva. (In the year specified) some Mahant from the Konga kingdom came and stayed here. Written by šrî-Vasva.

37

Date ? about 1100 A. D.

.. Sidiyûr Tammaya's younger brother, by mutual consent, had this well made.

38

Date 1396 A.D.

Be it well. (On the date specified), Kannaṇappa-Râya's son Dêvayya had the building and door of the god Vîrabhadra made, to continue as long as sun, moon and stars endure. Fortune.

39

Date about 1125 A. D.

Timmaya. - The five Nandis - Brahmagiri, Divigiri, Nandigiri,

¹⁾ Here is drawn a lion with the probose is of an elephant.

Date ? 1428 A.D.

The Nandi-mandala, five leagues in extent, provided for the dgama worship of-filled with all auspicious qualities; ever served by all things moveable and immoveable, by Kushmandas, Brahma, Vishnu, Indra and others; dwelling in the southern Kailâsa along with the manifest Pârvatî; in the form of Para-Brahma; — Pañcha-Nandîšvara-svâmi, having been favoured to me, all prosperity has been granted. Our family god being Bhairava's father, he is our housegod; he himself being the husband of Karagadamma, we have no other god. (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted, - (on the date specified) 1) —in Kailâsa, ever in the Šiva temple in the presence of Pârvatî, is the guru named Skanda, proficient in the Saiva šastras, who was brought by the chief of the gods to the Pancha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven rishis .- To the greatgrandson of Gaura-guru, who was ever engaged in the âgama worship, Skandaguru's grandson, Nandîša-gurn's son, Nandîšvara-guru,—the great Mari Baire-Gauda's great-grandson, Mâre-Gauda's grandson, the great Âvati-nâd-prabhu Dodda-Baire-Gauda's son, -- a full moon to the ocean the Ahavati-vamša, obtainer of a boon from Dêvî, Kârepura Baire-bhûpâla, made a grant of the Kuduvati village belonging to Kârepura, to the south of the Nandi mountain, after the Sivarâtri-pûjâ, doing worship to the âchârya, as a gift to Nandîšvara. All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity. Thus is the copper sasana written and given. Usual final This dâna-patra was engraved by Amritapuram Angâchâri.

41

Date ? 1330 A.D.

(Tamil) — (On the date specified) I, the mahâ-maṇḍali[ka], Tribhuvanamalla, lord of Nandigiri, Aṇṇan-aṅkakâra, Vembi-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâvêri endure, to Šambu-baṭṭar Allâla-dêvar, of the Kašyapa-gôtra, of Pu...in Toṇḍai-maṇḍalam, the tank which he built at his own expense at Kuḍuvattipulam. This šāsana I gave, pledging myself to leave the tank in the possession of him and his descendants. (Final imprecatory sentence. Then follow boundaries of the tank.) Thus have I irrevocably made the gift with pouring of water.

¹⁾ Given as Šaka 1350, Dhâtu; but Dhâtu=1378, and 1350=Kîlaka.

Date ? 1358 A.D.

Be it well. (On the date specified), after Teppada Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa had ruled,—to the north of the temple,—of the Vaišya-kula, Nagara Dêvi-šeṭṭi's son , as a work of dharma, erected a dîpamâle-kambha in front of the god Varadarâja of Bânasandapura.

43

Date 1380 A. D.

Be it well. (On the date specified), when Någanna-Vodeyar was in ruling an increasing kingdom:—as the dharma of Dêvappa,—....'s son Chinamaln erected a dîpamâle-kambha.

44

Date about 1100 A.D.

Be it well. The servant of the hundred and eight, died among the cows.

45

Date 977 A.D.

Be it well. (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja made a grant on account of? some tank.

46

Date ? 1794 A.D.

Between Yalavahalli and Dodda-Maralli, on the road going to Ballari and Channapattana, (in the year specified), Pokanati Jôgi-Basapa had a mantapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandîšvara. To this Hari and Hara are witness.

48

Date ? 1714 A.D.

(Telugu) — (In the year specified), Komâra Modalapayya....built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified). Imprecations.



Date 1546 A. D.

(Telugu) — Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara Sadâšiva-Râya was ruling the kingdom of the world:—.....

51

Date ? 1459 A. D.

(On the date specified), when the great minister Maṅgapa-dannâyaka's son Sidaya Chadanaka-Voḍeyar was ruling a secure kiugdom:— to the mahâ-maṇḍa-lêšvara Yâjarasa-dêva-Voḍeyar Pogarasa's son Vîrarasa,— Debbûr Buvaya-Nâyaka gave...

53

Date 1516 A.D.

(On the date specified), Havali Baire Sonaya (? made a grant).

54

Date ? 1646 A.D.

(In the year specified), to..., son of the Gauda of Mahâpaṭṭaṇa, the Baļâpura kings gave to the south for the pârapatya....a surugu-mānya of land (specified). And he made a gift of his pond.

63

Date 1371 A.D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, master of the eastern and western oceans, vîra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world;— And, the champion over Kantikâṇa-Râya, Nâgaṇṇa-Voḍeyar was ruling the Sādali kingdom;— the Kâvêri-vallabha,.....plunderer of the Chôla camp, (with other epithets), Pogarûr Pôche-Nâyaka's sons Hiriya-Chîli-Nâyaka and Chika-Chîli-Nâyaka made Periyasamudra in the name of their mother Periyava-Nâyakiti,— and granted 4 carts for the families (specified) which built it—and from the newly formed fields they will enjoy three pala, free of all imposts, and pay tax to the palace on all above three pala,— and we grant as a kaṭṭu-koḍage rice-land (specified). Whenever new fields are formed, three parts....will belong to those who built the tank, as long as sun

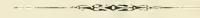
and moon endure. And on the same date, at the time of the eclipse of the moon, Chîli-Nâyaka in Periyasamudra—in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti,— granted lands (specified) to Brâhmans (named).

Imprecations. Written (or engraved) by Dêvôja's son Bîrôja.

64

Date ? 1326 A. D.

(On the date specified), Kêšava-Râvaya made a grant to Rukadêva of Nâyaṇṇa's house. Imprecation.



GORIBIDNUR TALUQ.

2

Date 1402 A.D.

(Någarî characters.)

A duplicate of No. 56 below, but printed from a copy furnished by the people, which is full of mistakes.

3

Date 1665 A.D.

Obeisance to Ganêša and to Sarasvatî. Invocation of the Boar.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Šrî-Raṅga-Dêva-mahârâ-yaraiya, seated on the throne in Chandragiri-durga, was ruling the empire:—the mahâ-nâyakâchârya, a Bhîma in fighting in caves, tonsor of slanderers, Kêyûr Chauḍappa-Voḍeyar's great grandson, Timma-nâyaka's grandson Narasappa-Voḍeyar's son, Immaḍi-Narasappa-Voḍeyar gave to Chikkaiya (descent etc. stated) a grant of villages as follows, in order that his fathers might attain to the world of merit:—Siddâpura in Karigiridurga-sthala of Koramurugala-nâḍ belonging to the Penugoṇḍe throne, and Kâļênahaḷḷi in Sirivara-sthala belonging to Gûlûr, with all usual rights. Imprecations.

4

Date about 920 A.D.

Be it well. Entitled to the band of five chief instruments, of the Pallavanava, favourite of earth and fortune, glory of the Pallava-kula, šrîman Nolambâdhirâja Ayyapa-Dêva's son Anniga Bîra-Nolamba.—Be it well. The glory of the Ganga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kôlâla-pura, šrîmat Pilduvipati's son, Nanniya-Ganga's champion, named Anni, having joined Bîra-Nolamba, and driven away the Šântara king,—Nolamba being angry, crossing over Isapura on the Ghâts, elephant.. in the battle Ganga overthrew Šântara, took both his head and his shield, made them over to his ruler, and died. Bîra-Nolamba being pleased, granted for him Piriya Bidirûr as a kaluad, to continue as long as Ganga's children's children.



Date about 900 A.D.

Be it well. When Nolambâdhirâja was ruling the kingdom of the world:—land (specified) in Tumaṇṇa was granted as Brahmadâya. Imprecation.

6

Date 1388 A.D.

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence—possessed of mighty power—Šiva.

Be it well. (On the date specified), when the master of the eastern and western oceans, rājādhirāja rāja-paramēšvara vîra-Harihara-Rāya's son pratāpa Bukka-Rāya was in the Penugoṇḍe city, ruling a peaceful kingdom:—in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratāpa Bukka-Rāya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (jala-sūtra) Singāya-bhaṭṭa, that he must bring the Henne river to Penugoṇḍe,—and that Singāya-bhaṭṭa conducting a channel to the Siruvera tank, gave to the channel the name Pratāpa-Bukka-Rāya-maṇḍala channel, and had this šāsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one.

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc.), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Singâri, what learned man is there in the world equal to you?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune.

7

Date 1430 A.D.

Obeisance to (On the date specified), the Huduti blacksmith Bommôja's son Šâmôja set up the god Tirumala's pillar.

9

Date 1409 A.D.

Obeisance to Gaṇâdhipati. (On the date specified), the svârasâna (? lintel) of the gateway was made by Saṇṇa-Timma-vôja's son and 's son

Šivamôja...... The work of dharuma of the assembly (kûta) of the Ayyas of Kurubûr, drâdhyas (or priests) to Râja-Râjêndra-Chôla. (Rest illegible.)

10

Date 1848 A.D.

Obeisance to the guru and Gaṇâdhipati. šrî-Râma. Be it well. (On the date specified = 1845 A. D.), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hidimbâpura villago,—and completed the work (on the date specified).

11

Date about 920 A.D.

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula,'s son Vira-Nolamba was ruling the kingdom of the world:—Irubudalaya...

(Rest illegible.)

13

Date ? about 1000 A.D.

Be it well. When šrî-Perumâļa-Râja ... Dêva was ruling the Kallahaļļi Three Hundred;—and Ereyammarasa was ruling Beṇṇattûr;—? Bhûphumu having built a tank, approving thereof, land (specified) was given. Imprecation.

14

Date ? 1644 A.D.

The pillar of the god Kaduri Nârasimha was erected, (in the year specified) as the service of's daughter, the Basavi Rade..la.

15

Date ? 1666A.D.

(In the year specified), Chigatigere Vodôra-aya's wife Lakkamma had this well built.

16

Date 1333 A.D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa's minister, Aliya (or son-in-law) Mâchiya-daṇṇâyaka's

son Gangi-Dêva-dannayaka was in the residence of Penugonde, ruling the kingdom in peace and wisdom:—to Indeya Sântîšvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâlapura, in the Haruhe-Hosûrnâd, for as long as sun and moon endure, free of all imposts. Imprecation.

17

Date 1432 A. D.

May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, the mahâ-râjâdhirâja paramêšvara vîra-Dêva-Râya-mahârâya was ruling a secure kingdom:—he remitted for the sake of *dharma* the marriage tax of all classes in Ballâļapura. Imprecations.

18

Date ? 1546 A.D.

May it be prosperous. (In the year specified), Nârâyaṇa-gauḍa's son Hiri-Timmappa had the *vîrakal* temple built.

19

Date 1545 A. D.

Be it well. (On the date specified),—in order that merit might be to Sadâšiva-Râya,—the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in <u>Kurugôdu</u>,—that merit might be to his father and mother. Imprecation.

20

Date 1592 A.D.

(Telugu) — (In the year specified), the râjâdhirâja paramêšvara vîra-pra-tâpa Veńkaṭapati-Râya's son-in-law.....(having granted) to me the Maru-paḍugu village.....(for) the tank.....Imprecations.

21

Date 1549 A.D.

Be it well. (On the date specified), when....vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—

(Rest illegible.)

Date ? 1454 A. D.

Brass šāsana (full of mistakes).

(Telugu) — Obeisance to Šambhu etc., and other praises.

(On the date specified)¹⁾, in order to visit vîra-pratâpa vîra-Bukka-bhûpati-Râyal, Dêva-Râyal, and Guṇḍama-Râyal,—the seven sons, Šaṅkaragoṇḍa Timmana-gôḍu and others (named), of Vulela-Râya, king of Mâṇakapaṭṇa in Konthala-dêša, riding in palanquins,—with 12000 adherents, 100 liorsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money,—went Vijayanagara:—and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours,—horse, umbrella, châmara, bhûnapeṇḍe, and 3 howdah elephants. To this effect there is a stone inscription set up in the Virâpâksha-Sômêšvara temple.

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kuruḍi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the gauḍu-mânyâ field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments. Also made grauts of lands. The money spent on the village was 10080 Râmaṭeṅki varahas, 2000 Lakshmîpati varahas, and 10050 Puttalikas.

By order of Bukka-Râyal, Guṇḍama-Râyal and Ambhôja-Râyal this brass inscription was engraved by Vîrâchâri of Buḍagal-nâḍ, and made over to Timmana-gôḍu. Imprecations.

23

Date 1402 A.D.

(Nâgari characters.)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhûpati are omitted.

(On the date specified), Dêva-Râya-mahîpati made to a Brâhman named Subbaṇârya (descent etc. stated) a grant of the Brahmapalli village, situated to the east of the Pinâkini (river), in the Ghanagiri country, with all usual rights. Its boundaries in the language of the country. Usual final verses.

¹⁾ The original has the Saka year 1212, Bhâva,—but these do not agree, and the references and other indications make Saka 1367 expired, the more likely date.

Date 1584 A.D.

Be it well. (On the date specified), Šrî-Ranga-Râya granted to Tirumale Penugonde.....the Upparahalli village as a sarvamânya agrahâra. And for the offerings to—in order that merit may be to our father Iliriya Bôrappa-gauda and to our guru,— we have given this with all ceremony, as an agrahâra. Imprecation.

26

Date 1584 A. D.

Similar to the above.

27

Date ? 1609 A. D.

(In the year specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Venkaṭapati-Dêva-mahârâya's agent Haḍapa Venkaṭappa-Nâyaka's son Haḍapa Pâpi-Nâyaka's agent Giriyajapa, granted to the Upparahaḷḷi gauḍa Si.... (in the presence of) the people of Vakahaḷḷi, a sâsana-vôle as follows;—the land (specified) under the Sudekuṇṭe to the west of this Basavanahaḷḷi is granted to you as a mânya, to be enjoyed by you, your sons and grandsons....

28

Date 1510 A.D.

(Nâgari characters.)

May it be prosperous. Be it well. (On the date specified), at the time of the eclipse, when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—a grant was made (particulars effaced).

32

Date about 1550 A.D.

Obeisance to Râmânuja. To the âchârya who was the establisher of the path of the vêdas, the Âlvâr Tirumale Penugoṇḍe Narasimha-Tâtâchârya-ayya,—with the permission of Râma-Râja,—Soṇa-gauḍa granted Arikunda as a sarvamânya.

Date ? 1523 A.D.

37

Date 1887 A.D.

For the dharmasthâna of the god Channa-Sômêšvara of Alakûr, the Vîra-Šaiva, Gubbi Rudrâ's son Tôṭadhârya is the agent and was appointed (on the date specified—given in both the Šâlivâhana and Christian eras).

38

Date 1504 A.D.

Šrî-Sômêšvara. (On the date specified), at the time of the eclipse of the moon,—in...... Vodeyar had the temple of the god Sômêšvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and linga worship,—which being informed to Nañja-Râya, that Nañjai-Râya informed vîra-pratâpa Narasinga-Râya, who thereupon made a grant of Halakûr for Sômêšvara. Usual final verses.

40

Date? about 1200 A.D.

(On the date specified, details gone), when the pratâpa-chakravartti Hoysaṇa-bhujabala vîra-Ballâļa-Dêvarasa was ruling the kingdom in peace and wisdom:—(stops here).

41

Date 1180 A. D.

Be it well. In the mahâ-maṇḍalêšvara, the capturer of Talekâḍu Kongu Naṅgali Banavâsi Halasige Hânuṅgal and Uchehaṅgi, Hoysala vîra-Ballâla-Dèva's reign (or kingdom), (in the year specified), when the great minister, the šrîkaraṇa-heggade Yereyaṇṇa and the daṇḍanâyaka Bila-Gôyindarasa marched to the Ummaḍi war, — Pochiya-Keriya-nâyaka gave his head, and received as netra-paṭṭa the Nâgâchâri tank, granted in the presence of the Brâhmans of Kûḍalûr, and the Nânâ-Dêšis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

Date ? 1649 A. D.

(In the year specified), to the dešamukhi of Hosûr-sammat, the dešapânde deši-karani Sahigonda-Nâyaka, was written and given a paper (kagada) as follows:—You having built anew the fort of Erapanahalli, otherwise called Kondâpura, belonging to the Hosûr-šîme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a kaṭṭu-kodagi-mânya the land (specified) near this village, to be enjoyed by you, your son and posterity.

43

Date 1793 A. D.

Obeisance to Šambhu etc. Be it well. (On the date specified), to the Halakûr jahagîrdâr Mîr Ahmad Sâhib's son Mîr Husên Sâhib, the râjamânya Kalidurga šubhêdâr Mîr Ali Beg Sâhib caused to be written and given a kattu-kodigi-mânya (as follows) 1);—you having built around the fort to the north-west of the Dêvarahalli village, there is granted to you— (rest illegible).

44

Date 1798 A. D.

By order of Hajarat Tîpu-Sultân Pâchâ,—Be it well. (On the date specified), the Mâkalidurga Amaladâr Ahmad Usmân Sâhêb caused to be written and given to Halukûr Mîr Husên Sâhêb a kere-katţu-koḍagi šâsana as follows:—For the tauk that you have had newly constructed at the Dyâvara-halli village of the Huladakere-hôbali, belonging to the Mâkalidurga-sîme, by order of the Presence, there is granted to you land (specified) in Timmana-halli to the north of this Dyâvarahalli, and at its hamlet Chandrahalli.

45

Date ? 1635 A.D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), when the mahârâya [? Veṅkaṭapati]-Dêva-Râya . . . was in Vijayanagara—(rest illegible).

¹⁾ This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants.



Date ? 1370 A. D.

Obeisance to Ganadhipati. Obeisance to Šambhu etc. Praise of Ganêša and the Boar.

There is, brother of the kaustubha gem and the kâma-dhênu, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean. In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected. In that family was Bukka, whose queen was Mâyâmbikâ; in whose family (omitting landations) arose the king Saugama. His queen was Mâlâmbikâ. Their sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of the five, Bukka was the most celebrated. The Kalingas were broken through his valour, the Vangas had their limbs cut off and their eyes twisted, the Andhras ran into holes, the faces of the Turushkas shrivelled up, the Pandya kings fled.

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâranya, making the sixteen gifts, he caused the tree of dharma to flourish. (On the date specified 1), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tungabhadrâ, he gave to Sôma (descent etc. stated), who was versed in the meaning of the eighteen purânas, a poet in eight languages, - Penchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkinî, (boundary villages), in the Penna-magani of the Kôdûr-tala in the Guttidurga kingdom, with all usual rights. Boundaries. And the great poet Nachana-Soma blessed the king that he might live for ever.

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country.

This šāsana of Bukka-Rājendra was made by Kôtidevaradhyacharya's son Mallenârâdhya. And the carpenter, the šâsanâchârya Nâgi-dêva, engraved it. Usual final verses.

(signed) šrî-Virûpâksha.

47
Date 762 A.D.

Be it well. Success through the adorable Padmanabha, resembling (in

colour) the cloudless sky.

¹⁾ This is given as the Saka year rasa bhu nayana indu (=1216), the year Târana. But this does not fall within Bukka's reign, during which there was no Târaṇa. Heace Sâdhâraṇa, Šaka 1292 expired, has been conjecturally taken.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kânvâyana-gôtra,—was šrîmat Koṅgaṇivarmma dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (dattaka-sûtra),—was šrîmân Mâdhava-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,—was šrîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nârâyaṇa, was šrîmân Vishṇugôpa-mahâdhirâjaḥ.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had snnk,—was šrîmân Mâdhava-mahâdhirâjaḥ.

His son, the beloved sister's son of Krishnavarmma-mahâdhirâjaḥ,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,—was šrîmân Kougaṇi-mahâdhirâjaḥ, named Avinîta.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Porulare, Pennagara and other places, author of a commentary on fifteen sarggas of the Kirâtûrjunîya,—was named Durvinîta.

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara.

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,—had the famous name Šrîvikrama.

His son, whose broad chest bore on itself the tokens of victory in the shining sears of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhûvikrama. Who, moreover, had conquered the Pallavêndra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Râja-Šrîvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him. the self-chosen lord of Lakshmî, — was named Nava-Kâma, beloved by the good (śishṭa-priyaḥ), his fame in destroying the hosts of his enemics being the theme of songs.

Of that Kongani-mahârâja, whose other name was Šivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Narayana; raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhîmakôpaḥ); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Rajakêsari). Moreover, a sun greatly illumining the clear firmament of the Gaiga race a terror to hostile kings, a protector of the fortunate ways of good men having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Râja Šrîpurusha, a head-jewel among princes. To women, a Kâma (god of love); in the use of the bow, the son of Dašaratha (Râma); in valour, the son of Jamadagni (Parašurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêša (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma.

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Šrîpurusha, the first so named, Prithuvî-Kongaṇi-mahârâja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Šaka years having passed,—living in Mânyapura, in his victorious camp,—in the month Vaišâkha, at the time of an eclipse of the moon, under the constellation Višâkhâ, on Friday,—to the son of Marašarmma of the Kâsyapa-gôtra, living in Tôlûr, Mâdhavašarmma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Elam-Gûdalûr, Mariyâchi-Gûdalûr, Paruvi and Šrîpura,—in each village, rice land for sowing 12 khaṇḍikas; a

house-site for sowing only 4 kuḍaba; village waste for 30 kuḍaba; garden land for sowing 2 khaṇḍikas; and field for sowing 30 khaṇḍikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *šlôkas* delivered by Manu:— Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult; but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others; whosesoever was at any time the land, his was then the fruit. A Brâhman's property is a terrible poison: call not poison poison, poison kills a single person, but a Brâhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Višvakarmma.

48

1 , ,

Date about 640 A. D.

Be it well. Of the Mânavya-gôtra, sons of Hâritî, nourished by the group of mothers, worshippers of the feet of Svâmi Mahâsêna, were the Châlukyas,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikêši, with the second name Raṇa-Vikrama.

After that was the conqueror of Harshavarddhana, Satyâšraya. On the application of his beloved daughter, in her own language (sva-bhâshayâ) called Ambera,—on the full-moon day of Mahâ Mâgha,—in the Saṅgama-tìrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrêya-gôtra, five of the Kaušika-gôtra, three of the Kâšyapa-gôtra, three of the Kaundinya-gôtra, three of the Kaundinya-gôtra, three of the Kaundinya-gôtra, to these great Brâhmans, versed in the vêdas, devoted to the six rites, thirty-one Brâhmans, the village named in its own language (sva-bhâshaya) Periyâļa, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples:—By many kings has the earth been enjoyed, Sagara and others; whosesoever was at the time the land, his was then the fruit. Whose takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.

स्थिति विश्व के प्रमुख्या विश्व विश्व विश्व विश्व विश्व विश्व के ति विश्व विष्व विश्व विष

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R

Date ? about 1300 A.D.

Be it well. When the pratapa-chakravartti Hoysana vîra-Ballâla-Dêvarasa was in Hosavîdu, ruling the kingdom in peace and wisdom:— (rest illegible).

50

Date 1446 A. D.

Be it well. In the empire of the râjâdhirâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya:—(on the date specified), the great...(stops here).

51

Date ? about 1200 A.D.

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâla-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—the mahâ-sâmantâdhipati Appagalli Palyeya-Nâyaka's son Kallaya-Nâyaka (made a grant) of Malalûr in Haruhe-Hosaûr-nâd which he was governing.... (rest illegible).

52

Date 1565 A.D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the empire of the world:—by his command, and by order of Tirumala-Râjaya,—the great Âvati-nâḍ prabhu Soṇapa-Gauḍa-ayya,—in order that unfading merit might be to Sadâšiva-Râya-mahârâya, to Tirumala-Râjaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,—in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kêšava of Muḍigere in Hosaûr-nâḍ, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Muḍigere village, and presented it at the feet of the god. Imprecations.

Local rent-free grants to remain according to former custom. Usual final verses.

Date 1482 A.D.

.... Be it well. (On the date specified), in Penugonde minister Mallarasa's umbali the Kâdalauṇṇi village, on the occasion of his coming there when hunting he bought from's son, the adhikâri Nâraṇa-dêva land (specified), and had the kalaša, dîpamâle stone pillar, and the pond (of the temple), which were in ruins, repaired. And the Brâhmans and gauḍas obtaining at the hands of Mallarasa-Voḍeyar rent-free land to provide for the offerings of the god.... gave to the tank another name of Mallasamudra.....

54

Date ? 815 A.D.

[Šiva]mâra-Permânadi (in the year specified) granted as umbali

55

Date about 1150 A.D.

(Tamil) — Be it well. When the mâ-maṇḍalêšvara, Tribhuvanamalla, eapturer of Talaikkâḍu, bhujabala Vîra-Gaṅga Poyšala Nârasimha-Dêva was ruling the kingdom of the world:—....

56

Date 1402 A.D.

(Någari oharacters.)

Corresponds with Mulbagal No. 60, down to Bukka,-

By whom even the kingdom of Sâluva-Nṛisimha was made vain. 1) To him by Svarṇâmbikâ was born the son Hariharêšvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain. His son was Pratâpa-Dêva-Râya, who offering up his enemies as the samidh in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory. By Ganrâmbikâ he had the son Vijaya-bhûpati. His wife (with praises) bore the son Dêva-Râya. The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dêvî (or anointed queen).

¹⁾ In the various corresponding inscriptions the expression is sthiri-krita, made firm; but in this and Nos. 2 and 23 above, the expression is khili-krita, which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayanagara on the bank of the Tungabhadra, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Dêva-Râya-mâhîpati, in the presence of (the god) Virûpâksha on the bank of the Tungabhadra, (on the date specified), granted the Kâdaļavêņi village in the Ghanagiri country, on the Pinâkiui (river), bounded (as specified), to the Brâhmans, with all usual rights, free of all imposts. The names and shares of the Brâhmans are here written. (List follows of 48 shares.) The boundaries, in the language of the country. Usual final verses.

(signed) šrî-Virûpâksha.

57

Date ? 1109 A.D.

(Tamil) - While the mahâ-maṇḍalêšvara, ? binder (kaṭṭi) of Chôla-mârâja, Nulamba Udaiyâditta-Dêvar was ruling the earth --

(In the year named), when Viṭṭiyâṇan, the general of Poyšaṭa-Dêvar, having attacked the village of Nugapaṭṭi in Irumaḍi-nâḍu, was marching past it, Vîra...Pâṇar-âdittan Valigôlar-âdittan, the supreme lord of Paguvai-puram, lord of Nandigiri, Duṭṭar-okkettu-gaṇḍan, pursuing after, killed horses and men. Echeharaša, son of Šiñjaraša, who was the son of Šômaraša, went to heaven. Puṭṭa-dêvar, son of Echeharaša, set up this pillar of victory.

58

Date about 1408 A.D.

Be it well. The obtainer of the great šuddha-Šaivagamachara, of the Kaušika-gôtra, Višvamitra-pravara, Šiva-gôchara, Yajuš-šakhe and Bahudhanya-sûtra, the chief man— ârâdhya to Raja-Rajendra-Chôla,— Pommaṇa-arâdhya's son Šivamûrti-ayya had this šasana made.— Benakanavamma-ayya, at Pûmanna-ârâdhya's (? hands)....

59

Date 1408 A.D.

Obeisance to Ganadhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified),—in order that merit might be to vîra-Harihara-Râya, and to the Brâhmans of Gulaguñjihalli and others named, as well as a god of dignity to all, the...of Bârûr, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâraṇâsi a bâna-linga, set up the gods Višvêšvara and Lakshmî-Nârâyaṇa, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods.

And the care of the Višvėšvara temple, sending for Šivamūrti-ayya, son of the *ârâdhya* to Râja-Râjêndra-Chôļa, of the Kugubūr-chaturamaigala, (gôtra etc. as in No. 58 above) Pummaṇṇa-ayya, we have given to his charge. And the Lakshmî-Nârâyaṇa temple we have given to the charge of Kañchisamudra Nalâri-dêva's son Kêšavanâtha-dêva. These two priests will share equally in the lands, and carry on the worship of the gods.

And to the stone-mason who built these temples, Tipâji's son Muddôja, we have given the Baireya-kuļa rice-field, for as long as sun and moon endure. Imprecations.

61

Date 1532 A. D.

May it be prosperous. Be it well. (On the date specified),—as *dharma* to vîra-pratâpa Achyuta-Dêva-mahârâya,—Râyasa-aiya's son Marasaiya, in order to provide for offerings (specified) to the god Kêšava of Penugoṇḍe, and for a Brâhman *chatra*, made a grant of Bommasamudra and the villages belonging to it. Imprecations.

62

Date 1382 A.D.

Be it well. (On the date specified), Kenkere Tiparasa granted land (specified) to the Kadabûr astrologer Vîra-pandita.

66

Date ? about 1700 A.D.

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost.

67

Date ? about 1550 A. D.

(Nâgarî characters.)

May it be prosperous. The proprietor of Voddenahalli, otherwise named Râmachandrapura, a sarvamânya-agrahâra, is Konḍa-dîkshita.

68

Date 1392 A. D.

Râmanâtha is the only refuge. Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, the râjâdhirâja râja-paramêšvara vîra-pratâpa Harihara-Râya's son pratâpa-Bukka-Râya was in the residence of Penugoṇḍe, ruling the kingdom in peace and wisdom:— to his father-in-law Malla-Oḍeyar have we given Nagaragere as a ...nde-vritti.

And that Malla-Odeyar having given it to his house Kâda-dêvarasa, that Kâda-dêvarasa had the temple of the god Râma and a stone sluice to the south of the Hiriyakeye made, of which this is the šâsana.

69

Date about 900 A.D.

Imprecation. Be it well. Of Mayindama Chôla-mahârâja's house, Malegâla having received, granted 30 kolaga of rice land for three temples.

70

Date about 900 A.D.

Be it well. Chandayya (? fell wounded).

71

Date about 900 A.D.

Be it well. When the Mêda-kula paramêšvara in Erigallu Muttûr,—Bhûpâditya, ? putting on his armour,

72

Date about 900 A.D.

Be it well. Chôla-mahârâja's ayya, Ayyana.....

73

Date about 900 A.D.

Be it well. To Chôla-mahârâja, Châteyaparasa's.... having been given,—the Râmadi? watchman, Mindapôdi Pillaya, sacrificed his head.

74

Date about 900 A.D.

Kannakuli-arasa's? army.....

75

Date about 900 A.D.

Be it well. Chôla-mahârâja's servant Dâdiyan Dâdiga, marching upon Mahêndra army

Date about 750 A.D.

Be it well. When Chôliga Muttarasa was ruling the Ra...di Six Hundred,—and Aranândarasa (or Nândarasa) was ruling the Râmadi-nâdu Three Hundred of Râma, known as Choka's friend;—his son Donnamâra, joining with Chôra Nachcheya, put to flight a force of twelve, and obtaining the permission of Raṭṭavâḍi, went in front penetrated the troops of horse, slew.... and entered svargga, gaining glory.

77

Date 1505 A.D.

(ma vici)m.

(Någari characters.)

Obeisance to Sambhu etc. Invocation of the Boar. Praise of Ganêša.

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahma. Through his desire expressed by bahusyâm (I will be many),—from his lotus navel was born Svabhû (Brahma). From Aja was Atri-muni, from Atri Indu, from Indu Budha, from Budha Purûrava, from him Âyu, from Âyu the king Nahusha. From him was Yayâti, from him Turvasu, whose line was spread in the Kuru-dêša. Certain kings born in it came to Kishkindhâ in order to do homage to Sîtâ-Râma, the best of Raghu's race, who was worshipped by Sugrîva. Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hêmakûţa, purified from inner darkness by the stream of the Tungabhadrâ.

Among them, moon to the ocean the Tuluva-vamša, of great valour, was the king Dilîpa celebrated. From him, the husband of Dêvaki, was born the king Κvara. (Omittiag laudations) from him was the king Narasa. In Vidyânagarî, formerly made by Vidyâranya, seated on the jewel throne, he was ruling the whole kingdom. Having conquered Gajapati-Râya, he won by his valour the title Gajapati-Râyêbha-ganda-bhêrunda (ganda-bhêrunda to the elephant Gajapati-Râya). Having conquered the mighty fierce Turushka king in battle, he gained the title dushţa-rân-mṛiga-šārdûla (a tiger to the deers evil kings), and other titles. Having defeated the Madhurâ king Mâna-bhûpa in battle, he forced the Pândya, Chôla, Chêra and other kings to pay tribute. Moreover, in Šrîranga, Hastišaila, Garudagiri, Kumbhagôṇa, Vṛishâdri, Šrīšaila, Râmasêtu, the great Harihara, Sangama, Nandi-tîrtha, Gôkarṇa, Kâlahasti, Κvarasadas, and in the temple of Virûpâksha, did he make the sixteen great gifts described in holy verse. By Tîppâji and Nâgamâmbâ respectively he had the sons vîra-Nṛisimhêndra and Kṛishṇa-Râya.

Of them, vîra-Nṛisinhêndra obtained his father's kingdom. His praises. In Kâñchî, Šrîranga, Šêshâchala, Garuḍagiri, Gôkarṇa, Šrînâgêndra, Aruṇašikhari, and the temple of Virûpâksha, did he make the brahmânḍa, svarna-mêru, tridaša- taru-latâ, kâma-dhênu, and other great gifts again and again. The Anga, Vanga, Kalinga and other kings waited on him as servants, holding the châmaras and other royal insignia.

(With usual titles), this vîra-Nṛisimhêndra, (on the date specified), after setting up the god Lakshmî-Nṛisimha, on the bank of the Tungabhadrâ. adorned by Hêmakûṭa, in the presence of the god Virûpâksha, to many Brâhmans of various gôtras etc. gave the Nalabaṇḍehaḷḷi village, otherwise called Narasimhapuram, with its hamlet Gunguḷḷuvâyi, belonging to Midigêši, attached to Bâti-nagara in the Ghanašailapuri kingdom (bounded as specified), with all usual rights, as an agrahâra of 15 shares. (List of donees.) Boundaries in the Karṇâṭa language.

Usual final imprecatory verses.

This šâsana of vîra-Nrisimhêndra was composed by Narasimhârya, and engraved by the carpenter Janârdana.

(signed) šrî-Virûpâksha.

78

Date about 1495 A.D.

May it be prosperous. The mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri Sâļuva, Sâļuva Immaḍi-Narasinga-Râya-mahârâya's treasurer Dêvappa-Nâyaka's son Balanâtha,—to Kaya Nañjinâtha-dîkshita's son Nârasimha-dîkshita,—in order that dharma may be to the king and to Narasinga-Nâyaka,—made Kempa.. haḷḷi into the Narasâmbu... agrahâra, and in the presence of the god Vâraṇâsi Bhîmêšvara on the bank of the Tungabhadrâ, gave it over, free of all imposts....

80

Date 1493 A. D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vâṭa Kêšava and Hanumanta,—the mahâ-maṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri Sâṭuva, Sâṭuva-Immaḍi-Narasiṅga-Râya-mahârâya's servant Kasaveya-Nâyaka made a grant as follows:—for the anointing and festivals of the god, we have granted the Nandiyakunṭe-sìme in Vâṭa,—in order that dharma may be to Immaḍi-Narasiṅga-Râya-mahârâya,—with all rights (specified), to continue as long as sun and moon.

Date ? 1552 A. D.

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya,—the mahâ-maṇḍalêšvara, mahâ-arasu (made some grant). Imprecation.

84

Date 1422 A. D.

May it be prosperous. Be it well. (On the date specified), the worshipper of the feet of the god ...êšvara, Timarasa-seṭṭi's son Beli-seṭṭi's son Bommi-seṭṭi, had the anointing performed for the god

85

Date about 920 A.D.

Be it well Appiya-sețți's son Nagajavamma's Palega,—in the reign of Bîra-Nolamba,—when the cows were carried off, fought and died.

86

Date about 920 A.D.

Be it well. Šrî-sețți's elder brother Nolamba—in the reign of Bîra-Nolamba, when the cows were carried off, fought and died. The memorial stone of Nolamba who slew

87

Date about 920 A.D.

Bet it well. Vikkapa-gaṇḍa,—in the reign of Bîra-Nolamba,— ..

BAGEPALLI TALUQ.

4

Date 1537 A.D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—to Achyutarâya-Malla-paṇṇa, four persons (named) granted the Virûpâkshipura village, otherwise called Nandicheruvu, in the Buraḍakuṇṭe-sîme of the Kârakuriki-sthala in the Penugoṇḍa kingdom, which had come to them by gift from Bikshâva Tippaṇṇayagâr, (grant repeated three times),—with all usual rights. Witnesses.

5

Date 1537 A.D.

(Telugu)—On the same date, Achyutarâya-Mallapaṇṇa made over the village to the god Vîrêšvara of Lepâkshi in the Penugoṇḍa-šîme, —in order that merit might be to Achyuta-mahârâya. Usual final verses.

6

Date 1033 A.D.

(This inscription has neither beginning nor end.)

7

Date ? about 1033 A. D.

(The first part of this inscription is gone.)

¹⁾ The historical part of this inscription is identical with that of Kolar No. 109 a.

of having destroyed tawny cows and Vâraṇavâši (Benares); also the heinous sin committed by those who reside between the Ganges and the Kumari.

At his request, 1, Mugaiyûr-udaiyân Ševidan Šattišâttan, a Vellâla of Šembûr, alias Šundara-Šôla-Nallûr, in Šembûr-nâdu of Šembûr-kotṭam in Jayangonda-Šôla-mandalam, wrote this. This is my writing.

8

Date about 1030 A.D.

(Contains only a fragment of the historical introduction given in Kolar No. 109 a) (Tamil) — Râjêndra-Chôla's time.

10

Date 1397 A.D.

(Telugu) Be it well. (On the date specified), the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara vîra-Bukka-mahârâja's daughter Virûpâ-Dêvi's daughter Jommâ-Dèvi directed a channel to be made in front of Tirumaṇi village belonging to Kârakuriki-sthala in the Penngoṇḍa kingdom,—and sending for her minister Bomma-râja's son Nâga-râja, and her great uncle's son Mâyi-Nâyini,—and saying to them 'You must make this channel', they sent for the late Vôja's sons Peda-Bayira-Vôja and Pina-Bayira-Vôja, and gave them the contract. And they dug a channel from before Peda-Nandisiriyûru and carrying it on below, led it so as to fill the tank. And they agreed for 130 Siṅgaya gadyâṇa, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Immaḍiyûru. And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a dasavanda, free of all imposts, under the Tirumaṇi tank. (Rest illegible.)

11

Date 1393 A. D.

(Telugu)—May it be prosperous. (In the year specified), the mahârâjâdhirâja Immadi-Kadamba-Râya-Vodeya-ayya gave to Dinapuri Chinnappa-raddi a kâpu-mânya (specified) under the Tirumani tank.

14

Date 1573 A.D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), by permission of the mahâ-nâyakâchârya Gabi-Nâyini and Basava-Nâyini,—





Garuḍa-Nâyini and Dêvata-Nâyini for the offerings of the god Mandem Chennarâya of Bûtagânapalli, the Bôyalapalli village, otherwise named Chennasamudra. Imprecations.

15

Date 1392 A.D.

May it be prosperous. The šasana of the god of gods Gadida Šrînivasa, worthy to be borne on their heads by the chief of gods and demons.

When the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, vîra-Harihara-mahârâya was on the heroic throne of empire:—during the administration of Teppada Nâgaṇṇoḍeyar, his grandson Tirumalanâtha granted a dharma-šâsana for the stone temple erected in Gaḍida, belonging to him, for the god Tirumala set up in Tirumalapura, as follows:—(On the date specified), to the three stone-masons (named) he gave Bommanakôţe to the south of Gaḍida, with all usual rights (specified), in the presence of the god Tiruveṅgaḷanâtha.

Usual final verses.

16

Date 1391 A. D.

(On the date specified) in the same reign as above,—during the administration of the great minister Mangappa-dannayaka,—when Teppada Naganna's kingdom was established, at the time of the setting up of the god Gadida Šrînivâsa, in the presence of the god Tiruvengalanatha, Teppada Naganna's grandson Tirumalanatha made to the Brahmans who had built Tirumalapura as an agrahara, and were performing the service of the god—the villages of Malapagalakunta and Tammadikunta, dividing them into 22 shares. (Details of the donees and boundaries.)

Usual final verses.

17

Date 1418 A. D.

(Telugu) — May it be prosperous. (In the year specified), the performer of the vâjapêya, sarvatômukha and prativasanta sacrifices, Sarvakratu Sômanâtha-dikshita, set up the yûpa-stambha for the sarvaprishtha and âptôryâma (sacrifices).

18

Date 1418 A.D.

(Telugu) — The same person granted Mangasamudra and Oḍḍapalli as an agrahâra of 120 shares. He was of the Kâšyapa-gôtra, Rik-šâkhâ, the son of Dêvaru-sômayâji.

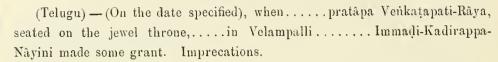


Date about 1418 A. D.

For the Maigasamudra agrahâra, Narasiiiga-Dêva caused an enclosure wall to be made.

20

Date ? 1605 A. D.



21

Date ? about 1200 A. D.

(This inscription is mostly gone.)

(Tamil) — Seems to record the grant of some lands to Brâhmans. (Usual final imprecatory sentence.)

22

Date 1736 A. D.

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Guramma-Nâyini and others (named), caused to be written and given to Lâyamaṇṭâpa's son Venkaṭapati a stone šâsana for the creation of a tank, as follows: — On your constructing a new tank for Balireḍḍipalli in the Penumala-sthala belonging to our Nâyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence.

23

Date 1824 A.D.

(Telugu) — Be it well. (Ou the date specified), to the Bâgepalli blacksmith Gangappa and Balamma's son Kuṇṭlūrappa, the Reḍḍis and karaṇas of this place caused to be written and given a deed of gift as follows:—On your building up the cave in this Gaḍida Mukoṇḍa, and setting up İšvara in the cave,—we grant to you lands (specified) under the Bâgepalli tank in the.... hôbali.....

25

Date 1533 A.D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya





was ruling the kingdom of the world:—giving to Gadida another name of Krishnarâyasamudra, at the feet of the god Tiruvengalanâtha, Chandâram Tipparasayya's son Kondamarasu presented it as an agrahâra.

28

Date 1633 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâcharya Gumma-Nâyini and others (named), with the Guyalûr Raḍi karaṇas made a grant of land (specified) to Guyalûr Magâļa Nârapa and Chinapa. Imprecation,

30

Date 1544 A.D.

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya,— the mahâmaṇḍalêšvara Râma-Râjayya Dêva-mahâ-arasu granted to a šâsana (as follows):— The tax formerly paid to us? from the carpenters we have granted to you, free of all imposts. Imprecations.

(signed) šrî-Virûpâksha,

31

Date 1738 A.D.

(Telugu)— For the daily and seasonal festivals, the support of the archaka, and all other requirements of the master of myriads of worlds, the god Parusha Venkațešvara,— Be it well. (On the date specified), to—devoted to yajana and the six rites, of the Parâšara-gôtra Bôdhâyana-sûtra and Yajuš-šâkhâ, proficient in the Pañcharâtrâgama-šâstra, Tiruchânûr Tiruvengaļāchârya's grandson, Râmâchârya's son, Krishnamâchârya,— the mahâ-nâyakâ-chârya, purifier of the Achyuta-gôtra, of the Nârâyaṇa-sûtra and Dhanuš-šâkhâ, Gummi-Nâyini Timmi-Nâyini's grandson, Kadirappa-Nâyini's son, Nârasimha-Nâyini,—granted the Pôtuladoḍḍi village, in the Guyalûr-sthala belonging to our Nâyakship, with all rights,— and also the land formerly belonging to it below the Moraṭupalli tank,—as a sarvamânya,— obtaining orders also from the Râṇuvâri (? army officer) on Râmanidurga for the writing of this šâsana. (signed) šrî-Nârasimha.

32

Date 1770 A.D.

(Telugu)— Obeisance to Šambhu etc. Be it well. (On the date specified), the Itikedurga tâluk jahagîrdâr Isumâl-sâhêb and Tâlu-Umma-sâhêb, with the



Redi karaņas, caused to be written and given to Vadige Redi Channayya a dašavanda-šāsana as follows;—near to majara Māḍappagāripalli, included in Mārigānikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the inâms of the reddi, karaņa and âyagārs, we grant you a dašavanda (as specified), to be enjoyed to posterity. Sarābbu Pedaṇṇa obtained this copper šāsana.

33

Date 1406 A D.

(On the date specified), when Dêva-Râya-Voḍeyar was in the Sîra kingdom,—and Lakhumaṇṇa was ruling Iṭigekôṭe;—Kannari-dêva's (son) Malapa had Lakhumaṇṇa's gate, pond, and stairs built. Fortune to them-

35

Date ? about 1250 A.D.

Be it well. of all worlds, self-contained heroes, the earth and the sky, making ... the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they eateh like a ball, the seven oceans they step over, the mountain chains they leap over, epidemics they fight with so as not to come, Java (Yama)'s panting they ..., death they seize, the head of ... they turn, the attendants of Kulika they pursue after, simple terrors to all the world, having the form of Rudra, like Nandi and Mahâkâla, or Vîrabhadra and the other pramatha ganas, having their heads at the feet of the faithful, having their heads pure warriors, cutters down of enemies, gainers of intelligence, like vîra-bratis they bathe in the ocean borne up by the serpentadorned (Siva), run-away cattle they trace, surround themselves with garlands of entrails they worship with their heads cut off, they play on their arms as on the vine, like Râvanas of the Kali-yuga,, - praising the feet of these innumerable ganas, devoted to works of merit, (was) - Be it well. The great minister sarvâdhikâri, mahâ-pasâyita, supreme favourite, Lankara Hiriya Lanka patta-sahani, Irugona-Dêva's karakara (with other epithets)

36

Date 1753 A. D.

X

(Telugu) — Obeisance to Šambhu etc. Praise of the Boar. Be it well. (On the date specified), I, the great Âvatî-nâḍ prabhu Chana-Baire-Gavuni's grandson, Muddu-Nârâyaṇasvâmi's son, Raṅgappayya-Gavuni granted to Chalamayya (descent stated) a šâsana of a grant of land as follows:—You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a majara of kasaba Marugânikuntla, belonging to Udayabhânuchakra-vartti-durga, otherwise called my Itikedurga. (Boundaries and other details.) Imprecations.

37

Date 1539 A. D.

(Telugu)—Be it well. (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Mâragânikuṇṭa Tiruveṅgaḷanâtha,—when the mahârâjâdhirâja râja-paramēšvara vîra-pratâpa Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—Bhaṇḍâram Aparasaya's sons Timmarasayya and Koṇḍappayya made a grant of Mâragânikuṇṭa, with its hamlets, in the Guyyalûr-šîme attached to Penugoṇḍa belonging to their Nâyakship,—in order that merit might be to Achyuta-Dêva-mahârâya. Grant repeated three times. Imprecations.

38

Date 1592 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), the râjâdhirâja râja-paramêšvara vîra-pratâpa Venkaṭa-Dêva-mahârâya,— on the application of Mandi-Nâyini and Vasanta-Nâyaka,— in order that merit might be to Šrî-Ranga-Râya,— granted to Penugoṇḍa Tirumala-Tâtâchârya the Mâragânikuṇṭa village as a sarvamânya agrahâra.

40

Date 1617 A. D.

(Telugu) — Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa Râmachandra-Râya-Dêva-mahârâya was ruling the kingdom of the world:—the great Âvati-nâḍ prabhu Immaḍi-Havali-Baire-Gauni-ayya granted to Mâragânikuṇṭla Chinnapa-Raḍi a šâsana of a goḍagu-umbaḷi village, namely, the Goḍaguchintapalli village, belonging to Mâragânikuṇṭa within our boundary, with all usual rights. Imprecations.

41

Date 1536 A.D.

(Telugu) - May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Achyuta-Dêva-mahârâya was ruling the kingdom of the world:—... to Nañja-Gavuui, for the god Vîrêšvara, the mahâ-nâyanâchârya Lakki-Nâyaka and Kṛishṇappa-Nâyaka (having set up) the linga Panchamêšvara

42

Date 1771 A.D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), the boundaries of Udayabhânudurgga at which stones were set up.

43

Date ? 1774 A.D.

Be it well. (In the year specified), Maddikere Âshâḍa Nâgarasa's son, the Niḍugal karanika Rêchappa's younger brother Sôvappa's son Malapa,—Kannara-dêva's (son) Malapa being the sênabôva in Iṭigakôṭe,—as a dharma to the heroic retinue,—had the dîpamâlê-kambha made for the Mahâ-Lakshmî temple.

44

Date 1773 A.D.

(Telugu) -- May it be unobstructed. May it be prosperous.

Be it well. (On the date specified), Muru-Râvu and Udayagiri tâluk Ummari-sâhêb caused to be written and given to various Reḍḍis (named) a stone šâsana as follows:— On your restoring this village for this a dašavanda mânya (as specified) is granted to you, to be enjoyed in permanence. Imprecations.

45

Date 1775 A.D.

(Telugu) - May it be unobstructed. May it be prosperous.

Be it well, (Ou the date specified), Ajam-Ummar-[sâ]bi, killedâr of the Udayabhânudurga fort, and Usmân-Khân, subedâr,—according to the order of the Šrîmant-Râja šrî-Mnrâriji Hindu-Râvu Ghôrapaḍe's sênâpati-sâhêb,—caused to be written and given to the chakkara Mariyappa, dâsari of Pokamâkalakuṇṭapalli in the Mâragânikuṇṭla tâluk, a dašavanda-šāsana as follows:—details of the grant (mostly effaced).



46, 48, 49

Date ? 1774 A.D.

(Telugu)—Be it well. (On the date specified 1), the mahâ-nâyakâchârya Vâlapa Bommi-Nâyuḍu and others (named) granted a *bhāshâ-patra* ? fixing the *achchakaṭtu* of the Gaṅgasamudra tank.



50

Date 1760 A. D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), the mahânâyakâchârya Gummi-Nâyinî and others (named) caused to be written and given to Venkaṭappa a châvâṭu-ṣâsana as follows:—Your father Chinnana having died in the service of Tumala, we grant for him land (specified) in Koṇḍamârapalli belonging to Châkavêlu village, to be enjoyed to posterity. Witnesses.

52, 53

Date ? 1741 A. D.

(Telugu)— (In the year specified), the mahâ-nâyakâchârya Timmi-Nâyini, Kadirappa-Nâyini and Nârasimha-Nâyini's agent, Daļavâyi Narasumha caused to be written and given to Vustikâyala Bayitâta a *châvâta-šâsana* as follows:—Your father being wounded and having died in the service of our father, we grant for him land (specified).

54, 55

Date 1760 A.D.

(Telugu)— A similar grant by Vasanta-Nâyini to Buddula Timmaya.

56

Date 1760 A.D.

(Telugu) - A similar grant by the same to Pichchali Muniga.

57

Date ? 1733 A.D.

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-yūti-mānya* was granted for him in Gaḍampalli.

^{.1)} Given as Šaka 1340, Jaya. The number and name of the year do not agree, and the inscriptions are evidently much more modern.

Date ? about 900 A.D.

Be it well. When, his chest embraced by the Lakshmî of victory gained by conflict in many wars, the Tripêtra of champions, the Vaidumba-mahârâja, with the Kiru-dore (or small river) as his boundary, was ruling the kingdom of the world:—in the Nolambâṇi-mahârâja's Murumalki battle (some one) died. (Account of his exploits.) For this, Vaidumba-mahârâja made a grant for him of Tummali, free of all imposts. Imprecation.

64

Date 1743 A.D.

(Telugu)—Be it well. (On the date specified), to Gumminâyinipâlya tâluk Sâhana Pâpanna's son Daļavâyi Narasimhana,—having the title head of all the true feudatories, Bhîmaṇa, together with the people of Pâgoṇḍa, Pedda Baļāpuram, Chinna Baļāpuram, Koṇḍigiri, Guḍibaṇḍa, Kaivâram, Kôlâla, Puṅganûru, Madaļapalli, Gurramkoṇḍa, Râchavîḍu, Bîraṅgi, Kottakōṭa, Tummala, Kadirapanâyinipâlya, and other places in the four directions, caused to be written and given a šâsana (? entitling him to receive the customs dues specified). Imprecation.

66

Date ? 1751 A.D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), the Ânjanêya temple was caused to be built by Peddabaṭṭa Venkaṭa-jôshu. Details of the mânya for this temple.

68

Date 1762 A.D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), the mahânâyinâchârya mahârâja Gummi-Nâyini Nârasimha-Nâyini's lawful wife Râmakka-amma's son Vasantappa-Nâyini's maternal uncle Appaṇâtha's lawful wife Kadiramma's son Daļavâyi Subbapa, in Kalyâṇagiri, to endure as long as sun and moon, caused to be built in stone on the summit, japasāle, satra, and a fort with bastions.

69

Date 1625 A.D.

(Telugu)—Be it well. (On the date specified), for the god Prasanna Nandîšvara,—Gummi-Nâyini, Kadirappa-Nâyini and Narasimha-Nâyini's mother Kadiramma, gave Balijapalli, free of all imposts, for as long as the snn and moon endure.





Date 1336 A.D. 1)

Obeisance to Ganadhipati. Praises of Šiva, Ganeša, Varaha and Sarasyati. Usual account of the descent of Yadu from the moon. In his line were many kings, among whom was Bukka, whose wife was Magambika. From them (omitting laudations) was born Sangama, whose wife was Manambika, and they had five sons, - Harihara, Kampa, Bukka, Mara, and Mudda. The eldest of these became the ruler of the nine continents. Having conquered in all points of the compass, he was served by the kings of Aiga Kalinga and other countries. And he ruled in Kunjarakôna-puri (Ânegundi). On one occasion he crossed the Tungabhadra with the intention of hunting, and coming forth with his army, saw the forests to the south. And in the forest, that moon to the ocean Sangamêša was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare. And seeing the god Virûpâksha along with the goddess Pampâ, he did obeisance to them; and drawing near, paid respect to Vidyâranya, the yati in that temple, and informed him of the above very curious circumstance. The yatindra, acquainted with the three times (past, present and future), smiled and said,—"O king, this place is worthy to be the residence of a family of great kings; this is a specially strong site. Make here a city named Vidya, equal to Alaka (Kubêra's city), with nine gates, wherein you may reside, like Purandara, in wealth acquired by victory in war on all sides, and hold the world in your serpent-like arms." Thereupon Hariharêšvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the nagara (or city) called Vidyâ (or Vidyânagara) of vast dimensions.

(On the date specified), during the phâlâbhishêka festival for Pampâ-Virû-pâksha-Mahêšvara, he formed certain agrahâras. And (with praises) to Arekere Bhâskara's son Pampâvirûpâksha, he gave Yâragudi in Tummadâmala, in the Koṇḍakâmala Vallûr-šîme, in the Yakuri-nivritti belonging to the Ghanašaila-puri kingdom. Its boundaries. And he gave it the new name of Vidyâraṇyapura. And for the worship of the god Mahêšvara of Šrîšaila he granted Chiravârapalli.

By order of the king the šâsana was engraved by the šâsanâchârya Nâga-dêva.

Boundaries in the language of the country (Telugu). Usual final imprecatory verses.

(signed) šrî-Virûpâksha.

¹⁾ From its date this inscription would be of special interest, if authentic, but it cannot be depended on, being printed from a hand-copy supplied by the people, no original being forthcoming.

Date ? 1636 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Gummi-Nâyini Nârasimha-Nâyini's son Kadirappa-Nâyini granted to Miṭṭemari Mêkala Bomma a dašavanda as follows:—In Miṭṭemari-sthala the Lingânu-vaḍu being breached, and you having repaired and enlarged it, from the wet land under it one-fourth part is granted to you as dašavanda, to be enjoyed by you and your posterity— except the

72

Date 1533 A.D.

(Telugu) — Obeisance to Nârasinha. (On the date specified), for the god Karâļi Nârasinha, — Timmarasayya, in the kingdom belonging to his Nâyakship, granted the ... village, among the villages granted to him by the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya.

73

Date ? 1671 A.D.

(Telugu)—(In the year specified), Gummi-Nâyini Kadurappa-Nâyini Narasimha-Nâyini gave to the god Kuṇṭlûr Bhairavêšvara's archaka Muddayya a copper šâsana as follows:—In regard to the mânya belonging to this god in Bâgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts. Imprecation.

74

Date 1684 A.D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), at the lotus feet of the god Chiţigânapalli Janârdana,— the mahâ-nâyakâchârya Gummi-Nâyini Kadirappa-Nâyini Peda-Vasanta-Nâyini granted for the daily service a šâsana as follows:— The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god. Usual imprecatory verses.

75

Date 1617 A.D.

(Telugu)—(On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-mahârâyalayya was ruling the kingdom of the











world:— the mahâ-nâyakâchâryya Gummi-Nâyini Kadirappa-Nâyini Kṛishṇappa Nâyini's agent Châkivâla ... granted this šàsana. When establishing the Tirumalapuricheruvu agrahâra, mânya lands (specified) were granted for the gods (named).

76

Date ? 1729 A.D.

(Telugu)-- (In the year specified), Sâraṅgi-Dêva-Râni's son Lakhappa-râhuta built this tank, and gave it the name Lakhasamudra. Imprecation.

77

Date? about 900 A.D.

Be it well. When the Pallava-mârâja was ruling the kingdom of the world:—along with Chentalapalli ... Dêvinnamma, Chentakapulla Nâchikara died.

78

Date ? 1719 A.D.

(Telugu)—Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the ryots holding land under the Kṛishṇasâgara tank granted to Gumminâyakapâlya Sâmba . . . a garden (specified). Imprecation.

79

Date? about 1250 A.D.

(This inscription has no beginning.)

(Tamil)— Some land was granted, as a dêvadâna, below a tank built by ... ngaṇa, a servant of the maṇḍalika nḍi-dêvan, who was the son of Mârašinga, son of Kali-dêvan Kašavap...., who was again the son of Šellura Gauga-dêva (Usual final imprecatory sentence.)

80

Date ? about 1250 A. D.

(Tamil)—Kašavappaiya's son Marašingan seems to have made a grant of some land to Šômaiyya.

81

Date ? about 1250 A. D.

(Tamil) — This is only a fragment; it mentions one Ganga-dêvan, son of ppandi.



CHINTAMANI TALUQ.

1

Date 1775 A.D.

(Telugu) — šrî-Râma. Be it well. (On the date specified), the mahâ-nâya-kâchârya Kottapâlya Venkaṭapa-Nâyini Rangappa-Nâyini granted to Ranga-Nâyini's daļavâyi Appa-nâyiḍu and a number of others (named) a dašavanda. šâsana as follows:— Near to Mungânapalli belonging to our Nâyakship, you having made the new tank Arakuṇṭa, of the lands below it, we retain two parts, and grant as dašavanda one part, to be enjoyed by you to posterity.

Witnesses to this-Sun and moon etc. Imprecation.

2

Date ? 1805 A.D.

(Telugu)—From Šiļagata to the frontier is 9 Krishņarāja haridāris; the fields east of Mungânapalli, and Bûchapalli in Gurrumkonda tâluk, are the boundary. Date.

3

Date! about 1288 A.D.

(This inscription is gone in parts.)

(Tamil) — The strong-armed Vîra-Nârâyaṇa, [maṇḍalika of Koyyakurai-nâḍu],laganâra-devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Aiyyar Alagar Šellappillai Nâyan and ten others, having formed the lands into 12½ shares.

Usual final imprecatory sentence and Sanskrit verse.

4

Date ? 1794 A.D.

(Telugu)—šri-Râma. (In the year specified), the mahâ-nâyakâchârya Kottipâle Venkaṭapa-Nâyini Rangappa-Nâyini gave to Konḍamarla Yerrapa a written order as follows:—You having also taken trouble and exerted yourself for our sainsthâna, we grant to you Bôḍiguṇḍapalli as an inâm, to be enjoyed by you and your posterity. The mânyas of the place to continue according to former custom. Signature.

Date? about 1100 A.D.

(Tamil) — Kongiraiyan Šôma-dêvan, alias Kulôttunga-Šôla-Mâdamangalamudaiyân, the landlord of Mâdamangalam in Koygaikurai-nâdu of Mêlai-Mârâjapâdi in Iraṭṭapâḍi-koṇḍa-Šôla-maṇḍalam, built this channel and fort.

8

Date? about 1100 A.D.

(Tamil) — Vîma-dêvan, alias Kulôttuṅga-Šôla-Mâdamaṅgalam-uḍaiyân, a descendant of Koṅgigaiyan, alias Vî.... gâmuṇḍan, who was the landlord of Mâdamaṅgalam in Koygaikkugai-nâḍu of Mêlai-Mârâjapáḍi in Iraṭṭapâḍi-koṇḍa-Šôla-maṇḍalam, built this channel and the fort and temple on this hill.

9

Date? about 1100 A.D.

(Tamil) — Kongiraiyan Kalavâra-nâḍ-âlvân Virudamâ...ṇḍar-kôlan, landlord of Kalavâra-nâḍu in Iraṭṭapâḍi-koṇḍa-Šôla-maṇḍalam, gave the name of Vaidumba-gâmuṇḍan and granted, with pouring of water, Mâdamaṅgalam with permission to display all the suitable insignia, to Virudakâran of Mâdamaṅgalam in Koygaikkurai-nâḍu of Mêlai-Mârâjapâḍi. Thus did Koṅgiraiyan Vaidumba-gâmuṇḍan become the happy landlord of Mâdamaṅgalam. His grandson Arumoli-gâmuṇḍan's son Vikkirama-Sôla-gâmuṇḍan built a tank and sluice. His son Gaṅgaigoṇḍa-Šôla-Mâdamaṅgalam-uḍaiyân built a tank (named) and sluice, and..... His son Geṅgaigoṇḍa-Šôla-Mâdamaṅgalam-uḍaiyân built the tank Puttêri and its sluice. His son Vîma-dêvan, alias Kulôttuṅga-Šôla-Mâdamaṅgalam-uḍaiyân, caused a tank, named Vîma-kaṭṭu after him, and sluice to be built; built the tanks...... and Nâvalêri with sluices; made the channel in front of Vîman-êri; constructed the fort, temple and pond on this hill; and

10

Date? about 1100 A.D.

(Tamil)—Vîma-dêvan, alias Kulôttunga-Šôla-Mâdamangalam-uḍaiyân, a descendant of Mâ-Bîma-gâmuṇḍan of Mâdamangalam in Koygaikkurai-nâḍu of Mêlai-Mârâjapâḍi in Iraṭṭapâḍi-koṇḍa-Šôla-maṇḍalam, built the fort on this hill, and

Date ? 1570 A.D.

(Telugu) — May it be prosperous. (In the year specified), the mahânâyakâchârya Vôbi-Nâyini Râma-Nâyini made a grant of Râjupalli in the Kôḍikallu-šîme, in the presence of Raghupati. Imprecation.

12

Date? 1568 A.D.

May it be prosperous. (In the year specified), by the mahâ-maṇḍalêšvara râjâdhirâja râja-paramêšvara vîra-pratâpa . . . Râya-mahârâya's order, and the great minister Raṇapaṇṇa-daṇâyaka's direction,—the mahâ-maṇḍalêšvara, champion over mustaches, Kaṭhâri Sâluva (?Timma)-mahârâja and Pedda-Dêva-mahârâja made a grant of Kôḍagallu village to the god Kadira Nara-simha, at the time of the eclipse of the sun,—in order that merit might be to Gupa-Râju, Peddaya, and the mahârâja.....

13

Date ? about 1288 A. D.

(Tamil)—I,, one of the feudatories of the strong-armed Vîra-Nârâyaṇa—the maṇḍalika of Koygaikuru-nâḍu—granted, as a sarva-mânya, certain lands (specified) to Râjâkkaļ-Nâyanâr, who was of the pure Šaiva [philosophy] handed down in uninterrupted succession from Sadâšiva to guru, and who was the family guru to the Chôla, Pâṇḍya and [Kêrala] kings.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

14

Date ? 1748 A.D.

(Telugu)—šrî-Râma. Be it well. (On the date specified = 1747 A. D.), the mahâ-Âvati-nâḍ-prabhu Venkaṭa-Nârâyaṇapa-Gavuni's agents Sindunimalla Hanimi-Nâyiui and Konama-Nâyiui granted to various persons (named) a dašavanda (specified) for clearing out the silt from the big tank of Bôḍampalli in Kouakuṇṭe. And in the following year for repairing the Baru-guṇḍi (or slnice) which was breached, they granted another dašavanda (specified). The local mânyas granted in the year Manmatha (? 1715 A. D.) to continue according to former custom. Details of these.



Date 1292 A. D.

(Tamil) — (On the date specified), I, Dêvâṇḍi-chchîyan, the strong-armed Vîra-Nârâyaṇa, the maṇḍalika of Koygaikkuru-nâḍu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a maḍappurum, to Sadâšiva-dêva, the tâna-pati [in the temple] of the god Muttîšvaram-uḍaiya-nâyanâr on the hill near paḷḷi. Prosperity.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

I beg of you, future kings, that you should maintain the land granted to a Brâhman. Maintaining [a gift] is superior to making a gift.

By this [charity], I have amassed the wealth of virtue. I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this. People of all times are the protectors of this.

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years.

Usual final imprecatory sentence.

18

Date about 1289 A.D.

(Tamil) — 1, Râghava-dêvar, the strong-armed Vîra-Nârâyaṇa, the maṇḍa-lika of Koygaikkuru-nâḍu, granted, as a pious gift, certain lands (specified) to Šellappillai of the Bhâradvâja-gôtra.

Usual final phrase and imprecatory sentence. Final Sanskrit verses.

19

Date ? 1290 A.D.

(Tamil)—This inscription is fragmentary. Some one makes a grant, with pouring of water, to the *mahâjanas* of the dry and wet lands with their four boundaries belonging to Še...samudram, *alias* Vîra-Nârâyaṇa-chchatur-vêdi-maṅgalam. (Final Sanskrit verse.) The grant was made exempt from all taxes (a few named)

20

Date about 1289 A.D.

(This inscription is mostly gone.)

(Tamil)—[Vîra-Râghava-dêvan], the Vîra-Nârâyaṇa, [Nâlê]rkkaṇḍa, maṇḍa-lika of Koygaikkuru-nâḍu, seems to have made some grant. (Final Sanskrit verse, mostly defaced.)

Date ? 1487 A. D.

(Telugu) — May it be prosperous. (In the year specified), the mahâ-nâyakâ-chârya Mukoṇḍa Kadiri-Vôbaļi-Nâyini, and Kadirapa-Nâyini granted to the bhaṭa-râja subjects in their kingdom, the right to certain grain and money. Imprecations.

24

Date ? 1478 A.D.

(Telugu) — May it be prosperous. (On the date specified), Nârapa-Nâyini Chinalaki-Nâyini made a grant of Seţikoṇḍa for the offerings to the god Tiruveṅgaḍanâtha of Mukoṇḍa.

28

Date 1534 A. D. 1)

Obeisance to Šambhu etc. Praise of the Boar and Gauesa.

Usual account of the rise of the Lunar race, to Yayâti's son Turvasu. In his line was Timma-bhûpati. Birth of Nrisimhêndra and Krishna-Râya. Then came Achyuta-Râya, who (on the date specified) granted to Chikkayâchârya the Miṇḍagal village. The šâsana was composed by Svayambhu, and engraved by Vîraṇa's son, the carpenter Vîraṇâchârya. Usual final verses.

30

Date 1047 A.D.

Be it well. In the Šaka year 970, the year Sarbbajit,—to the taker of srîmat-Vîra-Pâṇḍiya's head, and Sêrama's (the Chêra king's) Sâle, Kôv-Irâja-kêsaripadma, who was the Uḍeyâr šrî-Râjâdhirâja-Dêva, the 30th of his reign:—

When šrîmat daṇḍanâyaka-Appimayya, who was the okkettu champion, the Nârâyaṇa of champions, Chôla's lion, Râjêndra-Chôla-Brahma mârâya, ruling the Mārâjavâḍi Seven Thousand, was in the camp at Vallûr, ruling in peace and wisdom;—on Murnganamale Muddarasa's son Bairayya, who was Râjêndra-Chôla-Pompala-mârâya, having a new tank called Pallavakaṭṭu constructed in Miṇḍuṅgallu of Koyyakore-nâḍu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sômêšvara's temple repaired and plastered over,—Appimayya, who was Râjêndra-Chôla-Brahmamârâya, gave for the god Sômêšvara of this village, of the first

⁽¹⁾ See note to Bagepalli No. 70. This present inscription is also from a copy given by the people, there being no original. It is full of mistakes in the order of verses etc.

at the sluice of the Pallavagattu, according to the Chôlana-singam kolaga, a kaṇḍnga of rice land. And building a tank called the northern Pompalakattu, and having the sluice fixed, he granted five kolagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten kolagas of rice land,—as a meritorious gift from the king to the god Sômêšvara.

Whose ruins this work of merit, falls into the sin of destroying cows and Bânarâsi.

31

Date about 1050 A.D.

Be it well. When the *odeya* of this village, Râjêndra-Chôla-Pompala-mârâya, ascended to *sagga*,—his servant Chelva-gaṇḍa had his head cut off, and died. For him a *koḍage* of a kaṇḍuga will be given.

32

Date 1546 A. D.

(Telugu) — Be it well. (On the date specified), the nâyakâchârya Kâḍârini Nâmbaya-Nâyini gave to the Jayarâjapura karaṇa, Gôvindaya

34

Date 955 A. D.

Be it well. (On the date specified), the Gamuṇḍa Sômi-dêva made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god). Detailed directions as to the ceremonies to be performed.

36

Date? about 885 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavanvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja was ruling the kingdom of the world:—and Kundayya was ruling the Nekkuudi-nâd,— Kongereya Ma...gavunda's son Kovareya, slaying many in, entered the abode of svargga. For him the king made a grant of land (specified). Imprecation.

37

Date about 1289 A.D.

(Tamil) I, Vîra-Râghava, Nâlêrkkaṇḍa, granted certain lands (specified) for the god Bìmêšuram-uḍaiyār.

Date 1289 A.D.

(Tamil)—May high position tend to high character. May position tend to prosperity (Usual final Sanskrit verse.)

(On the date specified), I, Irâgava-dêvan,—the mahâ-maṇḍalîšvara, the strong-armed Vîra-Nârâyaṇa, Aiyyan-aṅkakâṇa, Nâlêrkkaṇḍa, the maṇḍalika of Koygaikkuru-nâḍu—made, for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nâlêrkkaṇḍa, of the god Bhîmîšvaram-nḍaiya-nâyanâr of Kaivâram in Nigarili-Šôḷa-maṇḍalam:—

Among the villages in the districts (named) which came under my rule (in 1280 A.D.) on my victory in battle over Gangapperumâļan Tiru-chChirrambala-ñâla-nâyan Brahmarâyar at Ambaḍakki in Tanda-nâḍu and, the village of Periyaṇṇapaḷḷi with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified).

This is to continue for as long as the moon and the sun endure. I also set up a stone inscription to the above effect. He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother. (Usual final phrase.)

39

Date ? 1407 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern western northern and southern four oceans, vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—the Manneya of the Muļnvâyi-châvaḍi, the mahânâyakâchâryya Magode Singaya-Nâyaka's son Vôbayya-Nâyaka, for the offerings to the god Gôpinâtha of Holeyahâlu, granted Vôbasamudra, a hamlet of Gondanahalli belonging to our Nâyakaship,—making it over to the priest Akaûkaṇi's son Kadarinâtha, of the Maudgalya-gôtra, in the presence of the nâd-gauda and others (named). Imprecation.

40

Date 1423 A. D.

(In the year specified), for the god Gôpinâtha, Vôbaya-Nâyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and mâsati. And Sabbume-Nâyaka's younger brother granted a garden.

Date 1813 A.D.

(Telugu) -- For the god Râjagôpâla, (on the date specified), the Gubbi-subêdâr, Bôre-gavuḍa, made a grant.

43

Date ? 960 A.D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortuue, glory of the Pallava-kula, Bîra-Noļambādhirāja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world:—of the Kâṇvâyana-gôtra, Komâramangalam-Oḍeya, Nâgamayya's son Kaṇṇayya and Sankarayya gave to 108 Brâhmans of Kurumbûr 15 gadyâṇa of gold, for daily providing one parivadi to any one who stops in the Kurumbûr gutte, to continue as long as snn and moon endure. Witnesses.

Written, with the approval of both parties, by the poet (kabbada) Nagamayya. Imprecation.

44

Date ? 960 A. D.

A similar grant at the same period by the same persons.

45

Date 1297 A. D.

(Tamil)—In the 3rd year of the reign of the emperor of the whole world Hôšala šrî-vîra-Višvanâ-Dêvar—

I, Mukkaṇa-Kâḍuveṭṭi Pallavâdittan Šîpati-nâyan, son of Kîtarašar of Kurumbûr, grauted (on the date specified) Kaṭṭigaipaḷḷi, situated to the cast of this village, as a dêvadâna, for the god Vijaya-Mâdîšvaram-uḍaiyâr. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

46

Date ? about 1230 A. D.

(Tamil)—For the god Vijaya-Mâdîšvaram-uḍaiyâr of Kurumbûr. This was written by Perkkaḍi llaiyan in accordance with the order of Mudaliyâr šrî-Nârašinga-Poyšaļa-Brahmâdhirâjar. (Usual final imprecatory seutence.) Šeṭṭi-dêvar, son oflvâr, granted, as a dêvadâna, certain lands (specified),

and made them over to the Šiva-Brâhmaņas (two named), the holders of taxfree land in the village. Witnesses—the maṇḍalika of Kurumbûr, and Perumâ-Irugâlyâ......

47

Date 1022 A. D.

(Tamil) — In the 11th year of the reign of Kô-pParakêšarippanmar, alias Râjêndra-Šôla-Dêvar, who took the Eastern country, Gaṅgai and Kaḍâram, Kurumbûr gâmuṇḍan......

48

Date ? about 1250 A. D.

Be it well. Âneyûr Kritigûrarasa's son Prasurasa had this sluice made.

49

Date 951 A. D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, the Pallava Râma, champion in destroying many, of one word, Iriva-Nolambâdhirâja, putting down the evil and upholding the good, was ruling the kingdom of the world:—Râjamayya's son Bhîmayya, for (the god) Bhîmêšvara, made a grant,—and Nolamba and Tiruvayya made a grant in Âneyûr,—of land (specified). Imprecation.

The writer of this was Gônachittara Kandayya.

50

Date about 950 A. D.

Be it well. Âneyûr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iriva-Nolamba granted the *pannasu* on the Bhâge 5 ploughs of rice land,—on the application of the five hundred âchâris of Bijaitamangala.

52

Date? about 1297 A. D.

(Tamil)—I, Pallava-Nulamba Amâttiyarašar,—the receiver of a boon from [the goddess] Dêvagâmbâ, supreme lord of Kâñchi-pura, Mukkaṇa-Kâḍu-veṭṭi, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a dêvadâna and as

tax-free property, for the god Šôla-îšvaram-uḍaiya Mahâdêvar of Ânaiyûr in Nerkundi-nâdu of Nigarili-Šôla-maṇḍalam and to the Šiva-Brâhmaṇa (named, with his gôtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase.)

53

Date 1337 A. D. 1)

(Tamil) - During the rule over the earth of vîra-Bhalâla-Dêvan -

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of daṇṇâyakkar and of the inhabitants of Periyanâdu in Kaivâra-nâdu.

54

Date ? 1685 A. D.

The feet of Tiruveigalanatha are the refuge.

Be it well. (On the date specified), the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa,—worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushôttama, the god Venkaţêšvara,— of the Bhôsala-vamša, Šembhôji-Râja's son Malukôji-Râja, granted for the god Tirn-vengaļanâtha, free of all imposts, the Âvalambagiri village, belonging to Kaivâra-sthala, in the Kôļâla-šîme, one of the seven nâḍs attached to the Hosa. .lu-châvaḍi during the government of Šivâji-Râja-mahârâja,— which the illustrious Chetrapati Šivâji-mahârâjādhirâja had granted to Malukôji-Râja as a mirdsi.— Regulations for the great car festival. Apparently also a grant of Koṇḍadarahaḷḷi, a hamlet of Âvalambagiri, for some service at Yêrukâlave. Imprecation.

¹⁾ The Šaka year given is 4485 and the Kali year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballâla III.

Date 1533 A.D.

(Någarî characters.)

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Sâṇi Padumappa-Nâyaka's son Chinnappa-Nâyaka and others (named) granted, for the .. of the temple of the god Tiruvengalanâtha, a dharma-šâsana as follows;—in the Kôlâla-šîme the Sâlahalli village, and in Âlavalli the Sumantahalli village, were granted (with directions which are effaced).

56

Date 1524 A.D.

(Någarî characters.)

The inscription is much effaced. It records grants for the god Tiruvengalanâtha by, in order that merit might accrue to Kṛishṇa-Dêva-mahârâya.

57

Date 1527 A. D.

(Nâgarî characters.)

A similar grant, much effaced.

58

Date 1551 A.D.

Similar to the above.

6017

Date 1532 A.D.

(This and the following inscription are mostly gene.)

(Tamil)— While the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa šrî-Achyuta-Dêva-Râya-mahârâya was ruling the earth—

¹⁾ This and the following inscription are in the Kannada language, though written in Tamil and Grantha characters.

son archak Timmâ-bhaṭṭa, of the Gautama-gôtra andda-sûtra, a follower of the Yajuš-šâkhâ. The lands were to be enjoyed by Timmâ-bhaṭṭa and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift; making a gift secures svarga, [but] maintaining (another's gift), the eternal abode.

He who confiscates land etc.

Land given to a Brâhman is an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage.

Oh king Råghava! I have lived through seven kalpas, but have neither seen nor heard of a man who confiscated what had been given by himself . . .

61

Date? about 1330 A. D.

(Tamil)—The mahâ-maṇḍalêšvara, Tribhuvanamalla, seems to have made a grant of land for the god Tiruvengalanâtha of Âlambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

62 a

Date 1519 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom:—a grant of a village in the Hosûru-šîme seems to have been made by Bôchana-Nâyaka. (The inscription is much effaced.)

63

Date ? 1720 A.D.

(Telugu)— šrî-Râma. The feet of Venkațêšvara are the refuge. (In the year specified), Sakunôji-Râya made a grant to Manôji-paṇḍita.

64

Date about 1280 A.D.

(Tamil) — During the rule over the earth of Dushṭarâditya Râja-Nârâyaṇa Brahmâdirâjan —



Mallikârjnna-šeṭṭi, having purchased (some land) after making full payment in gold, granted the same as dêvadána for the god Mallikârjunam-uḍaiya-nâyanâr of Muruṅgai-malai.

(Usual final imprecatory sentence.)

65

Date 1575 A.D.

Be it well. (On the date specified), in the presence of the river Kâvêri, when the râjâdhirâja râja-paramêšvara, master of the eastern western southern and northern four oceans, vîra-pratâpa vîra-Šrî-Raṅga-Râya-mahârâya was ruling the empire of the world:— of the fourth gôtra, Sugaţûr Dêva-Gauḍa's grandson, Tammappa-Gauḍa's son, Tamma-Gauḍarayya (made some grant, effaced).

68

Date 1378 A.D.

(In the year specified), at the time when Hariyappa-Oḍeyar was ruling the kingdom:—Kâkatti Bembarasa's (? son) Yara-Nâyaṇṇa had the sluice fixed to the Râyasamudra (tank). To Kâkatti Agati Bairôja's son Nâḍôja for doing the wood and iron work and to those who shared in making the sluice, 5 koļagas of rice land will be given.

70

Date 1130 A. D.

(The first portion of this inscription is gone.)

(Tamil)—In the 12th year of the reign of Kô-pParakêšaripanmar, alias the emperor of the three worlds šrî-Vikkirama-Šôla-Dêvar, who—..... while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kalingam was destroyed and Kaḍal-malai was? conquered, and while his single umbrella east its shade over—caused the wheel of his authority to roll and was graciously scated on the throne of heroes along with his queen Mukkô-kkilân-adigal.—

Irugan, alias Gangai, son of Ponnambala-kkûttan, alias Gangaigonda-Šôla-Brahmamârâyan, the gâmunda of kuṇi-nâdu in Nigarili-Šôla-mandalam,

Date 1360 A.D.

(Tamil) — During the rule over the earth of the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, šrî-vîra-Bukkaṇṇa-uḍaiyar —

(On the date specified), we—the mahâ-sâmantâdhipati Šîpati-nâyakka's son Šoṇṇeya-nâyakkar and the inhabitants of Ambaḍakki-nâḍu, including the superintendents of the nâḍu, Pâpa-chchîyar, Šokki-sîyar and others (three named)—granted certain lands (specified), as a kuḍaṅgai exempt from taxes, to Šânâṇḍai, son of is to continue as long as the moon and the sun endure.

The signature of the inhabitants of the nâdu - Šeţţêšuram-udaiyâr.

The signature of Nâyakkar—Allâlanâtan.

The writing of Nîlappar, the accountant of the nâdu.

76

Date 1360 A.D.

(Tamil) — During the rule of the same king, the same men made on the same date another grant (details gone).

77

Date ? about 1000 A. D.

Be it well. When Paṇḍamayya was in Âlaṭṭa,— the son of the Sembu-Dêvânvaya, Mirâri, on the cows being carried off, died. Written by Kâlâchâri.

78

Date 1121 A.D.

(The middle portion of this inscription is gone.)

81

Date 1413 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-Harihara-Râya's son Dêva-Râya-mahârâya was ruling the kingdom of the world: – the great champion over three kings, Balavânka Ankiya-Nâyaka's son Timaya-Nâyaka, for the decorations and illuminations of the god Râma of Vadigihalli, made a grant of Kattarikuppe in Ambattakki-uâd belonging to us, with ali rights (specified). Imprecations.

82

Date 1576 A.D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—to the Voḍigehaḷḷi sênabhôva Hiriyaṇṇarasa's son Kemparasayya and to . . . Lakkoḍeyar's agent Haridêva was given

83

Date 1179 A. D.

(This inscription is gone in parts and the meaning of some portions is not clear.)

(Tamil) - Be it well. Šeţṭi-dêvan - whose arm was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey; who was the son of Vindai (? Durgâ) residing in the forest; who was the champion born in the line of the god of the lotus flower (Brahmâ) which was not frequented by the flower-seeking bees; who was of the Kaunḍalya-gôtra; who was [the lord] of Kaivâra-nâḍu in which -- having entered the paddy-fields on all sides, scattered in every grove of the champaka trees and associated with spread around and grown high — entered the ponds filled with red lotus flowers; who was holier than the Gaṅgâ which ; who was the son of Aṅgai-mugil-amudan, the lord of champions; who was a Brâhman; who cherished the path of Manu on this great earth; ; who was the Duṭṭarâditta and Durkkula-nakula; and who was the Piramâdirâyan with his fame spread all over the earth which is supported by the serpent —

Šetti-dêvan—built a beautiful stone temple with a mantapa in front of it, which was to the liking of the lord of the Silver Mountain (Šiva), who could be seen neither by Vishņu reclining on the banyan leaf nor by the god of the lotus flower (Brahmâ), at Vidirachchettu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around; [set up] the god (on the date and at the auspicious moment specified), while rejoiced, while was seated feet of many Brâhmans, while the ascetics the name Šettîchcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vêdas flourished, while the sky poured down

showers, and while the cruel Kali vanished; gave, with pouring of water, tax-free land to the famous Brâhman, Râjarâja-bhaṭṭan, of the Kaušika-gôtra, for conducting the worship of Pašupati (Šiva); engraved [the grant] on stone; conferred the mâdâpattiyam of the temple on Tillai-ppirân Arivâḍattây-âṇḍârar of Koṅgar-Kôḍimaṅgalam, alius Šôḷan surrounded by fragrant groves; granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Šiva; gave for the rider on the furious bull (Šiva) an ornamental plate weighing 5 kaḷañju of gold and vessels etc. which were of the same? make, weighing 100 palam of bell-metal; granted the oil of two oil-mills for burning 10 lamps at the three times of the day; and made a grant of certain lands (specified) for the god.

After he had made these immense charities — Namberumâļ, alias Aļavili Ariñan, a Brâhman ofdalûr, praised by learned men, of sweet speech, a firm devotee of the god who wears the tulasi garland on his breast (Vishņu), and a wise giver of gold, wrote this, after hearing what the maṇḍalika of the three nâḍu, praised by those versed in the three forms of Tamil, the holy one with a liberal hand, the Duṭṭar-gaṇḍan (champion over the wicked), vouchsafed to order.

Further, Piramâdirâyan-Šeṭṭi of unfailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irâyâšâri on Šankara,—who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vêdas, and the temple;—also granted certain (specified) lands to him.

These charities are to continue as long as the moon and the sun endure

84

Date 1290 A. D.

(Tamil)— In the 36th year of the reign of (with usual Hoysala titles) šrî-vîra-Râmanâtha-Dêvar —

(On the date specified), the champion over adulterers (sitagara gaṇḍan), Mallaya-nâyakkan, son of the maṇḍalika of Âvaniya-nâḍu, granted certain lands (specified) for the god Šettîšvaram-udaiya-nâyanâr.

(Usual final imprecatory sentence.) He who levies either of the two taxes (named) in the devadana lands of this god shall be the paramour of his own mother.

Date? about 1230 A D.

(Tamil)—.....vaiyiri-šîyan's son Šânâṇḍai caused to be set up the god İšva[ra]-dêvar. The maker [of the image] was Perumâ-ppillai, grandson of Irâšâsâri.

86

Date 1403 A.D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, râjâdhirâja râja-paramêšvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world:—his house chief...—in order that long life, health and increase of wealth might be to the house minister Varadappa,—set up at an auspicious moment the goddess Durga of the river of Kayivâra, which is Êkachakranagara,—and for the offerings to the goddess so set up, granted lands (specified). Imprecations.

87

Date 1538 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Achyuta-Râya-mahârâya on his righteous throne was ruling the kingdom of the world:—to Chivanâ-bhaṭṭa's son Râmâ-bhaṭṭa,—during the management of Dhammathâsêni Jâmarasa's son Bhâskara-dêva,—Šakârasa's son..., in the villages belonging to the god Bhîmêšvara, set up by Bhîmasêna in Êkachakrapura, otherwise called Kayvara, and worshipped in the Dvâpara-yuga, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god. Imprecations.

This šāsana was set up during the management of Vîramarasa.

88

Date 1294 A. D.

(Tamil)—In the 40th year of the reign of (with usual Hoysala titles) Poyšala-vîra-Râmanâda-Dêvar—

I—the great minister, a Yama-râja to maṇḍalikas, the fearless lord, champion over the three kings, Šikka-dêva-daṇṇâyakkar Aṇṇâmalai-dêvar—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of Šittirai, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyâr, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees overground, the wells underground, water-courses, open grounds etc., together with all kinds of rights and taxes (many named), for the god Bhîmîšvaramudaiya-nâyanâr of Kaivâram in Kaivâra-nâdu of Nigarili-Šôla-maṇḍalam. Having caused to be planted the sacred trident [of Šiva] in Nâyanpalli, and having caused [the grant] to be engraved on stone in the panchângam, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm.

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traiter to his master, to his king and to his guru. May virtue be victorious. This is the signature of Annâmalai-dêvan.

89

Date 1344 A. D.1)

(Tamil) — For the success of the sword and arm of the mahâ-maṇḍalêšvara Ariara-Râya's son Bukka-Râya ,we, Varandarum-perumâļ of and, remitted (from the date specified) certain taxes (named) in the dêvadâna villages (named) of the god Bhîmîšvaram-uḍaiyâr of Kaivâram in Kaiyâra-nâḍu of Nigarili-Šôḷa-maṇḍalam. (Usual final imprecatory sentence.)

90

Date 1346 A.D.

(Tamil)—(On the date specified), we—the Annan-ankakara-tTuṭṭaraditta Raja-Narayana-Brahmadirayar, alias ... vasi-nayan's son Šūtti-nayan, and ...ya-nayakkan's son Šoṇṇiya-nayakkan—remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpalli which had continued as a devadana village of the same god. (See previous No.)

(Usual final imprecatory sentence.)

91

Date 1284 A. D.

(Tamil) — In the 30th year of the reign of (with usual Hoysala titles) (Râmanâda-Dêvar] —

¹⁾ The Kali year corresponding to Tarana is given as 4449. But Tarana = 4445.

92

Date 1284 A.D.

93

Date ? about 1284 A. D.

(The first portion of this inscription is gone.)

(Tamil)—..... granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident. (Usual final imprecatory sentence.)

94

Date 1375 A. D.

(Tamil) — While the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, šrî-vîra-Kampaṇṇa-udaiyar's son Jommaṇṇa-uḍaiyar was ruling the earth — (On the date specified), the great minister Dêvaṇṇa-uḍaiyar along with the inhabitants of Kaivâra-nâḍu, having, in order that religious merit might accrue to his father İšvara-dêva, instituted a festival for the god Bhîmîšuram-uḍaiya-nâya-nâr of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampaṇṇa-uḍaiyar's present (kâṇikkai), Jommaṇṇa-uḍaiyar's present, the good oil, the good cow, the good bull, the good shebuffalo, and the tax on shoe-makers — for defraying the expenses of the above festival.

95

Date 1362 A.D.

(Telugu)—Be it well. (On the date specified), when (with usual titles) vîra-Bukkanna-Vodeyar's son Kampanna-Vodeyar was ruling the kingdom of the world:—Balumanne-Râjalu of his city,—by order of the mahâ-manḍalêšvara,

guardian of Tumbala, (with various epithets), Salaraṇa-Dêva Nilakki-Râja's son Râchaya-Dêva-mahârâja,—with all the farmers and subjects of the great Kayivâra-nâḍu, and adorned with all names and titles, all of both (sects of) Nânâ Dêšis in Pekkuṇḍra, and of the eighteen castes, established a fair at Kayivâra,—and as paṭṭaṇa-sâmi of the fair, appointing Mârappa-Šeṭṭi's younger brother Periya-Nâyana, made a grant of land (specified) for him, free of all imposts. Imprecations.

95a

Date 1414 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Harihara-Râya was ruling:—a grant for the god Amara-Nârâ-yaṇa of Êkachakrapura, which is Kayvâra (much effaced).

96

Date 1265 A.D.

(Tamil) — For the god Amara-Nârâyaṇa-pperumâl, set up by Šelvâṇḍai-dêvar, I, Râja-Nârâyaṇa-Brahmâdhirâjan, alias Gaṅga-pperumâl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Those that maintain this charity will obtain merit.

97

Date 1258 A. D.

(Tamil)—(From the date specified), we—the Dushṭarâditya Râja-Nârâ-yaṇa-Brahmâdhirâyas, Gaṅga-pperumâļ-dêvar, -dêvar and Amarêšvara-dêvar—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a tiruviḍaiyâṭṭam, for the god Amara-Nârâyaṇa-pperumâļ of Kaivâram.

98

Date 1285 A.D.

(Tamil)—Having seen a såsana to the effect that Tânatûr with its four boundaries had formerly been granted as a tiruviḍaiyâṭṭam for the god Amara-Nârâyaṇa-pperumâḷ of Kaivâram, I, Mâman-aṅkakàra Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâyar, alias Gaṅga-pperumâḷ, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dêvadâna of the local god, in my? share of this village, for the above god.

Date 1286 A.D.

(Tamil)—(On the date specified), I, Aiyyan-ankakâra Dushţarâditya Râja-Nârâyaṇa-Brahmâdhirâjar, alias Vâsudêvar, granted, with pouring of water, as a tiruvidaiyâţtam, for the god Amara-Nârâyaṇa-pperumâļ, the remaining wet and dry lands up to their four boundaries, after excluding the dêvadâna of the local god, in my share of the village of Tânatûr. May there be prosperity. (Usual final imprecatory sentence.) Hariḥ.

100

Date 1285 A.D.

(Tamil) — [In the 31st year of the reign of (with usual Hoysala titles) šrî-Râmanâda-dêvar] —

I, perumâļ, one of his ministers, having seen a sâsana to the effect that [the lands] in Tânatûr of this nâḍu had been granted as a tiru-viḍaiyāṭṭam for the god Amara-Nârâyaṇa-pperumâḷ of Kaivâram, [granted] (on the date specified) the wet and dry lands in my share of Koṇḍaṅguḷi-ppaṅgu

101

Date about 1250 A. D.

(Tamil) — During the rule of Aṇṇan-aṅkakâṇa-tTuṭṭarâditta Brahmâdhi-râvar, alias Šelva-Gaṅga-dêvar of Kaivâram in Nigarili-Šôla-maṇdalam —

I, Kumarândai Tiruvâļar, granted for the god Piḷḷaiyâgar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold. (Usual final imprecatory sentence.)

I gave the lands for the god Purr-idan-gondâr (the god who has taken his abode in the ant-hill), i. e., Subrahmanya.

102

Date 1286 A. D.

(Tamil) – (On the date specified), I, Aiyan-ankakara Dushtaraditya Raja-Narayana-Brahmadhirajar, alias Vasudevar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmanya-devar of Kaivaram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the? repair-fund, in the village of Tannapalli May there be prosperity.

Date about 1250 A.D.

(Tamil)—I, Kumârandai Tiruvâlan, one of the Vaiyišiya-Vâṇiga citizens of Tiruppâšûr in Toṇḍai-maṇḍalam, [the festival] on the day of Pûšam (Pushya-nakshatra) in the month of Tai, for the god Piḷḷaiyâr, set up by me, among the Vaiyišiya-Vâṇiga citizens 3 uḷakku for every bullock-load of 1 bag of rice

107

Date about 800 A. D.

Šrî-Prabhumêru-Pôteva's son Elôya's son Avakhata fell in Aralimullu and went to svarga.

109

Date ? about 800 A.D.

Be it well. When the cows of Kolattûr were carried off, Savega Mududa recovered the cows and died. For him was granted land (specified).

110

Date ? about 1100 A. D.

(Tamil)—This is merely a fragment. It contains the two names Râjêndra-Šôla-gâmuṇḍan and Mârašiṅgâṇḍai.

111

Date ? 1677 A.D.

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-halli tank constructed, granted to Kṛishṇappa land (specified) as a kaṭṭu-kodige.

113

Date? about 1260 A.D.

(The first portion of this inscription is gone.)

(Tamil) — We,, granted, as a *kudangai*, to Šavuņdan Šuravanmalai of Kaivāram,, after excluding tax-free temple lands and lands granted to Brāhmans (*bata-virutti*). This shall be his property for as long as the moon and the sun endure.

Date 1393 A.D.

Be it well. (On the date specified), when (with usual titles) vîra-Bukkaṇṇa bhûpâla's son vîra-Harihara-Râya on his secure throne was ruling the kingdom of the world:—in order that that king's general, champion over Khantikâṛa-Râya, Nâgaṇṇa-Voḍeyar might obtain his desires, and that Dêpaṇṇa-Voḍeyar's son Nâgaṇṇa-Voḍeyar might obtain all increase of wealth,—that Nâgaṇṇa-Voḍeyar's ministers, of the Šrîvatsa-gôtra, ... (rest illegible).

115

Date about 750 A. D.

Be it well. When Šrîpurusha was ruling:

116

Date about 890 A.D.

Be it well. When Mahêndrâdhirâja, falling upou Ganga, put him to flight,—Attannara, placing all the? wanderers? crowded into Morappûr, died.

117

Date 1289 A. D.

118

Date 1010 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, of one word, boon lord of Kâñchî-pura, šrîman Nolambâdhirâja Chôrayya was ruling the kingdom:—Balalchôra Nolamba-Šeṭṭi, having received Kolatûr kalnâd from Nanniya-bhûpa, his son Jêbayya, in the ruin of the Keyamangala village, fought and died. The Šaka year 933 Sâdhârana was then current, the 27th of Mummadi-Chôla's reign,—when his elder brother set up this stone in Nelligere. Nirggunda-seṭṭi erected the stone.

119 to 122

Date about 1000 A.D.

Memorials to men who died fighting for cows that had been carried off.

123

Date 1010 A.D.

Be it well. (On the date specified), ? Padumpayya pierced the horse, and died in the battle. For him a grant (specified) was made. Imprecation.

124

Date about 890 A.D.

Be it well. When Nolambâdhirâja was ruling the kingdom of the world:—some man died in battle, and the Seventy-two made a grant for him. Imprecation.

126

Date about 1030 A.D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar $109\,a$.

Râjêndra-Chôla's time.

126a

Date about 800 A.D.

Be it well. When? according to Chôla's word,—....'s son Elattûr... was ruling,—... upon Kâñchî,.... the leader of the army in the war of Kayvâra-nâd, Ambala.... granted land in Bayiramangala. Imprecations. Kambi Ûra wrote it.

126b

Date about 800 A.D.

Be it well. Viṇṇu-Gôvarasa, for the son of Duggamâra's army made a grant. Imprecations.

Kambi-Ûra wrote it.

128

Date ? 1687 A.D.

Vîrappa of the Basavêšvara-dêva sâmpradâya had this temple built (in the year specified).

Date ? 1708 A.D.

(In the year specified), Adina-gauda had the Guttahalli tank made.

134

Date? about 1500 A.D.

Be it well. The priest of the god Bhîmêšvara, - sole lord of all worlds, dwelling in Ekachakrapura, the Linga worshipped by the Pandavas - Nadandajîya, made a grant for the god.

138

Date about 1030 A.D.

(Tamil) - During the rule over the earth of Rajendra-Šola-Devar -The Munivar-âditta Malai-Mundai-araišar's son Šelva-araišar, of race, caused to be built Šelva-šamuttiram and had a sluice made to it. The lands irrigated by this tank He who destroys this šāsana shall incur the heinous sin of having destroyed tawny cows, Varaņavasi and Brahmans. He shall be the [husband] of his own mother

143

Date ? 956 A. D.

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavanvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Nolambâdhirâja Nolapayya was ruling the kingdom of the world:—Râchâla Pompala Chelva's younger brother Muddayya, sun of Ereyamma's archers, recovering the cows, died. For him Dilîpayya made a grant.

147

Date ? 1657 A.D.

(In the year specified), when the mahâ-mandalêšvara? Annadâna-Bâdi was ruling the kingdom of the world: - Mariappa, son of Dêvanna, son of Muttarasa of Gullahalli in Hoda-nâd in his government, had this dîpamâle pillar made; and Mariappa's two sons Dêvanna and Mariappa set it up.

150

Date 1614 A.D.

(Telugu) - Be it well. (On the date specified), the mahâ-nâyanna Gañjagûli Pâpi-Nâyini Chinna - Nâyini granted to Basa-sețți's ... Pôli-sețți a kattu-kodagi dašavanda.





Date ? 1570 A.D.

(Telugu) — Obeisance to Râmânnja. Be it well. (On the date specified), to Gavvipalli in sthala, — which Sadâšiva-mahârâya granted to Sûri-China-Tammappa, — giving it another name of Kṛishṇâpura, it was made over to Bhaṭa with all rights (specified). Imprecation.

152

Date 1511 A.D.

(Telugu)—Be it well. (On the date specified), Sańkapalli Veńgali's son Tipa-Nâyini,—in order that *dharma* might be to Vîraya-daṇṇâyaka-Voḍeyar,—made over to Vîraṇṇoḍeyar , free of all imposts. Imprecation.

153

Date about 1000 A.D.

Be it well. When the capturer of Gange, Rajendra-Chôla-Dêva, was ruling the kingdom of the world:—on the sun of the Kola-munis, sun of Kayvara, Chelvarasa's son Male..going to sarga,—pleased with this matha his son Chelvarasa had made, he granted for it land (specified) under the Mangatandali tank. Imprecations.

155

Date 1616 A.D.

(Telugu)—Be it well. (On the date specified), when Suguţûr Mummaḍi-Tammaya-Gauni (was ruling), — Gaṅgi-Nâyuḍu granted for Avagauni-Chinnâgaya a rakta-godugi.

156

Date ? 1708 A.D.

(Telugu)— (In the year specified), Ranga-Rau-ayya's agent Basavayya granted a mânya to Tâtapa-gauda.

157

Date 1442 A.D.

(In the year specified), in the time of Dêva-Râya-mahârâya,—and the time of Muļavâgil Mâdaṇṇâyaka,— Harihara-Râja-mahâ-arasu made a grant of Basava... in Maṅgalabhūri-sthala. Imprecation.









94/1

SRINIVASPUR TALUQ.

1

Date ? 1569 A. D.

May it be prosperous. (In the year specified), Mârappa-Nâyaka's son Tipaṇa-Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya-Nâyaka a kaṭṭu-koḍage šâsana as follows:—Below the tank in the Kôvandam valley of Koranelli, to the east of your Pâpanahaḷḷi, belonging to our office of Nâyaka, we grant you the lands (specified). Tippaṇa-Nâyaka's writing.

3

Date ? about 1250 A. D.

(Tamil) — I,......... of Kuļandûr, granted certain lands (specified) for the god.....chchiram-uḍaiya....dêvar of Kuļandûr in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam.

5

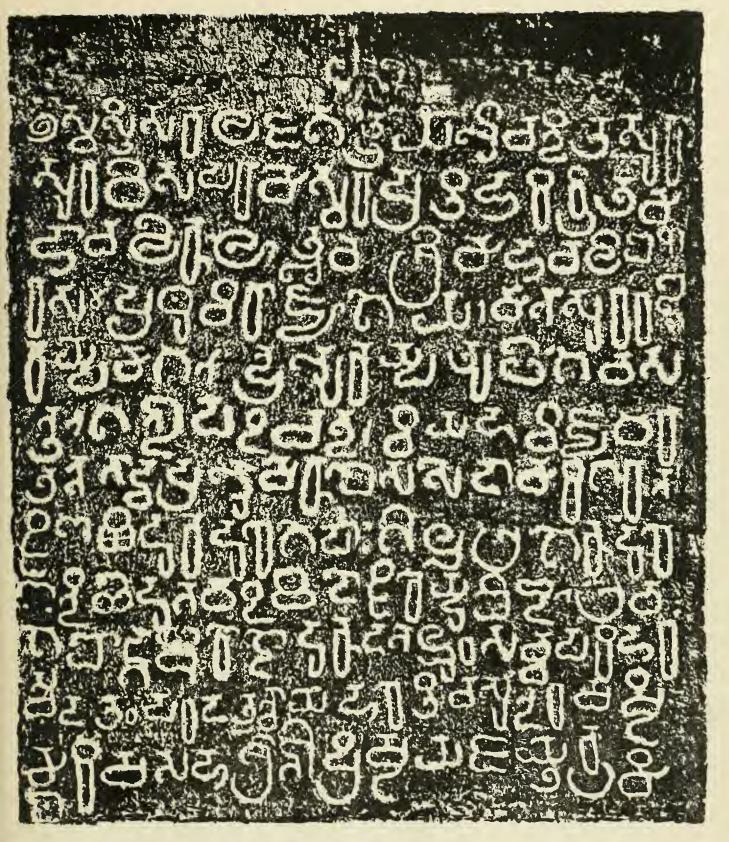
Date about 780 A.D.

Be it well. When,—born in the family of Mahâvali, having made Paramêšvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—šrî-Mahâvali Bâṇarasa was ruling the kingdom of the world:—Manasûr Araļi-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Viyala Vijyâdhara,—by order of his commander Prabhnmêru,—pursuing the Dâmarigas, smote them. And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell. For him was given, as a bâl-galchu Kulanellûr, free from all imposts. Imprecation.

6

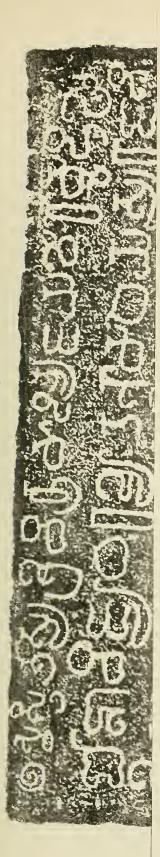
Date about 780 A.D.

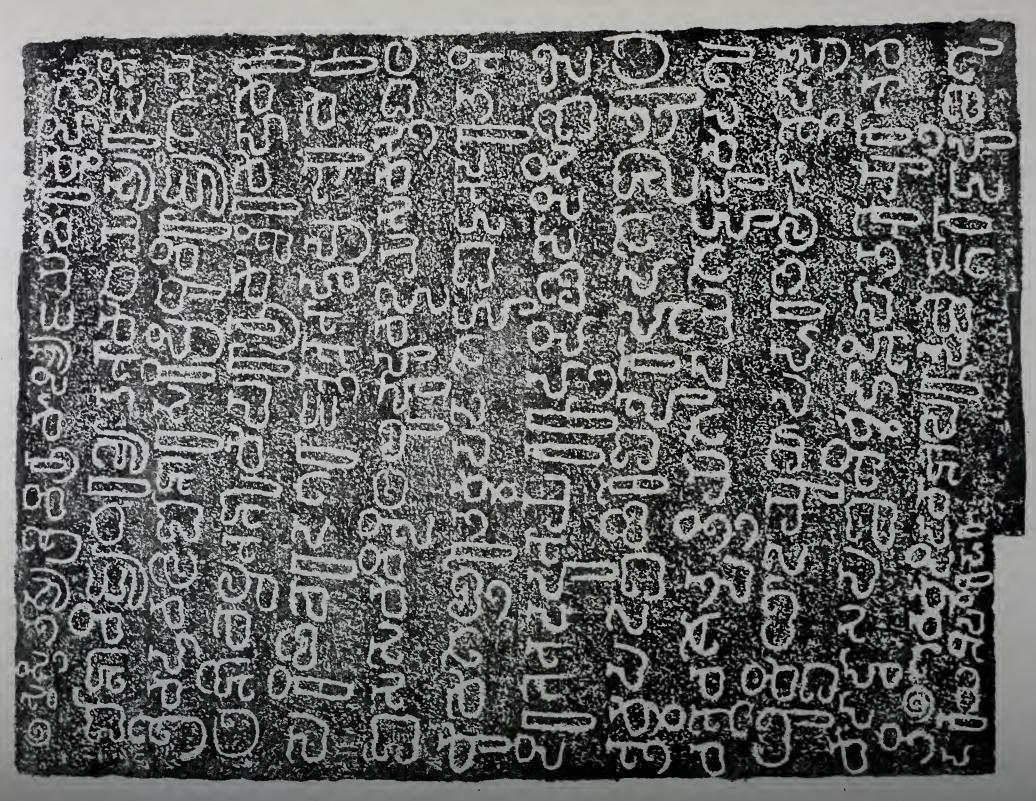
Be it well to him, the king šrî-Vikramâditya Jayamêru, having the famous name Bâṇa-Vijyâdhara from (other) kings.—When šrî-Mahâvali Bâṇarasa was ruling the world:—Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiri Voradoga-Râja,—by order of his commander Prabbumêru,—



GULGANPODE STONE (SP-5)







the whole of Kâduvaṭṭi's force having risen against him in Mavindiûru,—his own army being worsted and very much shaken,—he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell. His own army, coming back, took up the fight. For him, on the birth of a son, was granted for a patrimony Madegûlu and Bilâde. Imprecation.

From this dharmma will be given to Dâvana Perundavve five ploughs of rice land, free of imposts.

7

Date ? 988 A. D.

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, his name impressed upon all the world, the best of the many famous doorkeepers (pratihârar), the šrî-pṛithvî-vallabha-mahârâja Nolambarasa was ruling the kingdom of the world:—(in the year specified)¹⁾, Nolamba Jaya-goṇḍa (appears to have granted some place, of which the boundaries are given). This dharma of the Bidira-kula, the temple.....

8

Date about 1225 A.D.

(Tamil)—I, Šanga-nâyaga-ttêvan, a leading merchant of the great city of Kânchi, bnilt a tank and granted it, together with the crops, as a dêva-dâna, for as long as the moon and the sun endure, for the god Šittîšvaram-uḍaiyar in the? capital (paḍai-vîḍu) of Puḷḷa-dêva-maṇḍalikar of Puda-nâḍu in Nigarili-Šôḷa-maṇḍalam. (Usnal final imprecatory sentence.)

12

Date 1386 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, snbduer of bostile kings, champion over kings who break their word, the râjâdhirâja râja-paramêšvara, master of the eastern sonthern western and northern four oceans, vîra-Hariyaṇṇa-Voḍeyar's son Immaḍi-Hari-Râya was rnling the kingdom of the world:— ...Mâreya-Nâyaka......made some grants as kere-koḍage and kaṭṭu-koḍage. Existing temple grants to continue according to former custom. Imprecations.

¹⁾ The stone being broken, all that appears of the date is 90 in one line and bbari in the next, which indicates Šárvvari, but this does not coincide with any Šaka year ending in 90. Šaka 910 expired = Sarvvadhâri, and the dha may have been omitted.

This tank was built for 500 honnu. The artificers' work was chiefly done by Tillara Bingôja's sou Chinnôja.

14

Date about 1015 A.D.

(The first part is gone.)

... in the reign of [Râjê]ndra-Chôla-Dêva:—Be it well. Ereya-gavuṇḍa,—son of Arasigaya-gavuṇḍa, who took Belagaṭṭūr in Chôraya-Dêva's war,—when the cows were carried off and the women's waists were unloosed, fought and went to sarga. Maṅgapâleya-gâvuṇḍa set up this (stone).

15

Date ? 1689 A.D.

Be it well. (On the date specified, figures gone), the mahârâjâdhirâja, the Dêšamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in belonging to . . . Dêšamukhi of the Ambâji-Kôļâla-šîme, to Chaladagânahaḷḷi Ayge-gauḍa.

17

Date about 1015 A.D.

Be it well. When, the capturer of Gange, Râjêndra-Chôla-Dêva was ruling the kingdom of the world:—the champion over those who have crushed many, champion to ..., wrestler in battle, Nanniya Ganga,—Gaṭṭûr Aramammarasa's son Uttama ..., his son Prabhukarasa, his son Mâdalasa, his younger brother Mâcharasa's son Pudiyaṇṇa, granted land (specified) for the god Gangêšvara. The bittu and kattu will belong to the tank. Imprecation.

18

Date ? 1708 A.D.

(Telugu)— (In the year specified), to the purôhita of the place, Subbâ bhaṭṭu,—Kari-Mâṇikya-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Kṛishṇâshṭami, a gift of land (specified).

19

Date about 800 A.D.

Be it well. When Mayindam-arasa was ruling the kingdom of the world:—when Mara.. came rushing upon the nâd, Kiru-Paraviyodeyar, in the

20

Date about 750 A.D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world:— on the cows of Mandu-ûru being carried off, Perânkôva fell. For him was granted the Paditûpu rice land as a netta-padi. Imprecation.

21

Date about 1225 A.D.

(This inscription is gone in parts.)

(Tamil)—Pulla-dêva-maṇḍalikan seems to have made a grant of land for the god Nandîšvaram-nḍaiya-dêvar of Kalliyûr in Pudi-nâḍu of Nigarili-Šôḷa-maṇḍalam.

22

Date ? about 1225 A. D.

25

Date about 950 A.D.

Be it well. When Dilîpa-Nolamba was ruling the kingdom of the world:— Kondala-gâmunda's daughter Annâri gave to Kâdema-gâmunda the sluice which Annâri had caused to be made.

26

Date ? about 900 A.D.

Be it well. Nandi-Vemman, in the riot of Perbatta...., stabbing Aviyapoya,.... of pure merit, fell.

Date about 870 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrîmat Nolambâdhirâja was ruling the kingdom of the world:—

28

Date about 920 A.D.

(All down one side is effaced.)

Whenditya šrî-[? A]nnayya was ruling the kingdom of the world:—some one connected with the âchâryya's establishment died in fight and a grant was made for him. Imprecation.

29

Date about 900 A.D.

Be it well. When Ayyapa-Dêva was ruling the kingdom: — Bhâva, when ruling the kingdom of Šiva penance, on the cows of Perbhata being carried off, died. Some grant was made? for him, and to the servants of the five Mahants. This (? was made by) Kunnayya.

30

Date? about 800 A.D.

Be it well. Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Nolamba, the merciful minded Chôlu-Permmanadigal, and Mayinda,—these three, when ruling with the Kiru-tore (little river) as their boundary:—being angry that Kâḍuvaṭṭi had deceived him, Vallevarasa-Dêvaya attacking the eastern guardian Baruma..... rose upon Pâṇḍiya and penetrated to Pareyarûr. Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyûr, shooting (arrows), smote it, destroyed the elephants, and fighting, died. For him was given ..., as a bāṭ-gaṭchu. Imprecation.

Date? about 800 A. D.

Be it well. Ari-Pemarasa made a grant of land (specified)? to Râmaradi. Imprecation.

35

Date 1732 A.D.

(Telugu) — (On the date specified), Tâḍigoḷḷa Râmappa-Nâyini Râmaṇṇa-Nâyini caused to be written and given to Brâhmaṇapalli Irugaya a mānya-šāsana as follows: — Your younger brother Tôṭaṇṇa having..our business in Digavokôṭa, — in your village.....

36

Date 1288 A. D.

(Tamil) — In the 34th year of the reign of the emperor of the whole world, šrî-Poyšaļa-vîra-Râmanâda-Dêvar — (From the date specified), I, Kêši-arašar of Virchunai, granted to...tâḍumiḍannai's son Šâma...of Kuranelli certain lands (specified, with details of boundaries) as a baṭṭa-virutti. (Usual final imprecatory sentence.)

37

Date 1713 A. D.

(Telugu) — šrî-Râma. Be it well. (On the date specified), purifier of the Achyuta-gôtra, the mahâ-nâyakâchârya Tâḍigolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmans of the Mallamâmbâ agrahâra a šâsana of a gift of land as follows:—In the Koyyaguriki land of the Guḍagiri-šîme of the Pellagoṇḍa kingdom,—for Aḍavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâḍigolla-Yêrukâluve-šîme belonging to our office of Nâyaka,—we grant the Kûtalanâyini tank and the new pond Lingani-kuṇṭa with all the dry and wet land pertaining thereto—at the time that our mother Mallayakka breathed her last.....

38

Date ? 1731 A.D.

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Îra-Kadiriga.

Date about 900 A.D.

Be it well. <u>šrî-Bijayittayya</u> having risen upon <u>Mâdâ-Mattarasa</u>'s (son) Polalamma,— in the battle of Mûdekal, Gârava's servant Avadhîra's son Châtaguddi, and Pulikuraki Duggamâra his father-in-law, slew, and died.

43

Date ? 1752 A.D.

(Telugu)— šrî-Râma. (In the year specified), the mahâ-nâyakâchârya Tâḍigolla Raghunâtha-Nâyini Râma-Nâyini made a grant to Kâlappa Bayapareḍḍi's son

48

Date ? about 1750 A.D.

May it be prosperous

(In the year specified, name gone), Kaliya-Mâṇikyanâṅga (made a grant) of Nadimalapalli in the Yêrukâlave kingdom to Vâsayanta-Râya

49

Date 1231 A.D.

50

Date? about 880 A.D.

When, entitled to the band of five chief instruments, glory of the Pallava-kula, šrîmat [? Nolamba-] Râja was ruling the kingdom of the world:—and

Bhîma was ruling the ...ne-nâd Three Hundred and the <u>Podal-nâd Sixty;</u>— Šrîkaṇḍiyya of the Talnella-ratâ herds, when the cows were carried off, penetrating as far as, died. For him was granted land (specified). Imprecation.

52

Date ? 1629 A.D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara Râma-Dêva-Râya-mahârâya was ruling the kingdom of the world:—.....

54

Date 1395 A.D.

Obeisance to Ganadhipati. Obeisance to the gurus.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern western and northern oceans, vîra-Harihara-Râya was in Vijayânagari, in the supreme enjoyment of the mercy of the god Virûpâksha and the favour of Vîra-Lakshmî, ruling the kingdom of the world:—and that king's son Immaḍi-Bukka-Râya was in Muluvâyi, in the supreme enjoyment of the mercy of the god Sômayya, ruling the kingdom of the earth:—in the days when in that Mulavâyi kingdom, in the Hodali village of the Bilusone-nâḍ, Mâcha-gauṇḍa's son Mârappa's (son) Chinnaṇṇa was exercising control in that Hodali village,—in order that merit might be to his father Mâcha-gauṇḍa and his mother Maleyakka,—he set up for (the god) Vighnêšvara a dîpamāle stone pillar, to continue as long as sun and moon.

Kaṭṭige Nâgappa and the Bilusoṇa-nâḍ prabhu, Tiṇṇala Chokkappa, assisted in this work of piety.

Imprecation. Pingana's son Pingana's writing.

57

Date about 770 A.D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world;—and his son Duggamâra Ereyappa was ruling the Kovalâla-nâḍ Three Hundred, the Gaṅga Six Thousand, ...taya-nâḍ, Panne-nâḍ, Belattûr-nâḍ, Vimala ..., the Pulvaki-nâḍ Thousand, the Bepôḍu Thousand, and the Mu..-nâḍ Sixty;—and Šrîvallava was ruling Ko...;—Šrîvallava having made petition,— for the bhatâra of Kerâ... Toṇḍîšvara, Duggamâr E[reya]ppa granted land (specified).

Date about 930 A. D.

..... Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrîmat Bîra-Nolamba was ruling the kingdom of the world:—from fighting Kandaya, Baṭṭamarasa's (? son) Mendamarasa (rest unintelligible or effaced).

59

Date about 985 A. D.

Be it well. When,....supreme lord of Kôlâļa-pura, Rakkasa-Ganga Râchamalla was ruling the kingdom of the earth:—Puliga, ruling the Nolambavâḍi Thirty-two Thousand, granted Kâraṇaki for the Bitturaḷḷi tank. Imprecation.

60

Date about 1231 A.D.

(Tamil) — This inscription is mostly gone. It seems to record that Pulladêva-maṇḍalikan along with some other man of Kuranelli made a grant of land to a Šiva-Brâhmaṇa of the Bahudhânya (Bôdhâyana) sûtra for the god Ulôkîšvaram-uḍaiya-nâyanâr.

61

Date 1127 A.D.

(Tamil) - The Šaka year 1049.

In the 10th year of the reign of Kô-Pparakêšarivanmar, alias the emperor of the three worlds, šrî-Vikkirama-Šôla-Dêvar, who was graciously seated along with his queen Mukkô-kkilân-adigal—

62

Date 1292 A. D.

Date 1225 A.D.

(This inscription has neither beginning nor end.)

(Tamil) — (On the date specified), Rājāšramau Puļļa-dêva-maṇḍalikan, alias Varaguṇa-pperumâļ, son of Šakki-dêva-maṇḍalikan, who was the original maṇḍalika of Puda-nāḍu in Nigarili-Šôla-maṇḍalam, seems to have made a grant for the god Tiruvâlîšvaram-uḍaiyâr on the hill of Kuranelli in Puda-nāḍu.

64

Date about 930 A.D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, šrîman Bîra-Nolamba was ruling the kingdom of the earth:—Rising up against Sântara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Baṭṭamarasa pierced him in a vital part ..and died. The clouds reverberated, and he was united with the celestial nymphs. For him was given...and set up this stone.....

65

Date about 765 A.D.

Be it well. When Šrîpurusha-mahârâja was ruling the kingdom of the world:—and Duggamâra Ereyappa was ruling the Kovaļāla-nād:—Vejja-Pe[?mm]arasa, when ruling Rônûr, bound a badge (of honour) as 'lord of the house' on Sagara Mikkâne, and gave him, free of all imposts, one kanduga of rice land. Imprecation.

72

Date 1751 A.D.

(Telugu) — (In the year specified), the mahâ-nâyakâehârya Tâḍigoļa Râ-.. Nâyini Râmappa-Nâyini granted to Tuṇḍari Chinna-Kṛishṇappa a grant of a village

73

Date 1751 A.D.

(Telugu)— šrî-Râma. (In the year specified), the mahâ-nâyakâchârya Nija-Râmanâtha-Nâyini Râmappa-Nâyini made a grant to Biru-gavuni.

Date ? 1733 A.D.

(Telugu)—(In the year specified), Tâḍigoḷa Râmappa-Nâyini granted to Sâbi-reḍḍi land (specified), as a suruga-mânya.

76

Date 1767 A.D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja Nâyini made a grant to Gâjala Chinnayya Koṇḍayya

77

Date 1767 A.D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja Jai-Râvu Mallâri-Râvu (rest illegible).

80

Date ? 1747 A.D.

(Telugu) — Be it well. (On the date specified), Tâḍigôļa Tirumalappa-Nâyiui granted to Tippaya's son Timaya the Timmasamudram agrahâra.

81

Date ? about 1300 A.D.

(Tamil) — During the rule of Buvanêkamalla — maṇḍalika Kêšava-dêva — Puṇilûr-kilân Šivanâṇḍi-šeṭṭi built this tank. His son Puḷi-âlvân? repaired it. (Usual final imprecatory sentence 1).)

83

Date about 1750 A.D.

(Telugu)— (On the date specified), the mahâ-nâyakâchârya Kottapalle Raghunâtha-Nâyaka's Kadurappa-Nâyini made a grant of lauds and tank (specified) at Muigânipalli.

84

Date ? 1754 A.D.

(Telugu) — (Ön the date specified), the mahâ-nâyakâchârya Kottapâlya Râma-Nâyini Nârasimha-Nâyini made a grant to .. kuṅku Dêviraya.

¹⁾ This is mostly in the Kannada language.

Date? about 900 A.D.

When, entitled to the band of five chief instruments, his breast embraced by, Vaidumba-mahârâja was ruling the kingdom of the earth:—Pulinâd being seized, Râsamayya, having requested the Halayûr king for a force, attacked the Koggadi Moligar, smote them and died. On his dying there, Pallava-mahârâja granted ..ndûr as a kalnátu¹, Imprecation....

88

Date 1513 A.D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Râya-mahâ râya was ruling the kingdom in the enjoyment of peace:—Raghupati-Nâyakâ-chârya..... granted to various persons (named) Bâchampalli in Beleguṇḍlu..., giving it another name of Râmapuram agrahâram. Imprecations.

90

Date ? 1669 A. D.

(Telugu)—(In the year specified), in the time of Kṛishṇa-Dêva-Voḍeyar,—the Bâchimpalli Nâyaka Mali-reḍḍi granted to the Jaṅgam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings. Imprecations.

93

Date about 1292 A.D.

(Tamil) — The gift made by Dêvândi-šîyan for

94

Date? about 1202 A.D.

(Tamil)—I, Kâviri-Mârâṇḍan, who proclaimed the family name, a Vaišiya-Vâṇiyan of, having told Âṇḍanayan to get away, fell stabbing the horse. He who denies this shall have his mouth eaten by worms. Shoemakers shall be born in the Kâviri line..... shall incur that sin. I, son of Kâviri-kiḷaivar, attained the holy feet of Šiva.

¹⁾ Some parts of the inscription are not clear.

Date ? 1202 A.D.

(This inscription is fragmentary.)

(Tamil)—...... having said three hundred surrounding Irâjêndira in the year Dundu proclaiming the family

96

Date 1769 A.D.

(Telugu)—(On the date specified), Lakshmi-Nâyini made a grant to the lime-burners, through his sarvādhikāri.

98

Date ? 1704 A. D.

(Telngu)—šrî-Râma. (In the year specified), the mahâ-nâyakâchârya Tâḍigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-reḍḍi's son Timma-reḍḍi for the tank he had built in Korikapaḷḷi..... Imprecation.

99

Date 1715 A.D.

(Telugu) — (In the year specified), the mahâ-nâyakâchârya Tâdigol Tirumalappa's son Tirumalapa-Nâyini made a grant to . . Venkaţa's son Venkaṭapa. .

100

Date 1709 A.D.

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Tâḍigol Tirumalappa-Nâyini's son Tirumalappa-Nâyini granted to Vîrappa for building a fort, half the reut of Mokuvâripalli payable to ... ammani. Imprecation.

101

Date 1728 A.D.

(Telugu) — (In the year specified), pleased with Vîrappa for killing a tiger, — Tirumalappa-Nâyaḍu, the dalavâyi Raṅgappa and others, granted land (specified) at the Vâbaya pond of Mopûru.







Date 1755 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tâḍigoḍlu Tirumalappa-Nâyini Veňkaṭappa-Nâyini granted to Appana a dharma-šâsana as follows:—In the Mudimaḍugu-saṁsthâna belonging to our office of Nâyaka, you having built the..maladêva tank at Môṭavâripaḷḷi (rest illegible).

107

Date 1765 A.D.

(Telugu) — Be it well. (On the date specified), the Râlapaḍi-sthala Kadiri-mahârâya Râmappa-Nâyini made a grant to Venkaṭappa.....

109

Date 1756 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), the great Narasimhâchârya and others (named) made a grant to Kômați..... as a village to be formed into an agrahâra.

110

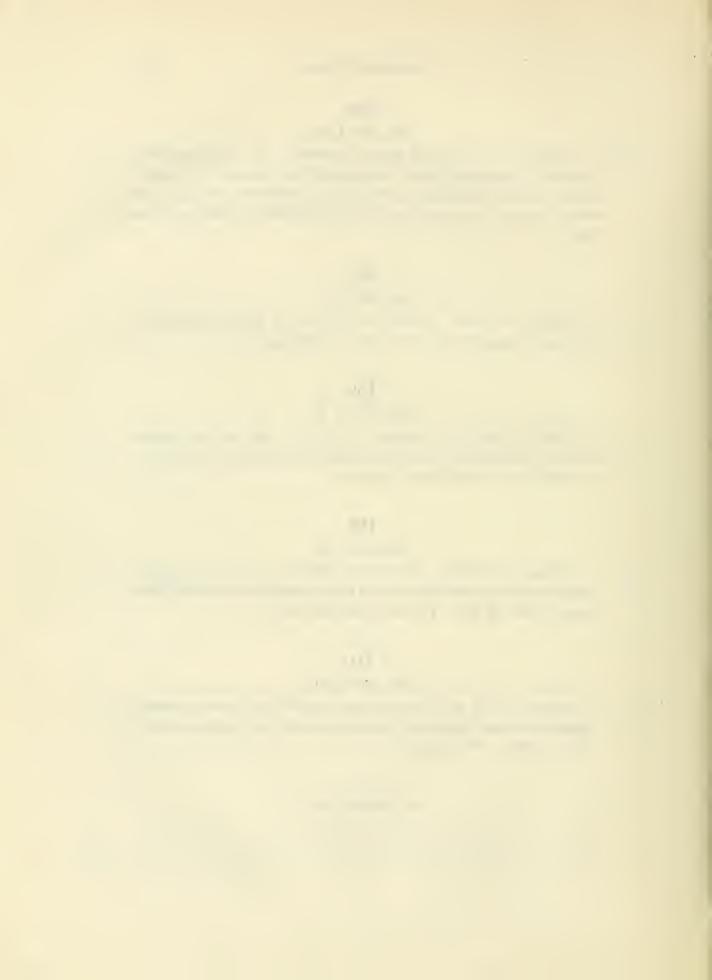
Date 1725 A.D.

(Telugu) — Be it well. (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort,—coming with the dalavâyi Bayanappa, Randi-reḍḍi died. For him a grant was made.

111

Date 1712 A.D.

(Telugu) — Be it well. (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Vîrabhadra of Ayyanapalli a grant of Mudimaḍugu....



ADDENDA ET CORRIGENDA.

```
Introduction—
   page 22, note 4 after Upper insert or Western
                         (and wherever this name occurs)
        27, line 31 for 1069 read 1068
        30
             " 6 " III " III
                20 after Kûttâdun insert -déva
                         (and wherever the name occurs)
        31 ,, 10 ,,
                           the insert general
Roman Text—
    p. 15 l. 9 for Bhôlati-Râja
                                        read? Nola[mbâ]dirâja
        35 ,, 23 ,, Keli
                                               keli
        69 " 13 " mahāja[na]rum
                                               Mahârâjarnm
     " 102 " 3 " Kalâvašanai
                                               kêlalar vanjanai
     " 127 " 14 " Kelilâ-vañjanai
     " 160 " 7 " Prejâpati
                                               Prituvipati âne
Translation —
     Before each of the following inscriptions in Kolar Taluq,
    insert (Tamil) — Nos. 10, 12, 13, 17—19, 25—28, 31, 38—56, 60, 69—71,
       75 - 77, 81 - 82, 91 - 93, 95 - 102, 106a - 112g, 115, 120 - 7,
       129 - 133b, 137 - 143, 149a - b, 159, 169, 171 - 173, 187, 202, 222.
        20 1. 17 for ? 1139 read 991 (and dele foot-note)
        21 ,, 27 ,, 890 ,, 850
                (and, generalty, correct the dates from classified list).
        22 ,, 9 for washing his sword
                                            read as a bal-quechu
        59 ,, 1 ,,
                          1128
                                                    1127
        61 ,, 5 ,, Mahâja
                                                 Mahârâja
        77 ,, 7 ,, Enabara Dhavayya
                                                 Bâra Mâdhavayya
        78 ,, 23 before made
                                           insert had
        81 ,, 29 for demon kings
                                            read heroes
        91 ,, 9 ,, royal wrestler
                                              " Râjamalla
        98 ,, 16 read Chôrayya and
     " 126 " 8 for who
                                            read having
           ,, 9 ,, their
                                             ,, his
                     (and in the other places where this phrase occurs)
     ,, 132 ,, 14 ,, 852
                                           read about 715
           ,, 17 ,, in the year etc.
                                           ,, when, having received
                        orders from Prituvipati
```

p. 192 l. 17 for Šôla-maṇḍalam which included Iraṭṭapâḍi read Iraṭṭa-pâḍikoṇḍa-Šôla-maṇḍalam (and wherever the same term occurs).

Tamil Text—

Kolar Taluq-No. 62 to be corrected to 240

112a is the continuation of 108

111, end of line 9, to be 112a

Mulbâgal Taluq-No. 121c to be 123

123 ,, 125

157 to end, add 2 to each No. of Tamil inscriptions.

Sidlaghatta Taluq—No. 67 to end, deduct 1 from each do.

Chik-Ballapur ,, ,, 42 to be 41

Goribidnur ,, ,, 54 ,, 55

,, ,, ,, 56 ,, 57

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the Inscriptions were found.

	1	1			
Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Abalôḍu	Sd	38	Bališettihalli	Mb	155
Abbani	Kl	242, 243	Balla	Mb	91-95
Âchambaļi Lingâpura	Mb	137			264
Achațnahalli	Kl	104	Bâṇasamudra	Mb	166-169
Adagalu	Sp	76,77	Baṇḍahaḷḷi	CB	64
Adavichambukûr	Sp	37	Baṇḍalahaḷḷi	Bg	12
Agara	Mb	175, 254	Bangavâḍi	Kl	207
Ahanya	Mr	64-66	17	Mb	227, 228
Âlahaḷḷi	Kl	1,2	Bannahalli	Mr	45
Âlamgiri	Ct	54-61	Bantigânahaḷḷi	Kl	168
>1	Sp	23	Baragûr	Mr	77
Allâlasandra	Mb	23	Basavanahalli	Gd	27
Amarâvati	Sd	28	Basavâpaṭṇa	Sd	22
Aṇakanûr	CB	11	Basavâpura	Sd	89
Andigênahalli	Kl	248, 249	Baṭlahaḷḷi	Ct	6-10
Ânêmadagn	Sd	102-104	Bâvanahaḷḷi	Mr	84
Annênahalli	Kl	224	Bayiranâyakanahalli .	Sd	45
Ânûr	Ct	48-52	Bayyapalli	Sp	30
Appêgandanahalli	Sd	61,62	Bellotti	Sd	64, 65
Ârakunda	Gd	3 2	Bellûr	Kl	92-102
Arikere	Sd	25	Beṇajenahaḷḷi	Kl	144
Attigânahalli	Sd	26	Bengannr	Вр	69
Attûr	Ct	129	Bestarapalli	Bg	70
Âvani	Mb	38-79,	Bêtamangala	Вр	1-9
		263	Bhagatarahalli	Ct	82
Bachchappanahalli	Ct	127	Bhaktarahalli	Sd	32, 33
Baddipalli	Sp	110	Bîchagânahalli	Bg	14
Baipanahaḷḷi	Sd	105-107	Bîchagoṇḍanahaḷḷi	Kl	62, 240
Bairagânapalli	Sp	85-87	Bilâṇḍahaḷḷi	Ct	5
Bairakûr	Mb	201-203	Bissanahalli	Kl	210
Bairanahalli	Mr	85, 86	11	Mb	255, 256
Bairasandra	Sd	21	Bôḍampalli	Ct	14, 15
Baiyanapalli	Ct	139	Bôdiguṇḍlahalli	Ct	4
Baiyaṇḍapalli	Ct	159	Bommanahalli	Mr	51
Bajjiraḍḍipalli	Sp	88-90	Bommasandra	Gd	60, 61
Bâkârahalli	Mr	68	Bommêpalli	Sd	84
Balamande	Bp	88	Bowringpet	Вр	62
Balatamari	Sp	111	Brâhmaṇa palli	Sp	35, 36
Balavanahalli	Вр	39	Buddalavâripalle	Bg	54, 55
Bâlireḍḍihaḷḷi	Bg	22	Buḍidêru	Mb	240

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Bûdihâļu	Sd	31	Dêvaragudipalli	Bg	15, 16
Bûdikôţe	Вр	86	Dêvarâyasandra	Mb	103, 104
Bûragaha]]i	Kl	209	Dêvasthânada llosa-		
Burudakuuṭe	Sd	85-88	halli	CB	55
Busanaha]]i	Sd	5	Dêvikunte	Bg	33,34,
Bussênahalli	Kl	162			42,43
Byâladahaḷḷi	Ct	117	Dêvulapalli	Sp	46-48
Byâṭanûr	Mb	213-216	Dibbur	CB	50-52
Châkanahaḷḷi	Mr	54	Digavapalli	Ct	168
Châkavêlu	Bg	52, 53	Diguvapalli	Ct	30, 31
Chaladigânaha]]i	Sp	15, 16	1,	Sp	94,95
Chamanahalli	Mr	52	Dimba	Kl	136
Chambè	Mr	38	Dimbâla	S_{P}	65
Channakallu	Mr	90, 91	Dodda-Gañjûr	Ct	167
Channâpura	Mb	217	,, -Hasâļa	Kl	135
Channarâyanahalli	Gd	81, 82	" -Kadatûr	Mr	83
Channarâyapura	Mr	78, 82	" -Kalahaḷḷi	$M_{\mathbf{r}}$	67
Charuvalôpalli	Bg	61	" -Maralli	CB	47
Chaudasandra	Sd	63	,, -Nañjûr	Ct	70
Chigațigere	Gd	14, 15	,, -Pura	Ct	53
Chik-Ballâpûr	CB	1-3	Dômasandra	Kl	222
"-Dâsênahalli	Sd	71	Dyâvarahaḷḷi	Gd	43,44
., -Hasâļa	Kl	145	Dyâvaratoṇḍapalli	Gd	24
"-Kuragôḍ	Gd	19	Êchinapalli	Sp	55, 56
"-Allakuņțe	Ct	154	Edahalli	Kl	202
,, -Pura	Kl	203	Elagalahalli	CB	63
Chik-Ayyûr	Kl	69	Elipi	Gd	12, 13
"-Kêvâripaḷḷi	Sp	105	Eṇṇaṅgûr	Sd	20
Chilakalanêrpu	Sd	82, 83	Eramantepalli	Ct	138
Chilârapalli	S_{P}	93	Êrukâluve	Sp	69,70
Chillapalli	Kl	223	Eruvaguļi	Mr	33, 34
Chinduḍapi	Ct	131	Gadamanâgênahalli	CB	58
Chinnahalli	Mb	239	Gaddampalli	Bg	57
11	Bg	2, 3	Gaddekannûr	Kl	148-152
Chinnakuralapalli	S_{P}	91	Gâjalapalli	Bg	44
Chinnappareddipalli	Ct	32	Gaṇabaṇḍe	Sp	82
Chinnênahalli	Bg	13	Gaṇḍagêhaḷḷi	Mr	50
Chintâmanapalli	Sp	104	Gâṇḍlahaḷḷi	KI	198, 199
Chokkoṇḍahaḷḷi	Sd	18, 19	Gangarakâlave	CB	53
Chôlaghaṭṭa	Kl	137-140	Gangasandra	Gd	21, 22
Dabbalavârahalli	Bg	84	Gañjiguṇṭe	Sd	72
Dâdinâyakanapâļya	Gd	57	Garudanahalli	Kl	64, 65
Daļasanûr	Kl	185-187	", -pâlya	Kl	105
Dammasandra	Мb	250, 251	Gavimațha	Kl	134

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Gavipalli	Ct	153	Holêrahalli	Kl	32, 74
Ghaṭamâranahaḷḷi	Sd	23, 24	Hôļûr	KI	219-221
Gollachinnênahalli	Gd	65	Hosahalli	Mb	148, 149
Gollahaḷḷi	Kl	66	91	Ct	62,62 a
,,	Sd	1	Hosahûdya	Bg	78-81
";	Ct	137	Hosakôţe	Bp	61
Golla	CB	54	Hosapête	Sd	11-16
Gônûr	Mr	53	Hosûr	Kl	31
Gôpaḷḷi	Ct	142))1	Gd	46-50
Goramadagu	Sd	5 0	,,	Sp	13
Goravi Mâkalapaļļi	Sp	71	Hudûti	Gd	7, 8
Gôribidnûr	Gd	1-3	Hujagûr	Sd	48, 49
Goțțihalli	Kl	174-176	Huladênahalli	Mr	49
Guḍârlapalli	Ct	140	Hulikunda	Вр	40-58
Gudibnņde	Bg	1	Huṇisênahaḷḷi	Gd	16, 17
Gudihalli	Sd	66-69	Huttûr	Kl	227, 228
Guḍipaḷḷi	Mb	237, 238	Idagûr	Gd	9-11
Gulagañjîhalli	Gd	58, 59	Inumañchênahalli	СВ	56, 57
Gullakunte	Ct	147	Iragappanaha <u>l</u> li	Sd	98, 99
Guļûr	Bg	27-30	Iţikaldurga	Bg	35
Gummakallu	Mb	212	Jagatanahalli	Ct	77, 78
Gummaraddipura	Kl	204	Jakkônahalli	Gd	31
Gumminâyakanapâlya	Bg	63-68	Jangamagurjihalli	Kl	178
Gunalapalli	Ct	79, 80	Jannappalli	Kl	225
Gundalagurike	СВ	6	Ji ň kalavári	Sp	112
Guṇḍâpura	Gd	53	Kâchamâchênahalli	Gd	41
Guṇḍigere	Ct	19, 20	Kadabûr	Gd	62, 63
Guttahalli	Ct	133, 134	Kadagattûr	Kl	55
Guțțapalli	Sp	49	Kâdalavêņi	Gd	55, 56
Halêpâlya	Mr	39-42	Kadiridêvaraha]]i	Gd	34
Halkur	Gd	36-38	Kaivâra	Ct	86-103
Hâlugânaballi	Gd	18	Kâlakempana-dinne	Ct	69
Harâbikottanûr	Kl	70-73	Kallahalli	Ct	118-126 <i>b</i> ,
Haradi	Kl	250, 251			128
Haralakunte	Kl	244-247	Kallandûr	Kl	156-159
Taristhala	CB	59	Kallûdi	Gd	6
Hebaṭa	Sp	25-29	Kalluhalli	Kl	18
Hebbaṇi	Mb	207-211	Kallûr	Sp	20-22
Iiranyapalli	Ct	37, 38	Kâmadênahalli	ΚÌ	153, 154
Hirî-Bidanûr	Gd	4, 5	Kamârlahaḷḷi	Ct	16-18
"-Kaṭṭigênahaḷḷi	Ct	135	Kâmasamudra	Вр	83-85
"-Malle	Mr	48	Kambakunte	Sp	31
Tittalahalli	Sd	34-37	Kambâlapalli	Sp	33
Iodali	Sp	53, 54	Kambarapalli	Sp	78

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Kambihaṭṭi	Mb	100-102	Koranaha]]i	Mr	87, 88
Kammaravârahalli	Bg	24	Koṭrakuḷi	Sp	66, 67
Kâuagamâkalapalli	Sp	9	Koṭṭampalli	Bg	56
Kandavara	CB	42-45	Kottanûr	Mb	147
Kannamangala	Ct	130	,,,	CB	48, 49
Kannasandra	Mb	199-200	Kottûr	Mb	145, 146
Kappalamaduvu	Mb	22	23	$S_{\rm P}$	81
Kârakûr	Bg	21	Kôṭur Basavâpura	Kl	241
Karijangâļavaļļi	Sd	90	Kuduvanahalli	Kl	213
Kârubele	Bp	64-66	Kuḍuviti	CB	40, 41
Kašettipalli	Ct	144-146	Kundalagurike	Sd	75-81
Katariguppe	Ct	81	Kuṇṭlûrappana-gavi	Bg	23
Kathâri-Muddanapalli	Sp	24	Kuppenauahalli	Kl	216-218
Kâvattanabaḷḷi	Mb	29-36	Kûrigepalli	Sp	97, 98
Kavûruhalli	CB	9	Kurubarahalli	Mb	198
Kendanahalli	Ct	104-110	19	Sd	2-4
Kendaṭṭi	Kl	78	Kurnbûrn	Ct	43-47
"-beṭṭa	Kl	75-77	Kurudamale	Mb	178-197
Kenkere	Gd	45	Kurusiddanahalli	Mr	43
Kesavinâyakanahalli .	Kl	15	Kûsandra	Sp	72, 73
Kestûru	Sp	115	Kûtâṇḍapalli	Mb	170, 171
Kîļâgâņi	Mb	86-88	Kûţêri	Kl	141-143
Kîļukoppa	Bp	67,68	Kyâlanûr	Kl	56-61
Kiravâra	Sp	17, 18	Lakappanahalli	СВ	62
Koḍagêhaḷḷi	Bp	15	Lakkûr	Mr	69-71
Kôḍigānahaḷḷi	Gd	35	Liṅgâpura	Mb	258
Kôdihalli	Kl	160	Mâchênahalli	Bg	85
"	Mr	79	Mâdamaiigala	Kl	177
,,	Mb	241, 242	Mâḍappagârapalli	Bg	32
Kôḍugallu	Ct	12	Mâdavagurchênahalli .	Kl	163
Koladêvi	Mb	150-152	Maddêri	Kl	16
Kolaganjihalli	Kl	167	Mâdigarahaḷḷi	Bp	78
Kôlâr	Kl	106-119	Mâdimaŭgala	Bp	79
Kôļatti	Mr	63	Madivâla	Kl	27-30,
Koļattūr	Mb	129, 130			79-84
Kôlûr	Sp	32	33	Mb	249
Konappanahalli	Ct	71,72	15	Mr	97-101
Kondamvâripalli	Bg	46-51	,,	Bp	18-38
Kondâpura	Gd	42	11	Sp	57-64
Koṇḍarājahaḷḷi	Mr	31	Magulabele	Bp	75-77
Kondênahalli	Kl	189-192	Mailâṇḍahaḷḷi	Mr	92, 93
Kondipalli	Mb	153, 154	Mailâpura	Mb	245,246,
Konganahalli	Ct	114			266
Kongatimmanahalli	Ct	63, 64	Mâkârahaḷḷi	Mr	44

Namo	Taluq	tnscription No.	N ame	Taluq	Inscription No.
Maladêpalli	Sp	44	Mudimadagu	$S_{\mathbf{p}}$	113, 114
Malalûr	Gd	51	Mudiyanûr	Mb	157-160
Mallâṇḍahaḷḷi	Kl	17	Muduvâḍi	Kl	193-195
Mallappanahalli	Kl	19	Mukkadeguțțe	Mr	62
Mallišettipura	Sd	58, 59	Mukkuravârapalli	Bg	59
Maļûr	Sd	51-55	Mulbâgal	Mb	1-20,
Mâlûr	Mr	81			257
Mañchanabele	CB	4, 5	Muṅgânahaḷḷi	Ct	1-3
Mañchaṇḍahaḷḷi	Kl	20	Muttakapalli	S_{P}	40-43
Mañchênahalli	Gd	23	Muttugadahalli	Kl	4,5
Maṇḍikallu	Mb	176, 177	Muttukadahalli	Ct	115, 116
"	CB	65	Muţţûr	CB	10
Mangalikonda	Bg	58	Nadapanâyakanahalli	Sd	27
Maigasandra	Bg	17-19	Nadupalli	Kl	253
Maṇigaṭṭu Gollahaḷḷi :	Mb	229-234	Naduvanahalli	CB	60
Maragallu	Вр	72, 73	Nâgamaigala	Sd	6, 7
Mâragânakuṇṭe	Bg	36-39	Nâganâļu	Kl	161
Maralapalli	Sp	107	Nagaragere	Gd	68-77
Marappanahalli	Gd	66	Nâgarâjahosahalli	Ct	11
Marasanahalli	CB	13	Nâgarlamițte	Ct	141
Marasanapalli	Sp	92	Nallabâlammanakuṇṭe	Bg	31
Mârchênahalli	Kl	155	Nallaguḍḍipalli	Sp	109
Mâstênahaḷḷi	KI	211, 212	Nâllûr	Mb	138-144
Mâsti	Mr	57-59	21	Bp	10
Matnahalli	Kl	171-173	Nâmagoṇḍla	Gd	29,30
Mațțevârapalli	Sp	100-102	Namanahalli	Sd	42, 70
Mâvukere	Ct	13	Nambihalli	Sp	14,14a
Mâyigere	Bp	70, 71	Nañcheralu	Rg	4-8
Mêdutambihalli	Kl	229-233	Na nda nahosahalli	Sd	73
Mêkalanâyakanapâlya	Mr	55, 56	Nandanavana	Sd	91,92
Mêlâgâņi	Mb	80-85	Nandi	CB	14-28
Mêltâyalûr	Mb	252	,, durga	CB	29-39
Mêlûr	Sd	56, 57	Nangali	Mb	218-226
Merupadugu	Gd	20	Narasâpura	Kl	90, 91
Minakanaguriki	Gd	28	Nekkundi	Ct	34 <i>a</i> -36,
Mindagallu	Ct	26-29	1 11:	171	165, 166
Mittahalli	Bp	87	Nenamanahalli	Kl	226
Miţţêmari	Bg	71-73	Neranahalli	Kl	254
Môtagapalli	Mb	247,248,	Neraņalli	Kl D-	234
38 1 1 (42 33)	C.	253	Nimmakâyalapalli	Bg	76 72-74
Muchchattihalli	Gd	64	Nonamangala	Mr	
Mudalôḍu	Gd	83-89	Nosekere	Mr	89
Muddalahalli,	Ct	143	Nukkanahalli	Kl	200, 201
Mudigere	Gd	52	Nûlupurakôțe	Kl	188

Name	Taluq	Inscription No.	Name	Taluq	Inscription No.
Nûṭava	Mr	47	Šeţţikottanûr	Kl	67, 68
Pâchâramâkalapaḷḷi	Sp	75	Šeţṭipalli	Ct	150-152
Padmagatta	Mb	24-25	Shêrakhânakôțe	Bg	82, 83
Pâlyakere	Bg	74-75	Siddhagatta	Mb	259, 260
Pâtaballipalli	Sp	39	Šidlaghaṭṭa	Sd	29, 30
Pâtaḍḍagal	Sp	79	Šîgalapâļya	Ct	148
Pâtakôțe	Bg	69	Šigehaļļi	Ct	132
Paṭṇa	Kl	255	Šîkûru	Mb	204, 205
Peddanegavara	Mb	235, 236	Singanahalli	Gd	39, 40
Peddatumukepalli	Bg	25, 26	Šîsandra	Kl	235, 236
Pemmašettihalli	Kl	85, 86	Sîtibeţţa	Kl	33-54
Pempunahallij	Bg	9	Šivâra	Mr	94, 96
Perumachanahalli	Ct	111-113	., -paṭṭaṇa	Kl	6-10
Pokamâkalapalli	Bg	45	Sòmâmbudhi	Kl	169, 170
Pôtênahalli	Bg	41	Sômarasanahaḷḷi	Kl	256
17	Gd	33	Sômayâjanapalli	Sp	34
Pottapalli	Ct	160-164	Sonnavâdi	Mb	37
Pûjênahalli	Mb	206	Sôrakâyanahalli	Sd	60
Pulugûrammanahalli.	Sd	97	Srînivâsapûr	Sp	1-8
Pura	Mr	75	Sugațûr	Kl	164-166
Purahalli	Kl	14	12	Sd	8-10
Rachchagundlahalli	Mb	21	Sulidênahalli	KI	21-26
Raddivârapalli	Sp	99	Sûlukunte	Вр	80-82
Raghunâthapura	Sp	45	Sûlûr	KÎ	87-89
Ragutapalli	Ct	21	Sundarapâlya	Bp	16
Râjagundlahalli	Mb	172-174	Sundrahalli	Sd	17
Râmachandrapura	Mb	243, 244	Sunnakallu	Sp	106
Ramâkalapalli	Ct	149	Tâḍagoḍlu	Ct	155-158
Râmasâgara	Вр	11, 12	Taladummanahalli	Sd	43, 44
Râmênahalli	KÎ	11	Talagunda	Kl	103
Râmêšvara	Sd	108-112	Tallappalli	Вр	13, 14
Râyalpâdu	Sp	96	Tamaka	Kl	146, 147
Râyappaḷḷi	Ct	74-76	Tambuhaḷḷi	Mr	76
Râyasandra	Bp	17	Tâtakallu	Mb	26-28
Reddihalli	CB	61	Tâtikallu	Mb	261, 262
Sabbênahalli	CB	7,8	Tâvarekere	Mb	161-165
Sâdalî	Sd	94-96	Têkal	Mr	1-30,
Sâdârlahalli	Gd	78, 79			32
Šahapura	Kl	238, 239	Ternahalli	Kl	208
Sandrapalli	Ct	73	Teruhalli	Kl	120-129
Sangandahalli	Mb	89, 90	Timmalapalli	Sp	103
Šėshāpura	Mb	156	Timmanâyakauahalli .	Sd	101
Settihalli	Sd	39	,,	Mr	46
17	Sp	11, 12	Timmasandra	Kl	252

Name	Taluq	Inscription No.	Name	Taluq	Inscription
Timmasandra	Sp	10	Vasantanâyina - amâni-		
Timmayyagârapalli	Bg	60	kere	Sp	80
Tinnili	Sp	50-52	Vasantapaļļi	Ct	33
Tippênahaḷḷi	Sd	46, 47	Vâṭada-Hosahalli	Gd	80
,,	CB	12	Vêlgâļbure	Kl	179-184
Tirumalakuppe	Kl	3	Vêmagallu	Kl	12, 13
Tirumaņi	Bg	10, 11	Veńkaţâpura	Kl	206
Toradêvandahalli	KI	196-197	77	Bg	77
Trinisi	Mr	61	52	Sp	19
Tûpaļļi	Sp	74	Vibhûtipara	Kl	130-133
Turaṇḍabaḷḷi	Kl	214	Virûpâkshapura	Mb	96-99
Ukkunda	Вр	89	Voddénahalli	Gd	67
Ullêrahalli	Mr	35-37	Vokkalêri	Kl	63-63 bis
Uluvâḍi	Ct	39-42	Vokkavârapalli	Bg	40
Upârapêțe	Ct	83-85 a	Vommasandra	Mr	60
Upparahalli	Gd	25, 26	Yagavakôţe	Ct	22-25
Uppuguntahalli	Sd	100	Yagavûr	Ct	67-68
Urigam	Вр	59, 60	Yalagalahalli	Sd	113
Uttanûr	Mb	114-124	Yelagamânapeṇṭa	Sp	38
Vaddanakunte	Sd	74	Yelavahalli	Bp	74
Vadigênahalli	Ct	65, 66	73	CB	46
Vaichagûrahalli	Gd	54	Yanamalapâḍi	Sp	83, 84
Vaijakûr	Ct	136, 136 a	Yârangaṭṭa	Kl	237
Valagerahalli	Kl		Yedarûr	Mb	125-128,
Vânarâsi	KI	215 205		~	265
Vangimāļļu	Sd	93	Yegavapalli	Sp	108
	Mb		Yêkašireddipalli	Sp	68
Vaniganahalli	Sd	131-136	Yelavahalli	Вр	63
Vankamaradalıallı		40	Yeldûr	Mb	105-113
Varadanduhalli	Mr	80	Yellampalli	Bg	20
Varahusênaha <u>ļ</u> ļi	Sd	41	Yerragudi	Bg	62



INDEX TO INTRODUCTION.

Page.	Page.	Page.
Adam's Bridge 33	Ayyâvale 13	Bhôgarasa 37
Âdinagaravai 26	Bâgepalli 2	Bhôšala-nila 38
Âdi-Šôla 14	Bâhmani Sultân . 35, 36	Bidirûr
Âgaļi 11	Bâlâji Kṛishṇa 38	Bijâpur
Agastya 5, 37	bal-galchu 7	,, State 37
agnishtôma 37	Bali 3	Bijayitâchâri 20
Âhavamalla 20, 27	,, the Great 2	Bijayitta 8
Aihole 13	Ballâla 14	,, -Bâṇarasa . 8
Amarêšvara-daṇḍanâ-	,, III 32	Bijayittayya 6
yaka 32	,, -Dêva 32, 33	Bijeyitta 6
Amberâ 15	,, -Râya 36	Bîra-Nolamba., 12, 17, 19
Amîl 39	Ballappa-daṇṇâyaka 32,	bittuvațța 20
Ândhra 2	33	Bôdhisattva 4
,, -maṇḍala 2	Ballâpur 1, 38	Bowringpet 2
Ândrât pathah 2	Bâṇa 2, 3, 7	Bṛihachcharaṇa 5
Aniruddha 3	Bâṇâdhirâja 3	brihat-charana 5
Anivârita-Dhanañjaya	Bâṇa-kula 4	Bukka 34
puṇya-vallabha 17	", -maṇḍala 4	Burhân-i Ma'asir 36
annan-ankakara 33	Bâṇarasa11, 21	Burma 25
Annayya 19	Bâṇas 2	Bûtuga 18
"Bîra-Nolamba 19	Bâṇa-vaṁša 4	Byembi-Dêva 33
Anni 12	Banavâsi 25	Central Provinces 26
Anniga 19	Bâṇa-Vidyâdhara. 3, 6, 7	Ceylon
Appimayya 27	Bâṇa-Vijyâdhara 7	Chakrakoțța26, 28
ârâdhya 31	Baṭṭamarasa 19	Chalamayya 37
Arali 35	Belattûr-nâd 11	Chalukyas 1,12,14,15,16
Arhad 9	Bellary 11	champaka 38
Arkalgûd 24	Bellûr14, 31	Chandranandi 9
Âtakûr 23	Bêlûr 38	Chandrašêkhara 20, 22
Attâṇi 7	Bembarasa 33	Changalvas 10
Âvani 1, 4, 5, 6, 8, 19, 20,	Bengal 26	Changirâma Vijayô-
22, 30, 37, 40	Benga, lord of 7	ttungavarma 26
" -muļud-uḍaiyâļ 29	Bennûr plates 21	Channapaṭṇa 38
Âvani-nâd 30	Bepôdu Thousand 11	châp 16
Âvanya 4, 6	Bêtmangala 20, 22, 32, 33	châpâul 16
,, -nâḍ 14	Bhairava 36	Chaṭṭala-Dêvî 21
,, Thirty 10	Bhandara-Gavittage. 17	Chelva-gaṇḍa 21
Âvati 1, 37	Bhaṇḍâr-Kawte 17	Chetrapati Šivāji-ma-
" -nâḍ 37	Bharata 40	hârâjâdhirâja 38
Avinîta 9	Bhava Bhêri 38	Chik-Ballâpur 2
Ayyapa	Bhîmarathî 17	Chikka-Hanasoge 10
" -Dêva 19	Bhôga-Nandîšvara 39	,, -Râya 37

Page.	Page.	Page.
Chintâmani 2	Elam-Gûdalûr 11	Gôvindachandra 26
Chitrakantha 15	Elenagar-nâd Seventy 10	Gûdalûr 11
Chitralêkhâ 3	Elliot, Sir Walter 4	Gujarat 26
Chokkimayya 31	Êļulugam-udaiyāļ 29	Gulâm Ali Khân Sâheb 38
Chôļa-mahârājas 24	Ereyappa18, 19	Gûlgânpode 3
Chôla-maṇḍala 78 nâds 28	Êvâni-adigal 9	Gummanâyakanpâlya 1,37
,, -mârâja 18	Farther India 25	Guṇḍa 35
Chôlappa-Perumâl . 31	Five Hundred 13	Gûrjara 16
Chôlas 1, 12, 13, 15, 20, 23, 24	Fleet, Dr4, 5, 15, 17	Gutti 38
Chôliga Muttarasa 24	Foulkes, Rev. T 3	Haidarâbâd plates 4
Chôlu-Permmânadi . 18	Gajasimha 30	Haidar Ali 40
Chôra	Ganda-bhêrunda 36	Haihaya 12
Chûḍa-grâma 5	,, -Trinêtra 22	Halakûr 1, 39
Coimbatore 20	Gangai 21	Halebîdu 32
Coleroon 2	, -gonda 25	Hângal 17
Coorg 24	Ganga-mandalam 13, 29	Harihara 34
Daitya 2	Gaigamma 19	,, II 34
Dânava	Gangapâdi 24	Hâritî
Dantiga 33	Gaiga Pallavas 1, 21, 33	Harivainša 3
Dantivarman 33	,, -Perumâļ 13, 14, 31	Harivarmmâ 5
Dašaratha9, 10	,, ,, -Râja-	Harshavarddhana 15
Dâti-Šinga-dannâyaka 33	Nârâyaṇa-Brahmâ-	Hastimalla 8
Dêpaṇṇa-Vodeyar 34	dirâja 14	" plates of. 4
Dêva-Râya 34, 35	Ganga plates 21	Hebbani 24
Dêvarhalli plates 4, 10, 11	,, -Râja 12	Heggade-dêvas 35
Dêvikôţa 2	Gangas1, 8, 10, 12	Heleyabbe 19
Devulapalli plates 35	Ganga Six Thousand	Hêmâvati 17, 19, 24
dhakka 16	6, 7, 11, 18, 19, 20	" pillar 18, 19
Dhârâ 28	Gangavâdi Ninety-six	Heñjeru 19
Dharmapâla 26	Thousand11, 31	Hesar
dharmma 19	Gangi-dêva-dannâyaka 33	Hesarghatta 33
Dharwar 17	Gangîšvara 13	Hesar-Kundani 33
Dilîpa	Gattavâdipura plates 12	Hire-Bidnûr 40
,, Igiva-Nolamba 20	Gaura-guru 37	Hodali-vishaya 4
Dilipayya20, 22, 23	Gauta	Hoernle, Dr 16
Dîvalabbarasi 19, 21	Gayâ 37	Hôlûr
Dîvâmbikâ 19, 21	Ghûrṇṇamânârṇṇa . 16	honge
Dodda-Baire-Gauda. 37	Gôdâvarî 24	Hosadurga 32
Dôsi-Râja 17	Gooty	Hosavîdn 32
Drâvida Brâhmans . 5	Gôpâlanâtha-guṭṭa 10	Hosûr 32
Duggamâra Ereyappa	Gôpâlasvâmi 9	,, plates 10
6, 11	Gôpa-Râja 35, 36	Hoysalas 1, 12, 24, 31
Durgaiyâr 32	Gôpasamudra 36	Hultzsch, Dr. 2, 15, 17, 23
Duagaryar 9 Dvapara-yuga 9	Gôpinâtha-guṭṭa 9	Hunic 16
Dwarf 2	Goribidnûr2, 40	Idaiturai-nâd 25
Eastern Châlukya 29		
Eastern Onajukya 29	Gôvinda 33	Ilaiya Vâsudêvar 30

Page.	Page.	Page
Ílam 25	Kâḍuvaṭṭi 7	Kâsi37
Ilaigai 27	Kâduvețți 1,17,20,	kāsiga 20
Iļavañji-râya 31, 32	21, 24, 32	Kathâri-Sâluva 35
Imâmbâra 40	" -vamša 21	", ", Narasinga-
Immadi-Bukka 34	Kailâsanâtha 17	Râja 36
" -Nṛisimha 35, 36	Kaivara-nad 26	Kâṭṭaiya 34
Indalûr 13	Kalabhra15, 16	Kavêra 16
India 24	Kalabhurya 15	Kâvêrî 25
" Museum 15	Kalachurya 15	,, -vallabha 13
Indian Coins 9	Kalavâra-nâd 22, 26	Kayvâra 20
Indirâšan 26	Kalı-avasarppini 9	Kêraļa15, 16, 24
Indra 2	Kalinga 27,29,30	Kêraļas 25
Iraṭṭapâḍi 27	Kalingam 24	Kêsarî 8
,, Seven-and-	Kali-yuga Rudra 22	Kidaram 26
a-half Lakh 26	kalnâd 7	Kielhorn, Dr. 3, 5, 10, 15, 23
Iriva-Nolamba 8, 17, 19,	kalnâtu 7	King, Major 36
20, 22	Kalyâṇa 27	Kîrttivarmma 15
Ițikedurga 1,39	Kâmakôţi 36	", -Satyâšraya 15, 16
Jagadèkamalla 3, 6	Kâmârnava VI 22	Kigu-dore 18, 22
Jagadêva hill-forts . 38	Kâmaya Ganapayârya 36	,, -tore 18
jâgir 37	Kampa 34	Kolâļa 38
jâgirdâr 39	Kampana 34	Kôlâr 2, 7, 31, 40
Jaimini Bharata 35	Kampili 11, 18	Kôlâramma 23, 25, 26, 27,
Jain 8	Kamungare-kanti 12	28, 40
Jalakaṇṭêšvara 13	Kanaka-Dâsa 3	Kôlâr District 12
Jambu-dvîpa 28	Kâñchî 16, 17, 31, 36	" Gold Fields 20
Jâvali plates 10	,, pura 21	Kollam 24
Jaya-Nandivarmmâ 3,4,6	,, -vainša 30	Koļļāpuram 27
Jayangonda-Chôla 27	Kândalûr Šâlai 24, 27	Kollipâkkai 25
" " " Įavañji-	Kaṇḍamâdam 28	Kongani 4, 10
r âyân 30	Kannamangala 12	" varmmå4, 8, 9
" " maṇḍa-	Kannanûr 20	Kongiraiyam 22
lam, 28	Kannara's Java 23	Kongu
Jayasinga 26	Kanni 29	Konguni Muttarasa. 10
Jayitâ-Bâyi 38	Kaṇṭakadvâra 5	,, Šrîpurusha 10
Jinêndra-chaitya 9	Kârepura 37	Konikal-vishaya 15
Jommâ-Dêvi 34	,, Baire 37	Kô-Parakêsarivarmmâ 24
Jommanna 34	Karikâla-Chôla 27	Корра 31
Kadalmalai 30	Kariya-Ganga-Perumal 13	Koppam 27
Kadambas 1,21	,, -Gôpâla 13	Korikunda-vishaya . 9
Kadambûr 10	Karkataka-râya 14	Košalai-nâd 26
Kadapa, District 7	Karkaṭa-maraya 14	Kottapâļya1, 39
Kâḍâram 25, 26, 27	Karņāṭaka 38	Koţţâru 29
Kâḍava 21	karshapana 9	Kovalâļa-nâd 11
" -mahâdêvi 21	Kârttikêya 15	Koyatûr 20
Kâḍiyaṇṇa 24	Karveți-nagara 21	Koygaikkurai-nâd 22

Page.	Page.	Page.
Koygaikkuru-nâd 31	Madras 2	Manayûr 20
Kṛishṇa 3, 18	" Journal of Sci-	Mandikal Kumbala-
,, Râja 3	ence and Literature 10	dâna 20
,, -sômayâji 37	Madura24, 33	Mandya 12
" varmma 21	" -mandalam 26	Maiigi
Kûḍalûr 11	Madurântaka 28	Mangu 35
Kuḍamalai-nâḍ 24	Magâmbikâ 34	Mañjiya-mâvuttar 32
Kulôttuṅga-Chôla 28, 32	Mahâ Bali 2	Mannai-kkadakkam. 25
" I. 13	Mahâbali 3, 4	Manne 11,25
" II. 30	,, -kula 8	,, plates 11
" -Dêva 28	,, -pûr 2, 4	Mânyapura 11
Kumâra-Chikka-Dêva 14	mahádévi	Mâ-Pappâla 26
Kumàrapura 9	mahàkavi 34	Mâra 14, 34
kumari 28	Mahâmalla-kula 4	Mârâjavâdi Seven
Kundana 32	Mahârâja 7	Thousand 7,27
Kundani 32	Mahârâjara-nâd7, 11	Mârâlvar 30
Kundavvai 6	mahāšabda	Mârašarmmâ 11
Kungalar 29	Mahâvali Bâṇarasa . 6, 7	Mârasimha8, 18
Kuṇigal 15	,, -kula 2	Mârasingha-Dêva 12
Kuntala 28	Mahâvaļis. 1, 2, 4, 20, 22	Mari-Baire-Gauda 37
Kunti-Dêvi 9	Mahâvali Vânâdhirâja 8	Mari-Gauda 37
Kurudimalai 30	Mahêndra17, 18, 19	Mariyâchi-Gûdalûr . 11
Kûttàdun30, 31	" -bhatta 22	Mâšuni-dêšam 26
,, -dêva 13, 30	Mahêndrâdhirâja 19	Matsya-Purâṇa 3
Kuvalâļa7, 13, 26	Mahêndra-Nolamba . 19	Mayinda 18
,, -nâd13, 14, 24	Mahêndrântaka 18	Mayindama Chôla-
,, ,, Three-	Mahêndra-vikrama . 22	mahârâja 24
Hundred 11	Mahêndrêšvara 18	Mayinde Dharmma
Lakkaṇṇa-Voḍeyar . 35	Mâhêšvaras 13	râsi-Râja 19
Lakshâdhyâya-muda-	Mahivâļa 26	Mayindira-mikkiramar 22
liyâr	Mahôdai 27	Mayindira-Vikrama. 19
Lakshmana 40	Mahrattas 1,37	Mayûrašarmmâ 4
,, -tîrtha 18	Malabar 24	Mêgante-Nandâka
Lakshmî 29 Lâṭa 26	Malla-Déva 3, 6	Gâdeya
V A1 A 11.	Malladêva Jagadêka-	0 1
Tile 2002 10	malla 6	,, -Mârâyapâḍi 27 Mêru 29
	Malladi 10	
Mâchiya-daṇṇâyaka. 33 Mâdâ-Mattarasa 6	Mallôhalli plates 4	mirâsi 38 Mlêñchha 38
Màdanna-dannâyaka 35	Malukôji	
Madhava Muttarasa 6, 10	Mâlûr	Môhana-taraṅgiṇi 3 Morasu-wokkalu 36
,, šarmmâ. 11, 17	Manabharanam 27	Mothers, group of 15
,, varmmâ 9	Mâ-Nakkavâram 26	Muchukunda hill 13
Mâdhva 36	Maṇalûr 29	Mudaliyâr 30, 31
Mâdimangalam 22	Mânâmbikâ 34	Mudda 34
Madire-goṇḍa 24		Mudiyanûr 4, 5
24	100	

Page.	Page.	Page.
Mudiyanûr plates 4	Narsâpura plates 11	Nonambavâdi 17
Mudugundûr 12	Nârasimha II 32	North Arcot District 21
Mudukottûr-vishaya 9	,, III 31	Northern Pennâr 18
Mughals 1, 38	Narasimhachar, Mr. R. 3	Nripatunga 33
Muhammad Shâh II. 35	Narasimhapôtavarmmâ 16	" Amôgliavarsha 33
Muir 2	Narasimhârya 36	"-kula 1,33
Mukkana Kâduveţţi 21, 32	Narasimhavarma 21	Nrisimha-Râya 35, 36
Mukkôkilânadigal 30	Narasinga 36	Nulambâda-râya 30
Mulbâgal 2, 34	" -dannayaka 32	Nulambâdirâya 14
"Šrîpâdarâya-	" dynasty 36	Nulambapâdi . 24, 25, 26
matha 36	" -Râya-Vodeyar 35	Nulambappa 14
Mulubâgil 5	Nârâyaṇa 15	Original Sanskrit Texts 2
", -Têkal-nâḍ 35	Nâyan Vengâdai 30	Orissa 26
Muļuvāyi 34	Nelamangala 11	Otta-vishaya 26
Murâriji Hindu-Râvu	Nicobar 26	Oțți- ,, 26
Ghôrapade 38	Nidugal 24	Padima-dêva Uttama-
Muttarasa 6	Nigarilichôla-	Šôļa-Ganga 13
,, Tirumala. 8	maṇḍalam 24, 25	Padumišeyan Uttama-
Muyangi 26	Nigarili-Šôla-	Šôla-Ganga 13
Mu nâd Sixty 11	mandalanı 14	Pâla-nâd 36
Mysore 1, 39	Nîlagiris 11	Pâlâr 2, 20, 31
Nâchana 34	Nirgguuda-Yuvarâja	pâli-dhvaja 16
Nâchi 35	Dundu 4	Pallavâditya šrî-
Nâgaṇṇa-daṇṇâyaka 35	Nîtimârgga . 7, 11, 12, 18	Аџџаууа 19
" -Vodeyar 34	Nizam's dominions . 27	Pallava-mahârâja 22
Nagar 38	Ni njiram 24	,, -mârâja 17
Nâgiyabbe 19	Nolambâdhirâja 7, 11, 18,	Pallavas1, 16, 17, 21
nakshatra 11	19, 20, 24	pâlya 39
Nallûr 29	,, Chôrayya 17,	Panarjotta 31
Nandagiri, lord of 10, 33	20, 25	Pancha-Nandi-sthala 37
Nandi4, 10, 37, 38, 39	Nolambâdiyarasa 18	" -Nandîšvara . 37
,, droog4, 9, 10	Nolamba-kulântaka . 19	Pâṇḍavas 9
Nandigiri, lord of 13	,, -Narâyaṇa . 19	Pandi-mandalam 29
Nandi-mandala 37	,, -Nârâyaṇêš-	Pâṇḍya 5, 8, 15, 16
Nandipôtavarmmâ 16, 17	vara19, 21	Pândyas 24
Nandîša-guru 37	Nolambâni-mahârâja 22	Panne-nâd 11
Nandîšvara 28, 39	Nolamba-Pallava-	Pânungal-vishaya 17
" -guru 37	Permmânadi 17	Parakêsarivarma . 25, 27
Nandivarman 33	Nolambarasa 20	Paramêšvara 2, 3
Nandivarmmâ 4, 6	Nolambas 17	Parântaka 22
,, châryya 4	Nolambavâdi 25	,, I 24
Nangili29, 31	,, Thirty-two	Pârasika 16
Nanniga 19	Thousand 12, 17, 18, 19	Parašurāma 25, 26
Nanni-Nolamba 17, 20	Nolipayya 20	Parthians 16
Nârada 2	Nonabas 17	Pârthivas 16
		Paruma-pura, lord of 8

Page.	Page.	Page.
Paruvi 11	Prithuvi-Kongani-Mu-	Rakkasa-Ganga 21
Pâtâla 2	ttarasa Šrîpurusha 10	,, ,, Râcha-
Pâṭhak 16	Prithuvipati 6, 8, 12, 19	malla 12
Pâvugada 7	Pudapadaivîdu 32	Râlapâḍi 1,39
pelmudi9	Pugalvippavar-gaņļa 3	Râma 9, 10, 36, 40
Pencheru 19	Puliga 12	Râmadi Three Hundred 24
Penjeru 19	Pulikêsi 15	Râmanâtha-Dêva 14, 30,
Penugonda 33, 34	Pulvaki-nâḍ Thousand 1	31, 32
Perbanna 24	pû maruviya polil elu 24	Râmarâja dynasty 36
Perbbolal 9	purôhita 37	Râmayya, Mr. J 35
Perddore 18	Pnvana-mulud-uḍai-	Râmêšvara 29, 33
Periyâla 15	yâ] 28, 29	Rana-Vikrama 15
Periya-Nandi 26	Quilon 24	Rapson 9
", -Vallappa-daņ-	Râchâla Pompala 21	Râshṭrakûṭas - 1, 11, 12,
nâyaka 33	Râghava-Dêva 31	23, 26
Permmânadi	Raghunatha-pandita 38	Rattas 26
Permmanadigal 11	Râjâdhirâja-Dêva 27	Rattavâdi 26
Pêrrâr 27	Râja-gambhîra 36	,, Seven-and-a-
Perumâl Vikrama-	râja-guru14	half Lakh 27
•	Râjakêsarivarma 24, 27, 28	Râyadurga · · · · · 1, 37
Ganga-vêlâu 14	Râjamahêndri 24	Rig-vêda 2
Pêrûr	Râjamalla 4, 12	"Roar of the sea" . 16
Pidâriyâr 25, 26, 28, 40	,, Satyavâkya . 11	Rôhinî 11
Pildavipati12, 19	Râja-Nârâyaṇa 13	Sabhâpati 36
Pleiades 15	D .1 ^ 1' ^'- 10	Sâdali 34
Pochiya-Keriya-nâ-		
yaka 32	0 0	√
Podiyam 29	,, I 24 ,, Karkâṭaka-	
Pôla		1
Pôlalchôra Nolamba 18	mahârâja 14	0
Polikêši 15	Râjarâja Mummadi-	Salem Manual 4, 8
Pommana 31	Chôla 24	Sâluva-Nrisimha 35
Pompala 7	Râja-Râjêndra-Chola 31	sâmânya-charana · · · 5
,, -kula 21	Râjarâjêndra Vîra-Chôla 27	Sambayya
Pompalla	Râjârâmadu : 7, 12	Sambhâji 37
Ponkunda Twelve 10	Râjašêkhara 27	$ $,, -Râja \cdots 38
Ponni 29	Râjasimhêšvara 16, 17	Sambhôji 38
Pôteva	Râjâšraya 27	Sambu-Râya 35
Prabhumêru 7	Râjavâdi Six Hundred 24	Sâmpa-Râya · · · · · 35
" j-Dêva 3	Râjêndra-Chôla 13, 27, 36	Sampige 36
Prasanna-Šivattaiyar 14	,, ,, II 28	Sândima 25
Pratâpa-Rudriya 8	,, ,, -Dêva . 25	Sangalvar 30
pratihârar 20	,, ,, Palla-	Sangama 34
Pratipati Araiyar 6	varâditya Mukkarasa	,, -tîrtha···· 15
Prayâga 37	Kâduvețți 24	Šangottal 26
Prithivi-Kongani-ma-	Râjêndra-Chôla Pom-	Šankha 31, 33
hârâja 10	pala-mârâya · · · · 21	Šântara 19

Page	Page	n .
Sânupakapaţţaṇam . 35	1	
Sârvvabhauma 17		
sarvvapradhâna · · · · 5		
Šatašringa 13		
Šatrughna 40		
Satyâšraya · · · · · · 15		
Satyavâkya 12		_
,, -Permmâna-	Šrîkunda 9, 10	
digal 12	šri-Kundakundanvaya 10	
Šavāsi-Nāyan 14	Srînivâspur 2	1
Selenkians 16	Šrîparvata 4	
Šêlinar 24	Šrîpati hill 26	
Šella-Ganga Uttama-	Šrîpura 11	Tirumalarasa 30
Šôļa-Gaṅga 13	Šrîpurusha 6, 7, 10, 11, 17, 21	Tirumaņi 34
Šelva-Ganga 13, 14	Šrî-râjya 11	Tiruvâlangâdu 38
Šelvāņdai 30	Šrîrangam 31	Tiruvayya 20
Šembondayági 30	Šrî-Ranga-Râya 36	Tôlûr
Šembondiyâgan 31	Šrîvarmmayya 12	Tonda-mandala 16
Šembondiyâr 14	Šrîvilliputtûr 8	,, -valanâd 13
Šengândai 30	sthâna	torana 26
Šêrama's Sâle 27	Subrahmanya 13	Trairâjya 16
Seringapatam 24	Sugațûr 1, 37	Tribhuvanakartta 23
Šeţţâļvâr 30	Sugrîva 40	Tribhuvanakarttar. 20
Sêtu	Suguttûr 29	Tribhuvanakarttara-
Seven Mothers 15	Sultân 35	bliațâra 23
Seven Pagodas 2, 4	Sundara Tol 8	Tribhuvanakarttara-
Shâhji	Šurami-dêva 14	dèva 22
Sholâpur District 17	Suratâla 35	Tribhuvanamalla 33
~	Svâmi Mahâsêna 15	Trichinopoly 31
0	Tadangâla Mâdhava 6, 8,	Trivikrama-dêva 8
Simhala 16	21	,, -vritti · · 8
Cr. 3	Taḍigaivaḷi 24	Tuluva 36
O	Tâdigol 1, 39	Tumba
Sîra 34	Tâḍigolla-Yêrukâluve-	Tuṇḍâka 16
Siragunda 21	šîme 39	Tungabhadrâ 11, 18, 29, 34
Clare 1 11	Γâgarti plates 8	Turki 16
Siva 2, 3, 4	Tailang 26	Udayâditya 18
Ct. v 3 v	lalakâd 12, 23, 24, 25, 31	Udayêndiram plates 2,
CI	Tâlgunda 4, 17	3, 6
Č		Upper Mahârâjavâdi 22
Ö:		Uranûr 9
. 74		Ushâ 3
Či+ .	2.2.2	Uttama-Chôla 13, 26
šivane	,, -râyan 30	,, -Šôḷa-Gaṅga 13, 14
Skanda-guru 37	Telunga-Râya 35	,, ., ., ., ., .Peru-
	The Telugu road " 2	mâļ 14
		19

Page.	Page.	Page.
Uttama-Šôla-Gaṅgan	Vengai-nâd 24	Vîra-Ganga Uttama-
Virundar 14	Vennelkarani 9	Sô <u>l</u> a-Gaṅga 13, 14
Uttama - Šôla - Ganga	Vettaiyir Šokkar 14	vîrakal
Vîra-Gaiga 14	Veţţummârabâṇa Utta-	Vîra-Mahêndra-Nolam-
Uttanindipuri Maṇḍala-	ma-Šôla-Ganga · · · 14	bâdhirâja 19
bhaṭâra 12	0	" "Nolamba-
Uttara-Lâdam 26		Narayana 21
Vadhûvallabha · · · · 5	Vidyâraṇya 34	" -Nârâyaṇa · · 8, 30
31.11	", -pura · · . 34	"-Pâṇḍya 27
30	Vijayabâhu Vikramâ-	" -Râjêndra 18, 22
" " " -deva -Nandivarmmå 4, 6	ditya 3	" -Dêva · 27
Vadugavali 12000 2	Vijayâditya . 3, 6, 7, 8, 12	" -Râya 30
. 0 "	,, -Dêva · · · · · 4	Virudakâran 22
Vaidumba 18, 20	., -maiigala 20, 22, 32	Virûpâ-Dêvi 34
,, -mahârâja 22	,, -Satyâšraya · · 16	
Vaidumbas 1, 22	Vijaya-Κvaravarma 🕟 21	Virûpâksha-Pampâ . 34
Vaidyanâtha 8	"-kîrtti 9	" paṭṭaṇa-Hosa-
Vaivasvata-daņḍâdhipa 5	nomen 1 10 99 94	durgga 32
Vajrahasta V · · · · · 22	", -nagar 1, 12, 35, 34, 36, 37	" -Râya · · · 35
Vâli 40	Nangaisishavilra	Vishņu 2
Vallabha 11	mayarma 21	" -gôpa5, 8
Vallāļa-Dêva , . 33	" -Râjêndra-Dêva 27	" Purâṇa · · · · · 2
Vallûr 7, 27		" varddhana 13, 31
Vâlmîki 37	" -Râya · · · · · 35	" -chatur-
Vâmana · · · · · · · 2	Vikkalan 29	vêdimangalam 14, 31
Vanan 33	Vikrama 29	Vishņuvarddhana-
Vanavâsi 15, 25	" -Chôla-Dêva 29	Dêvâ's Garuḍa 31
Vangāļa-dēša 26	" " -pura 26	Višvakarmma 11
Vanki 35	Vikramâditya 3, 4, 7, 8, 17,	Višvanātha 21
Varadarâja · · · · · · 36	20	,, -Dêva 32
Varâha-purâṇam · · · · 35	" II 17	Višvêšvara-Šiva-
Vasudêva 30	"Jayamêru 7	udaiyâr 14
Vâsudêvan, Jayangon-	" -Satyâšraya 15, 16	Vittimangala 33
da-Chôla Havañji-	" -Tiruvayya 20, 22	Vokkalêri plates - 15, 17
râyan · · · · · · · 31	Vikrama-Ganga 13, 14	Vrishabha 9, 10
Vâsudêva Râja-Nârâ-	Vimala 11	Vyadhanam ullegam . 5
yaṇa-Brahmâdirâja 14	Vinayâditya-Satyâšra-	vyâdhan Mullegam · 5
	ya 16	Western Châlukyas. 27
***	Vinaya-mahâdêvî 22	Western Chainky as . 24 Western Ghats 24, 29
Vayirâgaram 28		
Vêdâyati 18	Vîra-Ballâļa 36	Yâdaya-vaniša 35
Vêgur	" " -Dêva · · 30	Yadu 34
Velliyûr 14, 31	"-Banañju 13	Yalavanji-Râya 30
Vembi-Dêva 33	" -dêva 9	Yama 23
Vênâd 27	"-Ganga 13	Yedatore 25
Venga	" " Biṭṭi-arasa 31	Yôga-Nandîšvara 39

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